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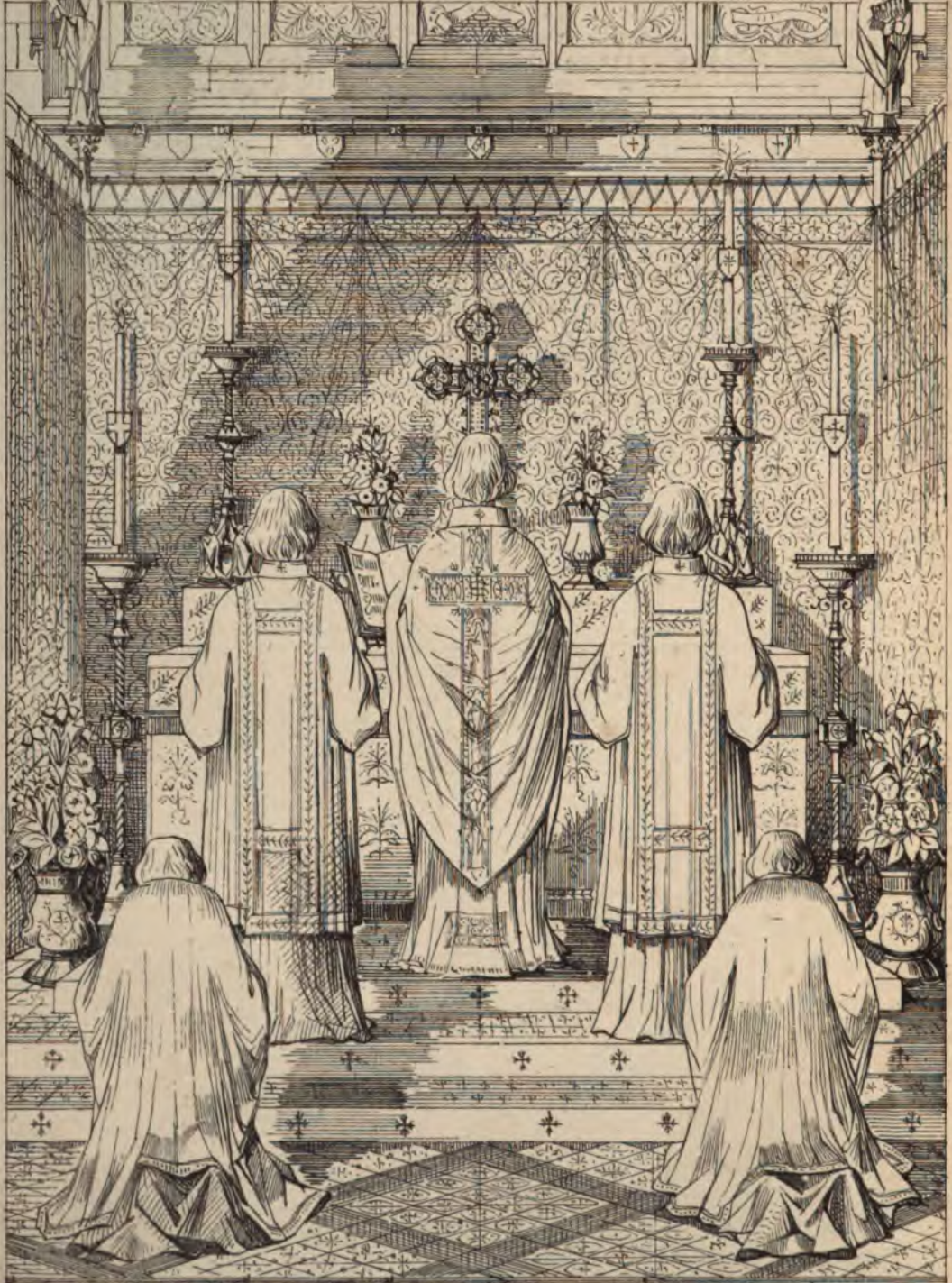
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Directorium Anglicanum ;

BEING

A MANUAL OF DIRECTIONS

FOR

THE RIGHT CELEBRATION OF THE HOLY COMMUNION,

FOR THE SAYING OF MATINS AND EVENSONG,

AND

FOR THE PERFORMANCE OF OTHER RITES AND CEREMONIES
OF THE CHURCH,

ACCORDING TO

Ancient Uses of the Church of England.

WITH PLAN OF CHANCEL AND ILLUSTRATIONS

OF

"SUCH ORNAMENTS OF THE CHURCH, AND OF THE MINISTERS THEREOF, AT ALL TIMES
OF THEIR MINISTRATION, (AS) SHALL BE RETAINED, AND BE IN USE AS WERE IN
THIS CHURCH OF *ENGLAND*, BY THE AUTHORITY OF PARLIAMENT, IN THE
SECOND YEAR OF THE REIGN OF KING *EDWARD* THE SIXTH."

EDITED BY

THE REV. JOHN PURCHAS, M.A.,

CHRIST'S COLLEGE, CAMBRIDGE.

LONDON :

JOSEPH MASTERS, 33, ALDERSGATE STREET,

AND NEW BOND STREET.

MDCCCLVIII.

Extract from a Charge delivered to the Clergy of New Zealand, September 23, 1847. By George Augustus, Lord Bishop of New Zealand. London: Rivingtons, 1849.

“The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God, to whose service they have been dedicated. It has been deemed worthy of record in the Gospel that CHRIST, when He had ended His reading, closed the book, and delivered it to the minister, to be, no doubt, deposited in the proper place, to be preserved from injury and defecration. No event ever happened on earth more awful than the Resurrection, yet it was a work not unworthy of the care of the angels, even at that solemn season to lay the linen clothes by themselves, and to wrap together the napkin that was about the head in a place by itself. Even the linen cloth which had touched the most holy sin-offering was holy in the sight of those heavenly ministers.”

P R E F A C E.



THE attention given to the decent and orderly performance of Divine Service in the English Church by Priests trained in the most opposite schools of theology, and the number of new churches built with all the requirements for Catholic ritual, edifices carefully adapted for the celebration of the most Holy

The aspect of the present time favourable for the publication of a Manual of Directions for the Clergy.

Eucharist, for the recitation of Matins and Evensong, and for the other Rites and Ceremonies of the Church, are cheering signs, and especially so when we see that in cathedral nave and country mission the Gospel is being preached to the poor with affectionate warmth and Apostolic energy. The balance of loving service towards our Blessed LORD is accurately adjusted. Love and Faith keep a right proportion in things pertaining to CHRIST on the one hand, and to His poor members on the other. They lavish their best—their “alabaster box of ointment very precious”—on the House and Worship of Almighty GOD, and yet ever remember that “the poor shall never cease out of the land.” The poor “are always with us,” and we must earnestly call them into His Church to hear the glad tidings which our Blessed LORD JESUS CHRIST still preaches by His Priests to “the common people.” CHRIST is still present in His Church, “verily and indeed” in the Sacrament of the Altar, Very GOD and very man, the centre of all Christian Worship. At such a time, and in such a hopeful aspect of the Church in this land, no apprehension can be felt, in publishing the present Manual, of a charge of over-exalting “the mint, and anise, and cummin,” of Ritual and Ceremonial, and of unduly depressing “the weightier matters of the law, judgment, mercy, and faith,” seeing that by preaching the word the masses are being “drawn by the cords of a man” into our churches, and by our ritual are being taught to feel “the beauty of holiness,” and to “worship GOD and report that GOD is in us of a truth.”

It has been sometimes alleged that the Rubrics of the Book of Common Prayer are in themselves a full and complete guide for the Priest in perform-

ing Divine Service, and also (with the Canons of 1603,) for "the ornaments of the church and of the ministers thereof." The Canons of 1603 and their bearing upon the Rubrics will be disposed of subsequently.* In regard to the "ornaments," it is patent to every one that we are remanded back to a *stated period* in which the aforesaid "ornaments" were in use in this Church of England by authority of Parliament, viz., the second† year of the reign of Edward the Sixth.

As to the Rubrics being a complete code of ritual directions, the experience of every parish Priest attests that they are insufficient. Nor is any slight thrown upon our Service Book or upon its Revisers by this admission. The Rubrics *are* perfectly sufficient for the guidance of any clergyman moderately acquainted with the traditions of Catholic ritual and the real and ancient Use of the English Church. The Prayer Book was never meant to be a complete Directory; and in this respect it exactly follows the rule adopted by the old English Service Books, and also by the modern Roman Missal. The ancient rubrical directions were equally scanty and curt as our own, and yet they were quite sufficient, for, besides the traditional interpretation and the living commentary of daily practice, the Priest had *other written* directions for his guide which we unfortunately do not possess; in fact, in most churches the Priest was dependent on those other guides almost exclusively: the Missals being well nigh devoid of Rubrics. The printed Missals, which had such interpolations and additions as tended to make the rubrical directions more complete (naturally in the fewest words), had without doubt the *imprimatur* of the Bishops and Archbishops ere they were issued.

That the Rubrics of the Prayer Book were not at all designed to be, so to speak, a full "Ceremonial according to the English rite," will be apparent from the following extract from the portion of the Preface added at the final revision:—"Most of the alterations

The Rubrics of the Book of Common Prayer never were intended for a complete *Directorium*.

Neither were those of the ancient English and modern Roman Missal.

The Priest in ancient times had a Manual of Directions supplemental to the Service Book.

Testimony of the Preface of the Book of Common Prayer.

* See *infra* p. xviii. note †.

† "The Statute and the Rubric prove the SECOND YEAR was ultimately selected to regulate the ornaments; in all probability because the majority of the reviewers (of 1559) or the Parliament, or both, felt that while there were *important* distinctions between the ornaments of the *First* year and those of the *second* (as I have already shown¹), the standard of ornaments had, after the latter date, been reduced much lower than was consistent with the Ritual which they them-

selves wished to settle in the Church of England. Yet; in all this, there is no allusion whatever to Edward's *First Book*—an allusion most natural, if that *Book*, and not the second *Year*, had been in the minds of these various witnesses, more especially as the Secretary Cecil's questions had drawn the especial attention of the Reviewers to Edward's two Books, and had referred to the later Book as taking away "Ceremonies" (not *Ornaments*) "the propriety of restoring which they were to consider." Perry's *Lawful Church Ornaments*, pp. 128, 129.

¹ Perry, pp. 23-39; 50, 51-62; 76-79; 109-114.

were made, either first, for the *better direction* of them that are to officiate in any part of Divine Service: which is chiefly done in the Calendars and Rubrics." As the Rubrics in the former book, that of 1604, are thus declared to be insufficient guidance for the clergy of 1662,—insufficient from the disuse of the Service Book of the Church, which had been superseded by the "Directory for the Publique Worship of GOD in the three Kingdomes," from the desuetude of Catholic practices, and from the ignorance of the ancient ecclesiastical traditions, consequent thereupon—the present Book has additional and fuller rubrical directions, but still not sufficient to meet every case and each requirement, for that was not the intention of the Revisers, but to amplify them for "the better direction of them that are to officiate."

Such a Manual as the clergy had for the better understanding and interpretation of the Rubrics of the Missal and other Office Books, and such a guide as Catholic tradition and knowledge of the old English Service Books afforded to the first Revisers of those books, and to the officiating Priests of that day, is now attempted to be given in the present volume. That such a work is necessary is only too well known to every clergyman. The recently-ordained Deacon and Priest have had generally no *official* training or example. The college chapel, and only too often the cathedral of the diocese, have with some favoured exceptions, worthy of all honour, been rather beacons to warn them off the rocks of irreverent slovenliness and ritual irregularity, than stars to guide them how to offer, or to assist in offering, acceptable Sacrifices in the Church of GOD. They have thus been forced to follow the mode of "conforming to the Liturgy," as practised in some church which most approves itself to their partially-informed instincts, the selection probably being made from circumstances of proximity or from something else equally accidental.

The Directorium Anglicanum puts the Priest of the nineteenth century on a par with the Priest of the sixteenth as to ritual knowledge.

The need of such learning.

The argument for a ritual is not within the scope of these remarks. We *have* a ritual, and must use it, whether we like it or not. It behoves us to use it aright, and not curtail and mar its fair proportion. Every part of the Church must have a ritual, and as there is but one Catholic Church, so the ritual of every portion thereof will have a family likeness, and be one in spirit, though diverse in details. Ritual and Ceremonial are the hieroglyphics of the Catholic religion, a language understood of the faithful, a kind of parable in action, for as of old when He walked upon this earth, our Blessed LORD, still present in His Divine and human nature in the Holy Eucharist on the altars of His Church, still spiritually present at the Common Prayers, does not speak unto us "without a parable." But as our LORD's "visage was marred more than any man, and His form more than the sons of men," so has it fared, at least in His Church in this land,

Ritual and Ceremonial.

with the aspect of His worship on earth. For the last three hundred years, brief but brilliant periods excepted, our ritual has lost all unity or significance of expression. We have treated "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church" much as if it were simply a collection of fundry Forms of Prayer, overlooking the fact that besides these there are acts to be done, and functions to be performed. And these* have been done infrequently, not to say imperfectly.

The old Puritan idea of Divine Service is confession of sin, prayer to God and intercession for our wants, bodily and spiritual. Another theological school, more perhaps in vogue, looks upon praise as the great element of worship,—praise, that is, apart from *Eucharistia*, itself, in one sense, a mighty Act of Praise. Hence one Priest with his form-of-prayer theory affects a bald, chilling and apparently indevout worship, whilst another lavishes all the splendour of his ritual upon his forms of prayer which are said in choir; and both deprecate, by defective teaching and a main edritual, the distinctive Service of Christianity. Matins and Evensong are performed with a severe simplicity by the one, in an ornate manner by the other. Both schools have elements of truth in them, both err after the same manner, viz., in undue exaltation of the Church's ordinary Office, and in de-

Book of Common Prayer not a collection of forms of Prayer merely, but of functions to be performed.

Both schools fall short of Catholic truth.

preciation of the Sacramental system—at least the celebration of the Holy Eucharist is not with them the centre of Christian Worship. Yet surely the Communion Service is something more than a mere form of prayer in the opinion of even the laxest school of theology. The Zuinglian will admit it to be an acted sermon. If in the dreary eighteenth century a periodical writer† could recommend a Priest to preach the sermons of other divines in order to give more attention to a handsome elocution and an effective delivery; surely the same pains ought to be bestowed on the performance of the acted sermon of the Church. Even the Calvinist will concede the Liturgy to be an Act, a ministerial Act, and not a bare Form of Prayer. But the Catholic Priest,

The doctrine of the Church.

The Catholic Priest and the Holy Eucharist.

who knows that this action is done in the Person of CHRIST, who knows his office to be to perpetuate on the altars of the Church Militant on earth the same Sacrifice which the Great High Priest consummated once on the Cross and perpetuates, not repeats, before the Mercy-seat in Heaven, will reverently handle such tremendous mysteries, will be greatly careful that no dishonour be thoughtlessly done unto his LORD, WHO vouchsafes to be present on our altars. How delicately will he approach even before consecration the elements which are thus to be so supernaturally honoured. How will he be exceeding urgent

* E.g., the Sacraments of Baptism and the Holy Eucharist.

† Addison, in the Spectator (No. 106).

to do all things well as to *matter* and *form*, as to vestment and ritual, whether in his own person or by his assistants, in this wondrous Service. And if in the Sacrament of the altar some things strike the eye as graceful and beautiful, it is well; but this is not their object. The one aim is to offer the Holy Sacrifice in a worthy manner to Almighty God.

The order of the Offices in the Prayer Book has been adhered to in the DIRECTORIUM with this exception, that the directions for celebrating the Holy Eucharist, as being the centre of all Christian Worship, have been placed first. The Book of Common Prayer naturally puts the Ordinary Office before the Liturgy proper, as the Holy Eucharist is generally supposed to be preceded* by the recitation of the Divine Office. But in a work which interprets rubrics, and explains, however inadequately, the theory of Christian Worship, it seemed fitting to commence with what was in the earliest ages of Christianity the *only* distinctive Christian Worship,† and from which the Ordinary Office is an offshoot, a *radius*, not a substitute for it under any circumstances. To these considerations it may be added that there is one Book of Holy Scripture—the Apocalypse—which reveals to us the Ritual of Heaven. That Ritual is the normal form of the worship of the Christian Church. The full scope and burden of the Epistle to the Hebrews is this, that the law was a shadow of good things to come, and not the very image of the things, that in the law we have but a copy (*ὑπόδειγμα*), but that in the Gospel we have the object itself as in a mirror, the very image, (*αὐτὴ ἢ εἰκὼν*), the express image or stamp. The Jewish ritual was therefore a type or shadow of the Ritual of Heaven, which would be hereafter; not as then existing, at least in the form it was to assume in the fulness of time. If the Jewish ritual had been a copy or pattern of things existing in Heaven at that time, it would have been an image thereof, not a shadow or type. But “coming events cast their shadows before,” and, it is written with reverence, the Worship of Heaven, always objective, became amplified, and, so to speak, *ocularly objective*, (as God could be seen of man,) when the Hypostatic Union took place; when bone of our bone, flesh of our flesh, was worshipped by the Angelic host in the Session of the Incarnate Word in His glorified Humanity at the Right Hand of God the FATHER Almighty. Moses was admonished when he was about to make the tabernacle; “for see, faith

The arrangement of Services in *Directorium Anglicanum*.

The Jewish ritual a type of the Worship of heaven after the Hypostatic Union.

The ritual of heaven always *objective*, became more intensely so at the Ascension of the Incarnate Word, viz., *ocularly objective* for ever.

* See Principles of Divine Service. Introd. to Part II. p. 116, note f.

† In regard to the Worship of the Early Church, the “Breaking of Bread” (Acts ii. 42) is believed to be the real and only *characteristic*

Christian Worship, and the “Prayers” to be at that time the Hour-Services of the Temple, which passed, on its destruction, into the adoption of similar Services by the Christian Church.

He, that thou make all things according to the pattern showed to thee in the Mount." The Jewish ritual was the shadow cast upon earth from the throne of GOD of the Worship which was to be in heaven after the Incarnation and Ascension of the GOD-Man, our LORD JESUS CHRIST, who pleads before the throne His Sacrifice, at once the Victim, the "Lamb as it had been slain," and High Priest. The Ritual of Heaven is objective, and the principal worship of the Church on earth is equally so by reason of its being identical with the Normal and Apocalyptic ritual, and thus containing a great action, even the perpetuation of the Sacrifice made on the Cross, in an unbloody manner on the altar. Not that this great action, the most marvellous condescension of the CREATOR to the creature since the Sacrifice, never to be repeated, was once offered on Calvary, excludes common prayer; not so, the prayers of the faithful form an appendage to the Holy Sacrifice of the altar. The Church in Heaven and on earth is indeed one, and the Holy Eucharist* as a Sacrifice is all one with the Memorial made by our High Priest Himself in the very Sanctuary of Heaven, where He is both Priest, after the order of Melchisedec, and Offering, by the perpetual presentation of His Body and Blood; therefore the Ritual of Heaven and earth must be one,—one, that is, in intention and signification, though under different conditions as to its expression.

A rationale has been given of Matins and Evensong, because the recitation of the Divine Office has been very grievously misunderstood. Matins and Evensong are the only Forms of Prayer without an action, and though not subjective, (for they are Common Prayers to ONE spiritually present;) they form from their Eucharistic analogy the only permissible Divine Service without celebration of the Holy Communion, the only *Dry Service*, so to speak, which is not an unreality.

As to the Service to be used on Sundays and Holydays if there is no Communion, it will be observed that in the earlier pages of this work it is spoken of as *missa sicca*: in the latter part as the Proanaphoral Service (see Par. 46, note †). Though our awful preference for a form of prayer, extracted from the order for the Administration of the Sacrament of the Holy Eucharist, to the Celebration itself, renders the name of the mediæval corruption really applicable, yet doubtless the latter term is the correct one.

No rationale has been given of the Communion Service, nor of Holy Baptism, nor of the Sacramental and occasional Offices. These functions involve actions; and acts speak for themselves: but very minute Rubrical Directions are given, and much matter illustrative of what may be called "the secret history" of the Services will be found in the notes.

No where is the Catholic spirit of the Prayer Book more plainly set forth,

* See Keble on Eucharistical Adoration, p. 72.

or in a more marked manner than in the Preface of 1662, which precedes the statement "Concerning the Service of the Church,"* and "Of Ceremonies, why some be abolished and some retained,"† and in those documents themselves. And yet these important statements have never had the attention bestowed‡ upon them even by some of the most approved ritualists of the day, which their very great value commands. It has been truly said that the statement "Concerning the Service of the Church" "is the most authoritative exposition anywhere to be found of the principles of the English Church, and of the relation in which she desires to stand towards other branches of the Church Catholic."§

The importance of the Preface of 1662 as a document declarative of the Catholic spirit of the Book of Common Prayer.

The *Directorium Anglicanum* has been based upon the principles laid down in these unmistakable and authoritative manifestos of the spirit, usage, and ritual of the Church of England. A key is given in the Preface of 1662 to the then alterations. "If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take pains to compare the present Book with the former; we doubt not but the reason of the change may readily appear." If the comparison of our present Service Book with its predecessors be needful for a perfect understanding of the Rubrics, it follows as a corollary that equally necessary is it to institute a comparison with the rubrical directions in the pre-reformation Service Books, (of which our Prayer Book is a revised collection,) especially in an age in which the careful performance of Divine Worship is a happy characteristic, and yet in which, from the laxity of former times, the old Catholic uses and traditions, which were *household words* to the revisers of 1549, and which were familiar to those of 1661, are in some sort lost sight of. Hence this attempt to read our Rubrics by the light of the pre-reformation Service Books and ancient ecclesiastical customs: and not only have the old English Missal and Breviary rubrics been so used in putting together the *Directorium*, but also the most ancient Liturgies, agreeable with the King's warrant for the Conference at the Savoy, 25th of March, 1661. The terms of the commission, which are very important, are "To|| advise upon and renew the said Book of Common Prayer, *comparing the same with the most ancient Liturgies* which have been used in the Church, in the primitive and purest times." It is, therefore, reasonable to refer to the Liturgies which the revisers of 1661 were to look

This Manual based on the principles embodied in that Preface.

* The original Preface in the Book of 1549.

† First inserted after the Preface in the Book of 1552. In the First Book (1549) it is placed after the Service for the First Day of Lent (Communion Service.)

‡ Thus Mr. Procter, in his "History of the

Book of Common Prayer," omits all mention of this part of the Book.

§ "The Prayer Book; and how to use it," Churchman's Library, p. 4.

|| Card. Hist. Conf. p. 300.

to for a guide in their review of the Ritual. And that such a course was expedient for them, and is so for us in order that we may rightly understand their alterations, and indeed the whole spirit of the Prayer Book, is also evident from the language of the Homily,* that the Holy Sacrament of the altar should be "in such wise done and administered as the good Fathers of the Primitive Church frequented it;" as well as from the injunction† that preachers in their sermons were to follow the consent of the Catholic Fathers and Doctors.

The ancient Liturgies, the mediæval Service Books, the present Uses of the East and West, have all been consulted to throw light upon and to interpret the Rubrics of our own Service Book in the *Directorium*, on the principle recognized by the last Revisers in their rejection of such proposed alterations ‡ "as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of CHRIST) or else of no consequence at all, but utterly frivolous and vain."

Ritualism is a science as well as theology, and is in point of fact closely connected therewith, seeing that Divine Service is composed of rites and ceremonies, which involve Ritual and Ceremonial in their performance, and as Liturgies contain and are conservators of doctrine, so the Rubrics—enjoining a certain amount of Ritual and Ceremonial, and supposing and permitting a greater development of it than is laid down *nominatim*—are the very language of dogma. Divine Service is also compacted of "Christian persons," i.e., bodies *redeemed* by the SAVIOUR, and which therefore owe Him a dignified and honourable homage by prostration and gestures of adoration, humility, and the like.

The religious use and the science of Ceremonial and Ritual are fully recognized in the Preface to the Book of Common Prayer. In the statement "Of ceremonies, why some be abolished and some retained," Ritual and Ceremonial are distinctly accepted as "pertaining to edification," not§ only as serving "to a decent order and godly discipline," but also as "apt to stir up the dull mind of man to the remembrance of his duty to GOD by some notable and special signification."

The Preface authoritatively declares that Ritual and Ceremonial conduce to

* Homil. B. ii.

† "But chiefly they (the preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old Testament and the New, and that which the Catholic Fathers and ancient

Bishops have gathered out of that doctrine." Liber quorundam canonum disciplinæ Ecclesiæ Anglicanæ. Anno 1571.

‡ The Preface, Book of Common Prayer.

§ But a preference is given to what is ancient in comparison with what is new.

“edification,” thus recognizing their theological use. What this consists of it may be well to state categorically. The science of Ritual and Ceremonial has a theological and a sacramental function. But the province of each function is intertwined with that of the other so as to be inseparable.

The primary use of Ritual and Ceremonial is founded on the claims of Almighty God upon the homage and love of His creatures.

Hence it is that His Priest performs all Divine offices (and especially the celebration of the Holy Eucharist) with a minute and

Primary use of
Ritual and Ceremonial.

reverent care, perfectly without respect to the presence of worshippers, or to their absence. It is this that prompts him to use “the best member that he has” to the praise and glory of God, “Who made man’s mouth;” a function which must edify both Priest and people. But He who made man’s mouth, “made the eye” also, and seeing that we possess material bodies and are not simply spirits, which we shall only be in the intermediate state, He has been pleased to teach us in His Church through the visual organ, whilst we are praising Him with our lips out of the fulness of our hearts. Nor is this edification of the soul through the *medium* of the corporal eye, this *objectivity* in Divine Service, a mere concession to human weakness and infirmity, seeing that in the Church above we shall worship before the throne with spiritual bodies, and that the Divine ritual, as has been shown,* is of a purely objective character.

The ends to which Ritual and Ceremonial minister may be thus classified:—

I. They are the safeguards of Sacraments—that they may “be rightly and duly administered,” and not endangered either in respect of “matter” or “form” by the chances of negligence or indevotion.

II. They are the expressions of doctrine, and witnesses to the Sacramental system of the Catholic religion.

III. They are habitual and minute acts of love to Him “Who so loved us,” for love is shown not only in “the doing of some great thing,” in the performance of some august rite in the very Presence of God, but also in an affectionate, reverent, and pious care in even the smallest details of the Service of the Sanctuary—marks of love to our Blessed Lord in the performance of Divine Service generally, and of dread and binding obligation in whatsoever concerns the essence of the Sacraments.

IV. They are securities for respect by promoting God’s glory in the eyes of men, and also in serving to put the Priest in remembrance of Him Whom he serves and Whose he is. This consideration has caused the giving

of *directions* for the sacristy as well as the sanctuary; for as the sanctity of a church is not a quality inherent in the worshippers

Directions needed
for the sacristy as
well as the sanc-
tuary.

* See pp. ix. x.

according to the old Puritan idea, but in the building itself, the *consecrated* House of GOD; so the rules which guide the Priest and choir, when out of sight of the faithful, will be as religiously observed as the rubrics and traditional usages which govern their actions and deportment when in their presence. All clergymen probably kneel down in the sacristy and say a prayer before vesting, and also pray whilst putting on the vestments. It seems desirable for us to use the same form of prayer, and *that* form appears most to commend itself which was used by the ancient clergy of England. Hence the selection of prayers for the sacristy which will be found in this Manual.

Thus it is evident that Ritual and Ceremonial tend to the "edification" of the Church, are "apt to stir up the dull mind of man to the remembrance of his duty to GOD by some notable signification," and conduce to the maintenance of "a decent order and godly discipline."

It is now proper to state the *statutable* authority of the "Ornaments of the Church and of the Ministers thereof." The Rubric before the "Order for Morning Prayer daily throughout the year," which regulates the "ornaments," directs that such ornaments "shall be retained and be in use as were in this Church of England by the authority of Parliament, in the second year of King Edward the Sixth." The authority of Parliament in the second year evidently refers to the statute of 25 Henry VIII. c. 19, § 7, which expressly enacts, "That such canons, constitutions, ordinances, and synodals provincial, being already made, which be not contrariant or repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the King's prerogative royal, *shall now still be used and executed as they were before the passing of this Act*, till such time as they be viewed, searched, or otherwise ordered and determined by the two and thirty persons authorized by the Act,* or the more part of them, according to the tenor, form, and effect of this present Act;"—an undertaking which was never accomplished, and therefore the ancient canons and provincial constitutions have still the force of statute law, subject to the limitations provided by the aforesaid Act of Parliament. It is, moreover, to be borne in mind that there is no statute of the second year of Edward VI. which contains any enactments respecting the Ornaments of the Church, and even the First Prayer Book of Edward VI., (which was authorized by the statute of the 2nd and 3rd of Edward VI. c. 1, but the use of which was not enjoined till the Feast of Pentecost then next coming, in other words till the *third* year of that King's reign, though it is doubtless *supplemental* to the old canons and constitutions of the Church of England," by the authority of Parliament in the

The *statutable* authority of the "Ornaments of the Church and of the Ministers thereof."

* The 35 of Henry VIII. c. 16, § 2, renewed this for life.

second year of Edward VI.) does not describe the "Ornaments" of the Church, although it gives some directions for the Priest and his assistants for the celebration of the Holy Communion, thus following the order of the Missal, as of course the new Book, ostensibly a revised form of the old "Use," would not deviate from the accustomed arrangement, viz., that the Rubrics of the Missal were not, except *incidentally*, the direction for the ornaments and utensils of Divine Service. The old English Missals mention *nominatim* in an incidental manner nearly the same* *instrumenta* as the First Book of Edward VI.† does, whilst the modern Roman Missal specifies by name even a smaller number of utensils and ornaments, those of the minister not being mentioned at all.‡ It has been a *vexata quæstio* with some whether the first Rubric in the Book of Common Prayer which regulates the ornaments of the church and of the

Ornaments named
in the Ordinary and
Canon of the Mass.

* The York use prescribes *nominatim* precisely the same things; the Sarum, Bangor, and Hereford uses are rather more full in this respect.

† Elizabeth's Book (1559) only mentions the ornaments of the *minister* in the rubric which governs this department of Divine Service. But this book was Edward's *second* book (1552) RE-VISED, and the rubric relating to "ornaments" was the *revised* rubric of that second book, the essential difference being—that now the minister was ordered to *use* the very ornaments which that second book had bidden him to *disuse*; but that rubric made no mention of the ornaments of the church, neither therefore did this.¹ However, Act 1 Eliz. c. 2, § 25, provides "that *such ornaments of the church* and of the ministers thereof shall be retained and be in use, as were in the

Church of England by authority of Parliament, in the second year of the reign of King Edward VI." Our own rubric is the rubric of Elizabeth's and James' Books expanded in phraseology, taken from the Act of Elizabeth, and thus makes mention of both the ornaments of the church and of the ministers.

‡ In the Roman Missal the "ornaments of the ministers" are mentioned only in the *Rubricæ generales Missalis* [xix. *De qualitate paramentorum*]. In the First Book of Edward VI. they are mentioned in the third Rubric before "the Supper of the LORD, commonly called the Mass," in the first Rubric after the Collects, printed at the conclusion of the Mass, and in "Certain Notes" at the end of the book.

¹ "If it be thought strange that at a time, when both the ornaments of the church and of the minister had been under consideration, a distinct notice should be taken, in the rubric, of the latter and not of the former; it seems sufficient to say—that (1.) like both of Edward's Books Elizabeth's Prayer Book was following the order of the old Missals in giving some direction for the habits of the Priest and his assistants at the celebration of the Holy Communion, though, like them, it did not prescribe the ornaments of the church; (2.) that at a time when the marked tendency of the reforming party was as much (if not more) to cast off the *vestments* of the clergy as the ornaments of the church, it is not at all surprising that this order should have been distinctly put before them: the ornaments of the Church did not depend upon the parochial or the cathedral clergy: they existed in the churches, and the clergy had no *personal* power or authority to remove them, even if they disliked them: but they certainly had the *power* (and per-

haps would claim the *authority*) to dispense with the use of a *personal* ornament. Moreover, the known anti-ceremonial tendencies of those whom the new reign had brought back to England (not to mention the anti-ritual party which had remained, and who now had hopes from the Queen) was in itself a reason for preventing them from casting aside their Ecclesiastical Vestments, as they were likely to do, and as it will be seen they soon attempted. It was of more consequence that "the minister" should use the proper vestment, than even that the *church* should be correctly adorned: the likeliest way to secure this was by a rubric such as the one in question: merely to print the Act of Parliament at the beginning of the book, without drawing attention to this provision of it, would in all likelihood have been simply nugatory; for but few probably would think it needful to be read." Perry's *Lawful Church Ornaments*, pp. 132, 133.

ministers, refers to the ancient laws of the English Church, which have the force of statute law by virtue of 25 Henry VIII., or to the First Book of Edward VI. The present Manual was compiled in the belief that "the authority of Parliament" in the Rubric was intended to apply only to those ancient canons and provincial constitutions made statutable by the Act of Parliament alluded to; but subsequent investigation of the subject has induced the editor to modify that opinion thus far, viz., that the Rubric refers not only to the canon law, but also that it includes the First Book (of 1549). And this conclusion is grounded on the express reference in the Act of 5 and 6 Edward VI. c. 1, § 5, authorizing the Second Book (of 1552), which speaks of the Act of the 2 and 3 Edward VI., authorizing the First Book (of 1549, the *third* year), as the Act "made in the *second* year of the King's Majesty's reign. It is, therefore, reasonable to take the Rubric to refer primarily to the older canons and constitutions "which be not contrariant or repugnant to the laws and statutes of this realm," &c., to our present Book, and also to the First Book (of 1549), containing the reformed Missal, Breviary, and other Offices, with whose structure the ornaments ordered by the ancient canon law were to be in harmony.

The recent Judgment of the Judicial Committee of Her Majesty's most honourable Privy Council in the case of the churches of SS. Paul and Barnabas, in the Appeal *Liddell v. Westerton*, delivered March 21st, 1857, has decided that the First Book of Edward VI. *is* referred to in the rubric; the question of Parliamentary sanction given to the old canons and provincial

The First Book of Edward part of the authority of Parliament in second year.

The Injunctions of 1547 retain and order the lights on the altar at celebration of Holy Communion, as authorized by the old English Canons and Provincial Constitutions.

Edward's First Book gives nomination the Eucharistic vestments.

The Inventories at Carlton Ride give lists of crosses, &c.

stitutions was not entered into, and was only referred to collaterally. Bishop Cofin, one of the chief of the Revisers of 1661, in several passages of his *Notes** assumes that Edward's First Book is included as *part* of the authority of Parliament in Edward's second year, but he nowhere treats it as the *exclusive* authority. In addition to the ancient canon law and the book of 1549 he also cites the Injunctions of 1547† as a *supplemental* authority for altar lights. Now, though the First Book of Edward VI. was never *intended* to be our complete directory for the ornaments either of the ministers or of the church, yet it contains *nominatim* the Eucharistic vestments: whilst the Injunctions of 1547 order the lights on the altar, and the inventories‡ of church goods (taken in 1552) in the Record Office, at Carlton Ride, prove that they were retained by the Injunctions of 1547, and were in use by the authority of Parliament during the second year, and be-

* See Cofin's Works, Vol. V. pp. 227—30, 232, 233, 305, 436, 438, 440.

† *Ibid.* p. 231.

‡ Mr. Chambers, in his "Strictures Legal and

Historical," gives an analysis of these Inventories of the Ornaments which remained in 1552, in 415 churches; only *eight* of the number being of an earlier date, viz., 1549.

yond it. These inventories give copious lists of crosses, candlesticks, altar cloths and linen, vestments, frames for stone altars, lecterns, &c. &c. Therefore it makes no *practical* difference, however interesting as a recondite *legal* question, whether we go to the old canons and provincial constitutions *and* to Edward's Injunctions and First Book, or to the Injunctions and First Book alone (with the Carlton Ride Inventories) as authority for Lawful Church Ornaments.

No practical difference whether we appeal to the old canons or not, as Edward's Injunctions and First Book, together with the Carlton Ride Inventories, give all that is needed as far as ritual is concerned.

But that the Book of 1549 was not referred to solely as the guide for "ornaments"—(it does not mention *any* church ornaments, though it does some utensils, *instrumenta*, used in Divine Service), will be *quite evident* from the following remarkable passage in Cofin's *Notes*,—"But* what the ornaments of the church and the ministers were is not here specified;" (the Eucharistic vestments *are* specified in the rubrics of Edward's First Book; Cofin must, therefore, have been referring to *other ornaments* of the minister in use by authority of Parliament in the second year), "and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them." Now, if in Edward's First Book *all* "the ornaments of the church and of the ministers" were set forth *nominatim*, it would have been needless to specify what they were in a Rubric promulgated for that purpose, for there could be no possible difference of opinion upon this point. In addition to this, Mr. Perry (to whose labours the present writer is much indebted) in his learned and thoroughly exhaustive volume on "Lawful Church Ornaments," cites Archdeacon Robert Booth's (of Durham) Articles of Inquiry, † *circa* 1710—20, in which the provincial constitutions are referred to *throughout*, and spoken of as ecclesiastical laws now in force. Thus the *statutable* authority of the ancient canon law seems perfectly clear, and Edward's First Book has been pronounced by the Court of Final Appeal to be the *statutable* authority for ornaments, and is to be regarded, as referred to in the Rubric "by the authority of Parliament in the second year of Edward VI.," as the reformed exponent of the old canons and provincial constitutions.

To sum up—firstly—the Rubric remands us back to the old canons and constitutions, passed before the Reformation, to such of which it gives *statutable* authority, as are not "contrariant or repugnant" to subsequent enactments on the subject; and secondly, to Edward's First Book, as has been shown at pp. xv. xvi., and determined by the Privy Council; and thirdly, to the Injunctions of 1547, which were in force by authority of Parliament in the second year.

* See Cofin's Works, Vol. V. p. 507.

† Lawful Church Ornaments, p. 459.

Bishop Cofin thought it convenient (*see supra*, p. xvii.) that an inventory of the ornaments, *instrumenta*, vestments, &c., of Edward's celebrated second year should be drawn up. For it is not every parish Priest who is familiar with the ancient canon law; and in Cofin's time, even the rubrics of Edward's First Book, which, with the Injunction of 1547, ordering and retaining the two altar-lights, give all that is essential as far as ritual is concerned, were not accessible to the body of the clergy as they are now in reprints and other publications. Following out the suggestion of this eminent ritualist and divine, worthy of all attention from us as coming from the leading reviser of 1661, such an inventory is now for the first time supplied by the *Directorium Anglicanum*.

Bp. Cofin thought that a list of ornaments of the second year should be given.

His suggestion carried out in the present Manual.

The ornaments of the Second Year must be sought for in that portion of the ancient English Canons and Provincial Constitutions which relates to Ornament, Ritual, and Ceremonial, with the following limitations, viz., such ornaments, &c. as were abolished *before* the second year of Edward VI., and all such as are inconsistent with the structure of the Book of Common Prayer. A complete list of the titles of the several constitutions and canons bearing upon the subject is given at p. 466, in Mr. Perry's valuable work so often referred to in this preface, and the whole of this portion of the ancient canon law is printed at length with its later *practical* modifications, and the statutable residuum is thereby plainly shown. Thus the ritualist, the parish Priest, and the inquiring churchwarden,* can see at a glance what the ornaments† of the Second Year really are from the list at p. 491, and also the canons and constitutions

* "It will be seen by a comparison of what each is to provide, that the parishioners were and are responsible for whatever was or is essential to Divine Service; the Priest for 'other decent ornaments, in addition to his liability to maintain' the principal chancel. This, then, seems a distinct answer to the prevalent notion, no less than to some deliberate statements which are to be met with, to the effect, that the clergyman has nothing whatever to do *with ordering the ornaments of the church*. So far is this from being true, that the canon says he 'MAY BE COMPELLED' by the ordinary to find them." Lawful Church Ornaments, p. 488.

† A difficulty exists in the minds of some in reconciling the canons of 1603 with the rubric which governs the vestments. The XXIVth Canon orders copes to be worn in cathedral churches by those that administer the Sacrament of the Lord's Supper; and the LVIIIth Canon

directs "ministers reading Divine Service and *administering the Sacraments* to wear hoods." This would prescribe a *quasi* Eucharistic vestment in cathedrals, but no special Eucharistic vestment for parish churches. It should, however, be remembered that the Canons of 1603, (which though never confirmed by Parliament like the rubric, yet as sanctioned by *Convocation* are the law of ecclesiastics *subsidiary* to the rubrics of the Book of Common Prayer) cannot, and especially since the final revision which gave us the present Book of 1662, govern, control, or limit the rubric, which is *statutable*, while the Canons (of 1603) are not. The reason for the apparent discrepancy of the Canons (of 1603) and the rubric will be found in the time the Canons were promulgated. It then seemed almost hopeless to enforce the statutable ornaments of the rubric, so the Bishops acquiesced in the lowest possible amount of "ornaments," ritual and ceremonial

which order them, duly docketed as "unrepealed," "partly repealed," "unrepealed, but obsolete," "wholly repealed,"—as the case may be. Besides this, the inventories* of church goods in the Record Office, at Carlton Ride, establish the fact of these ornaments, viz., crucifixes, crosses, altar candlesticks, altar cloths, lecterns, altar-frames, corporals, Eucharistic and other vestments, (on this point, however, viz., the vestments being *statutable*, there was never any question,) and divers other ornaments and utensils, being in actual use in and after Edward's second year. A complete inventory of these "ornaments of the church and of the ministers" is given in the Appendix to this Manual. It should be remembered that ornaments in use in the specified year are *lawful* ornaments; but even if they cannot be found among the *statutable* ornaments of the second year, as e.g., the white bands, black scarf, organs, hassocks, and the like, and these are certainly *not* found among the ornaments of the second year, they are equally *lawful* ornaments if not at variance with them, or with the Service-book. The first book of Edward VI. is the structure with which these ornaments must be in harmony. And, as has been already shown, since the Eucharistic vestments are given *nominatim* in that Book, the altar-lights secured by Injunctions of 1547, and the altar-crosses, (or crucifix, if it be preferred,) proved to be lawful by the Carlton Ride inventories; all is given that is required for Catholic ritual, even were the old canon law not of *statutable* authority—and there is no doubt it is.

The Eucharistic vestments, the altar lights, and the altar cross of *statutable* authority, even without the old canon law, which is *statutable* also.

under the pressure of Puritan necessity. The old canons and the rubrics were almost ignored—so the canons of 1603 were promulgated, to compass bare decency and order. We obey the *spirit* of the canons of 1603 in exact proportion as we adhere to the *letter* of the rubric. And here it may be noted in regard to the phrase

"vestment or cope" in the first book of Edward VI., that the chafuble was always called "*the vestment*," and it has been thought that the allowance of the cope refers to the case of a *Missa sicca*.¹

* These Inventories are accessible in Mr. Chambers' *Strictures, Legal and Historical*; Mr.

¹ This ought only to apply to Good Friday, (*if*, not having the mass of the pre-sanctified, we are right in not celebrating on that day); as a sufficient number of the faithful ought always to be encouraged to stay at all times, whether they actually communicate or not, which will not be discovered till afterwards, so as to make a quorum in the sense of the rubric—even if they go out after the Prayer of Oblation or the Exhortation, it will be too late for the Priest to stop. Absent sick persons who communicate spiritually ought also to be counted in. Thus there can be no great difficulty in offering the Holy Sacrifice daily according to the mind of the Church: "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." Book of Common Prayer. The only prohibitory rubric is the third at the end of the Communion Service. But no Priest in a parish which had *above* "twenty persons of dis-

cretion," &c., would be legally precluded from acting on his own judgment, and celebrating if he communicated one person only, or even if one person only spiritually communicated. It should be borne in mind that in parishes where there is a smaller number of "persons of discretion," &c., than the number mentioned in the rubric, the "twenty persons" might usually be made up either by persons accidentally staying in the parish, or by those who might come from a distance, so that save where the Priest acted rigidly upon the rubric requiring persons to give notice the night before, he would have no opportunity of knowing who were going to communicate at least till after the Prayer for the Church Militant, and therefore if the convenient number were present at the beginning of that Prayer, he must make the Oblation, and having done that, must, as already stated, *consecrate*.

It is now time to consider how far Ritual and Ceremonial not specified *nominatim* in the Rubrics of the Prayer Book are affected by the Act of Uniformity, by the 2nd article of Canon XXXVI. to which subscription at Ordination is required, and by Canon XIV. equally binding upon spiritual persons.

How far Ritual and Ceremonial not expressly named in the Book of Common Prayer are consistent with the Act of Uniformity, the 2nd article of Canon XXXVI. and Canon XIV. of 1603.

The statute of 1 Eliz. c. 1, which enforces the Act of 2 and 3 of Edward VI. c. 1, orders, "That all ministers shall be bound to say and use the Matins, Evensong, Administration of each of the Sacraments, and all other common and open prayer in such order and form as is mentioned in the said Book so authorized by Parliament, and *none other or otherwise.*" And the statute 14 Charles II. enacts, "That the former good laws and statutes of this realm which have been formerly made, and are still in force for the uniformity of Prayer and Administration of the Sacraments, shall stand in full force and strength to all intents and purposes whatever, for the establishing and confirming the said Book . . . hereinafter mentioned, to be joined and annexed to this Act."

The 2nd Article of Canon XXXVI. orders, "That he (the person to be ordained) will use the form in the said Book prescribed, in Public Prayer and Administration of the Sacraments, *and none other.*"

Canon XIV. provides, "That all ministers shall likewise observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures and saying of Prayers, as in administration of the Sacraments, *without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof.*"

In regard to the Act of Uniformity, it should be borne in mind that Elizabeth's Act of Uniformity was followed by Injunctions explanatory of the very Rubrics of the Book which the statute enforced. The Act is aimed against the practice of the Puritans who endeavoured to avoid everything the Book *enjoined*, but which they disliked, and failing this to get rid of the Book altogether. Hence the need to insist on the complete use of the Service-book. The Act which restored the furniture to the altar and the vestment to the Priest could never mean to forbid the details of Catholic Ritual and Ceremonial and to limit every gesture of reverence: it would not specifically enjoin them, for who would expect an Act of Parliament to be a complete manual of directions for the performance of Divine Service? it was rather meant to exclude *interpolated* prayers; matters of Ritual and Ceremonial were not, strictly speaking, within its scope. The explanatory Injunctions of Elizabeth sufficiently prove that her Act of Uniformity does not regard the Rubrics of the Prayer Book as a perfect

Perry's Lawful Church Ornaments; the Ecclesiologist, Nos. cxiii. cxiv.; and Stephen's edition of the Book of Common Prayer, Vol. I. foll.

352—61. A selection from Mr. Chambers' Collection is given in the Appendix.

directory for Divine Worship; and the unavoidable, but most important corollary is, that those Rubrics cannot be argued from *negatively*; they cannot be interpreted as forbidding what they do not enjoin.

The terms of Canon XXXVI. are precisely the same, and when it is considered "That these Canons, being a hundred and forty-one, were collected by Bishop Bancroft out of the Articles, Injunctions, and Synodical Acts passed and published in the reigns of Edward VI. and Queen Elizabeth," (Collier's Ecc. Hist., Vol. II. p. 687,) the *animus* of them, and of the Article in question, must be self-evident: it was against the depravers of the Liturgy, not against the faithful and learned Priests who scrupulously carried out its Rubrics. In the words of Blomfield, Bishop of London:—"No* one who reads the history of those times with attention can doubt that the object of the legislature who imposed upon the Clergy a subscription to the above declaration, was the substitution of the Book of Common Prayer for the Missal of the Roman Catholics, or the Directory of the Puritans."

Canon XIV. cautions the Puritan preacher not to diminish from the Service-Book by preaching doctrine inconsistent therewith, and not to add anything in respect of form or matter: thus admitting the Liturgy to be the conservator of doctrine, and Ritual and Ceremonial to be the safe-guards of Sacraments and teachers of dogma. For "matter" and "form" are well-known theological terms having a technical meaning,† and point mainly to the preservation and right administration of the Sacraments—which certainly were in danger at the time of the promulgation of these canons. These terms were probably also intended to check such irregularities as the omission of the cross in Baptism, the making the father answer questions with the godfathers and godmothers, the omission of the Absolution, *Venite, Te Deum*, Lessons, &c. a Sermon being substituted, the mutilation of the Communion Service and omission of the Prayer of Consecration‡—irregularities which not only affected the "order" of Divine Service, but in the case of the Sacrament of the Altar, entirely vitiate it, and that not by changing, but by omitting the "form" of

* *Apud* Robertson's "How to Conform to the Liturgy," p. 8.

† "With what *matter* was this child baptized?"

"With what words (= *form*) was this child baptized?"—Ministration of Private Baptism of Children in houses. Book of Common Prayer.

Here "matter" and "form" (*words*) are technically used. It should be remarked that till 1603 the passage stood—"With what thing, or what matter they did baptize the child?" It is noteworthy that the men who revised the Book of 1559, and put forth the canons of 1603,

eliminated as unnecessary the word "thing" and used "matter" in its purely theological and technical meaning. The revision of the Prayer Book and collection of the canons were going on at the same time—the word is used in the same sense in the Canons of 1603 and the Book of 1604.

‡ See "Lawful Church Ornaments," pp. 292, 293, 329, for historical proof that such depravation of the Prayer Book was not unfrequent at the period of the compilation of the canons of 1603.

words. The Rites and Ceremonies of the canon mean exactly the same things as they do in the title of the Prayer Book: "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church." It is clear that Rites and Ceremonies are here used in distinction to Sacraments—meaning the Occasional Offices, and not what we term "Ritual and Ceremonial." Had it been so, the title would have run something after this manner:—"The Book of Common Prayer and Administration of the Sacraments *with the ceremonies and rites thereof.*" However, Ritual and Ceremonial, (viz., such ancient uses of the Church of England as are consistent with the revised Service-Book, and needful for the right and due administration thereof,) are included in the canon under the words, Rites and Ceremonies, and indeed the former must, of necessity, be more or less elaborately employed in carrying out the latter.

* And if it be argued, for instance, that the Bishop's or Priest's consecrating of the oil for the anointing of a sick person is a *fresh rite or office*, that cannot be argued as a prohibition of such action to the Episcopate or Priesthood; for the consecration of churches is a parallel instance as far as any modern law goes; yet the Bishops continue a practice which would be illegal on the principle that silence is prohibition; and moreover, they use an office which can make no claim to authority such as the Prayer Book possesses. *Custom* is indeed a sort of ecclesiastical common law and sanctions this; but as *desuetude* does not repeal a law, so it would appear that any diocesan Bishop is *free* to act upon the ancient Canons and Provincial Constitutions. In regard to the "mixed chalice," i.e., with wine and water, a custom enjoined and used by Bishop Andrewes; practised in Prince Charles' chapel at Madrid; ordered by Laud; † authoritatively recommended by Cosin; pronounced lawful by Palmer in his *Origines Liturgicæ*; used by authority in the Church in Scotland; and by many learned and holy Priests down to the present day; is little likely to be a violation of the Act of Uniformity or of the canons of 1603.

It now only remains to thank those who have aided in the compilation of this Manual.

And first, the thanks of the editor are due to his friend, the Reverend Frederick George Lee, S.C.L., F.S.A., his fellow-labourer and joint-compiler, who, himself engaged on a like work, kindly and most liberally handed over

* See "Lawful Church Ornaments," pp. 484, 485.

† "And the Presbyter shall then offer up and place the bread and *wine prepared* for the Sacrament upon the Lord's Table, that it may be ready for that Service." Rubric before the

Church Militant Prayer in Archbishop Laud's Prayer Book (1637).

"Prepared" is the technical epithet always applied to the chalice which contains the element of wine mingled with a small proportion of water, thus *prepared* to be consecrated by the Priest.

to the editor the whole of his carefully-collected and valuable notes containing many important authorities not generally known; the whole of which notes have been incorporated into the volume.

To ensure correctness nearly every proof-sheet has been revised, amongst others, by the following eminent ritualists:—The Rev. Thomas Chamberlain, M.A., Student of Christ Church, and Vicar of S. Thomas the Martyr, Oxford; the Rev. Philip Freeman, M.A., Vicar of Thorverton, Devon; the Rev. F. G. Lee, F.S.A.; and the Rev. J. M. Neale, M.A., Warden of Sackville College, East Grinstead. Thanks are likewise due to John D. Chambers, Esq., M.A., for permission to reprint his valuable letter on the legal effect of the “Judgment” of the Privy Council in the case of the churches of SS. Paul and Barnabas, Diocese of London, in the Appendix; and to the Rev. T. W. Perry, who has kindly allowed a liberal use in the way of extracts of his work on Lawful Church Ornaments.

The Commentary on the Daily Service is a *resumé* from the *first* volume of “The Principles of Divine Service.” The permission to make such extensive use of this erudite and noble work is here gratefully acknowledged by the editor; he would also express his gratitude for the elaborate corrections and important additions which the *Directorium* received from its author. But it must be distinctly understood that Mr. Freeman is not to be identified either as a ritualist or a theologian with every direction in this Manual. Nor is the editor committed to every statement in his book.

The admirable paper in the Appendix on the Music of “The English Church” has been contributed by the Rev. Thomas Helmore, M.A., to whose kindness and courtesy the editor owes much.

The valuable paper on Floral Decorations was furnished for the Appendix by the Rev. John Oakley, B.A.

The editor must also express his obligations to the Rev. John Jebb, M.A., Rector of Peterstow, for valuable information, and for permission (for which thanks are also due to Mr. Parker, his publisher,) to incorporate some extracts from his work on “The Choral Service of the Church” into the text. These passages occur in Parr. 133, 136.

Great use has been made of that well-known, correct, and most useful publication, “The Churchman’s Diary.” Indeed it has formed the basis of the *Directorium*, and the permission to make this use of it adds another obligation to many which are due to its editor.

And here it is proper to add an expression of thanks to J. W. Hallam, Esq., for the unwearied pains which he took in illustrating this Manual; it is needless for the editor to commend either the beauty or the ecclesiastical correctness of the drawings.

The illustration of the Priest vested for “Holy Communion” is from a brass

in the possession of the Rev. F. G. Lee, who is most anxious to restore it to the church, from which it has been severed, if such can be discovered.

The portion of the present English Rite, which the frontispiece is intended to illustrate, is the ascent of the Priest and Sacred Ministers to the midst of the Altar, before the celebrant takes up his position at the north-side of the Altar, and the Epistoler and Gospeller go to their respective steps,* immediately before the singing of the Introit.

The editor, on behalf of the compilers, of all and any who have aided in putting together these pages, and of himself, commends this Manual to the care of Almighty GOD, trusting He will deign to bless it to His glory, and to the edification of His Church.

✠ DEO GRATIAS.

ORWELL RECTORY,
Monday in Easter Week, A.S. 1858.

P.S.—Since the compilation of the *Directorium Anglicanum*, the Judgment of the Privy Council in the matter of the Churches of S. Paul and S. Barnabas has been delivered (on March 21st, 1857,)—a decision for which we must all be grateful, not only as setting at rest a *vexata questio*, but as securing to those who love “the beauty of holiness” the unmolested use of LAWFUL CHURCH ORNAMENTS,—though far be it from the advocates of Ritual and Ceremonial according to the use of the Church of England, to force the *maximum* of *statutable* ornaments upon those who are contented to abide by the *minimum*, or to advise the revival of all the minutiae of ritual detail which were practised in mediæval times. It would not have been right, however, to have omitted them in such a treatise as the present. And it is a source of great satisfaction to the editor to find that he has only one unimportant matter to alter in consequence of that Judgment, viz., that “the fair white linen cloth” put upon the altar at the Communion-time must not be edged with lace, or adorned with embroidery,† as it is directed to be at p. 25. The Judgment, however, does not prohibit lace, embroidery, and colour on the “linen cloth” used for covering what remains of the Blessed Sacrament after the communion of Priest and people.

J. P.

* See Appendix, p. 169, Directions for Deacon and Subdeacon.

† Embroidery is that particular kind of work

which entirely covers the surface of the original material. Every kind of work is not embroidery.

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CORRIGENDA.

Persons using this Book are requested to make with a pen the following corrections:—

Page 22, a, line 4, for "triangular" read "quadrangular."	Page 72, line 8, omit "and gloria."
" 27, " 6, for the colon read a comma.	" 219, a, " 30, for "The church-yard crosses" read
" 27, a, " 1, for "before" read "during."	" " " "The Church-yard Cross."
" 50, " 5, for "upon" read "outside."	" 219, b, " 16, after "maniple" insert "(worn also by
" 53, b, " 2, for "It" read "it."	Epistoler.)"
" 72, " 5, omit "and gloria."	

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The Celebration of the Holy Eucharist.*

“VIDI CIVITATEM SANCTAM JERUSALEM NOVAM DESCENDENTEM DE
CELO, PARATAM SICUT SPONSAM ORNATAM VIRO SUO.”

THE celebration of the Holy Eucharist is the principal act of Christian Worship, inasmuch as it calls directly into action the office of our great High Priest, not only to present our prayers to the FATHER, but to plead anew the merits of His own adorable Sacrifice. It should therefore have all possible dignity imparted to it by a carefully observed Ritual. It is well when the LITURGY†

* “Commonly called the Mass.”¹—First Prayer Book of Edward VI.

† “The traces of the form of worship used

by the Christian converts, which we find in the New Testament, refer to the Eucharist, as being emphatically the Christian Service. Hence na-

¹ It bore this name even in the 3rd of Elizabeth, 1561:—“Paid for 4lb. of candles on Christmas-day morning, for the Mass, 12⁶.”—Illustrations of Manners and Expenses of Ancient Times in England, 142, 4to. 1797.

The word “Missa,” or Mass, has no connection whatever, with the doctrine of transubstantiation. All the world know it has several meanings. First, the words of dismissal at the end, “Ite Missa est.” Secondly, the word was applied to any offering or sacrifice sent up to God. Thirdly, it was frequently applied to any festival. It is a little remark by many of the English Divines, that nowhere was the doctrine of transubstantiation necessarily inculcated in the unreformed service. It remains, therefore, in substance, what it was before; viz., *The celebration of the Eucharist.*

The term Eucharistia was preserved much more in the English than in the Roman Use. E.g. “Post introitum vero missæ unus cæroferariorum panem, vinum et aquam quæ ad Eucharistiæ ministracionem disponuntur, deferat.”—Sarisf. Rubr. See Maskell’s Ancient Liturgy, Ed. 1846, p. 32.

“Moneantur laici, quod reverenter se habeant in consecratione Eucharistiæ, et flectant genua; maxime in tempore illo, quando, post elevationem Eucharistiæ, hostia sacra dimittitur.”—Concilium Dunelmense, 1220. Ibid. p. 94, note 26.

See also ibid. p. 108, note 52. The Gallican Church also used the term *Eucharistia* frequently.—See Mabillon, De Liturgia Gallicana, p. 52.

Mass: this title for the Holy Eucharist is still preserved in the English names, Christmas, Michaelmas, Lammas, Candlemas, Roodmas, Martinmas, Childermas, &c. With regard to the frequency of celebrations the English Church orders it on all Sundays and Festivals, and contemplates it daily by directing that “the Collect, Epistle, and Gospel for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.” In S. Cyprian’s time it was certainly daily:

“Episcopatus nostri honor grandis et gloria est pacem dedisse martyribus, ut sacerdotes, qui sacrificia Dei quotidie celebramus, Hostias Deo et victimas præparemus.”—Epist. liv. ad Cornelium

can be used by itself;* and it should not be begun without the intention of going through the whole. As there is one Altar, so can there be but one Priest, (acting in that capacity,) whose place is to stand at first *at*, i.e., in front of, the Altar at the north side, and after the Gospel *in medio altaris*, (see Par. 21), facing the east. He is never to leave the foot-pace except when communicating the faithful. Clergy acting as Gospeller† and Epistoler, whether Priests or Deacons, should stand below the foot-pace, facing eastward. The parts which should be said by them are the Gospel and Epistle, the Exhortations, and the Confession.‡ Where there is only one assistant, he should read the Epistle and Gospel on the proper sides. When the Priest (being without Epistoler or Gospeller) reads them, he *ought to go off the footpace*.

For this Service there is required,

I. AN ALTAR.§

naturally arose the ecclesiastical use of the word *Liturgy*,¹ to designate the form employed by the Church in celebrating that Office.”—Procter. *History of the Book of Common Prayer*, p. 281.

* “It has always been held that the Holy Communion should not be celebrated unless the Office of one of the Hours had been previously recited; whether of Tierce, Sext, or the Ninth Hour.”—Maskell. (See *Anc. Lit.* pp. 153, 154, 155, for the English positive Rule.)

† The Gospeller or Deacon, even though he be in Priest’s Orders, should wear his stole (under his dalmatic) as a Deacon, (see p. 13, sect. 4.) being about to fulfil a diaconal function, for “it pertaineth to the office of a Deacon . . . to assist the Priest in Divine Service, and especially when he ministereth the Holy Communion.” (The Ordering of Deacons). The Epistoler or Subdeacon, if the ancient Sarum Rule be followed, should wear no stole at all.

Both Gospeller and Epistoler wear the manipule. In the old English Ordinals this vestment is given to the Subdeacon as his especial badge. See *Pont. Sarisbur. Apud Maskell. Mon. Rit.* iii. 182, and *Pont. Exon. Apud Barnes*, p. 84.

¹ “In classical Greek, *λετουργία* denotes any public service, religious or secular. In the LXX translation it is used for the ministry of the Levites (e.g. 1 Chron. xxvi. 30, *εἰς τὰς λειτουργίας τοῦ Κυρίου*); in the New Testament, for the ministry of prophets and teachers (Acts xiii. 2); and in ecclesiastical writers, for any sacred function, and in an especial and strict sense for the Eucharistic Office. Thus we speak of the *Liturgies* of S. James, S. Mark, S. Chrysostom, &c. for the service used in celebrating (the Sacrament of) the

The Canon (XXIV. of 1603), allows of two assistants—Deacon and Subdeacon in old times, now simply Gospeller and Epistoler. Ancient custom assigns to the former a place on the south side (*ad latus Epistolæ*) on the step next to the platform, to the latter a place on his own step behind the Gospeller, a little towards the right. Both stand facing the east. For the position of the Sacred Ministers, when *directly assisting* the Priest, see *infra* Parr. 16, note *; 20, note †; 72, notes *, †, ‡; and Appendix, p. 169, ii.

If at Church Festivals, &c., or on occasions where many are present who purpose communicating, an additional cleric to the Gospeller and Epistoler be required to help the Priest in the distribution of the Sacrament, he should stand at some distance.

‡ The greater part of the Rubrics of the Book of Common Prayer only contemplates one Priest²—assistants very rarely. It was needful strictly to order the Service for the Celebrant only—for, where there were assistant Ministers, the Catholic rule would of course be followed.

§ The table on which the Eucharistic Sacri-

Lord’s Supper, in the churches of Antioch, Alexandria, Constantinople, &c.” *λετουργία* is also used for the whole action of sacrifice in the account of Simon, son of Ozias, in Ecclesiasticus, ch. l. ver. 14, 19.

² No stress can be laid upon the word “Priest” in the Rubrics, when defining the duties of his assistants. See for instance the Versicles after the Creed at Matins and Even-song.

The length of the altar will vary according to the size of the church or chancel, but it should not be less than six feet.* The width about two feet six inches. It should be three feet six inches high, and raised as much as possible above the level of the nave. In all cases the slab or *mensa* of the

stone is offered has been called an Altar "from the beginning." The Prophet Malachi¹ speaking in prophecy of the Eucharistic Sacrifice terms "the Table of the LORD," in reference to it an "Altar." S. Paul tells the Hebrews² that "We have an Altar, whereof they have no right to eat which serve the tabernacle."

It is to be observed that the same Apostle calls the Christian, Jewish, and Gentile Altars, tables; thus defining an Altar to be a Table whereon a Sacrifice was offered.³ And so, Bishop Andrewes:⁴ "The holy Eucharist being considered as a sacrifice, it is fitly called an Altar, which again is fitly called a Table, the Eucharist being considered as a Sacrament."

In the first century we find S. Ignatius⁵ assert that "In every church there is one Altar." In the second century S. Justin Martyr⁶ alludes to the passage in which the Prophet Malachi calls the Table of the LORD an Altar. And Origen⁷ and S. Cyprian perpetually refer to the Altar of the Christian Church. In the fourth century we have a cloud of witnesses. The historian Eusebius,⁸ S. Optatus Milevitanus,⁹ S. Ambrose,¹⁰ S. Jerome,¹¹ S. John Chrysostom,¹² and S. Augustine,¹³ and to these may be added Prudentius, who flourished in Spain in the fourth century, and Sidonius Apollinarius in France during the fifth century.

* The dimensions of the altar of the church of Perranzabuloe, near Truro, were five feet

three inches, by two feet three inches, and its height four feet. When taken down, the headless remains of S. Piran, the patron saint, were discovered immediately beneath it, the feet of the buried saint pointing as usual to the east; it was, in fact, both Altar and Tomb: and hence the remarkable peculiarity of its position, lying lengthwise east and west. About sixteen miles from S. Piran's a similar ancient church has been more recently discovered, at Gwithian, so named from an Irish saint there martyred. Here also the Altar was of stone, but placed in the usual position, standing north and south, against the middle of the east wall.

The original high Altar remaining in 1844, in S. Mary's, Forthampton, Gloucestershire, is five feet three and a half inches long, and two feet ten inches high; its breadth is two feet three inches, and the thickness of the *mensa* five and a half inches.

In the first part of the Ecclesiological (late Cambridge Camden) Society's Transactions, will be found a paper on Chantry Altars, by Mr. Bloxam, in which eight of these Altars, still remaining, are described. Five of these were solid masses of masonry, surmounted by a slab of stone, varying from three feet three inches to six or seven feet in length, and from one foot four inches to three feet in breadth; the height rather more than three feet; and the thickness of the slab six inches.

¹ Malachi i. 7, 12.

² Heb. xiii. 10.

³ 1 Cor. x. 18—21, and ix. 13.

⁴ Answer to Cardinal Perron, Minor Works, edit. 1844, p. 20.

⁵ Ἐν θυσιαστήριον πάση τῇ ἐκκλησίᾳ.—S. Ig. in Epist. ad Phil.

⁶ Διὰ τοῦ ὀνόματος τούτου θυσίας ἕως παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τοῦτέστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἁγίου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ τόπῳ τῆς γῆς γινόμεναι ὑπὸ τῶν Χριστιανῶν, προλαβὼν ὁ Θεὸς μαρτυρεῖ ἐπαρίστους ὑπάρχειν αὐτῷ.—Justinus M. Dial. cum Tryph.

⁷ Orig. Hom. iii. S. Cyp. Epist. passim.

⁸ Hist. Ecc. lib. x. c. 4. Ἐφ' ἅπασιν τε τὸ τῶν ἁγίων ἄγιον θυσιαστήριον, ἐν μέσῳ θεῖς.

⁹ Lib. vi. contra Parmen. "Quid est altare, nisi sedes et Corporis et Sanguinis Christi?"

¹⁰ "Ille super altare, qui pro omnibus passus est."

¹¹ Hieron. lib. contra Vigilant. "Christi altaria."

¹² S. Chryf. Hom. xx. in 2 Cor. ix. τοῦτο θυσιαστήριον μὲν γὰρ θαυμαστὸν διὰ τὴν ἐπιμετην ἐν αὐτῷ θυσίαν.

¹³ Civ. Dei. l. viii. cap. ult.—"Quis audivit aliquando Fidelium stantem sacerdotem ad altare etiam super sanctum corpus martyris ad Dei honorem cultumque constructum, dicere in precibus: Offero tibi sacrificium Petre vel Paule."

Altar should be of *one stone** without fracture or blemish; and the thickness of the slab about six inches. The *mensa*, the part of the Altar on which the Eucharist is consecrated, being either of stone or marble, is supported on a wooden frame which consists of either four sides, or of four or six low pillars of wood.

The Altar should not be imbedded, or fixed to the wall. In many places it will be found extremely convenient to have a passage behind it. Behind it

* "Let¹ no Altars be consecrated by unction with chrism, unless they be of stone."²—The Excerptions of Archbishop Ecgbricht, A.D. 750. (Johnson's Collection.)

"Of Altars, that they be of stone."—(Lanfranc) Canons of the Council of Winchester, A.D. 1071. (Johnson's Collection.)

Elizabeth's Injunctions permitted wooden Altars, and the Canon of 1571 (never in force), speaks of a table "ex asseribus composita junctam." These "asseres" however might be of any material, iron, stone, zinc, as well as wood. But these, and such like Injunctions, Canons, and Articles, it is a notorious legal fact, have not a shred of authority belonging to them. The only document which can claim any weight is the 82nd Canon of 1603—4, now in force, though subject to the act of Uniformity. This Canon simply speaks of the Table as "decent and convenient" but makes no mention of the *material*, and even if it did, it would be of no force, as the Canon would be overruled in this particular, as it is in the matter of the Altar being moveable. For the Rubric inserted at the last

review directs *the communicants*, not the Table, to be *conveniently* placed for the receiving, implying plainly that the Altar was not to be moved for their convenience. The Altar is therefore a *fixture*, "not moveable," but "to be removed only by authority," as the font, pulpit, or other fixture.

The Book of Common Prayer made by the Act of Uniformity part of the statute law of the land, orders such ornaments to be retained and be in use as were in this Church of England by the authority of parliament in the second year of King Edward the Sixth. Therefore whatever was the law of the Western Church in this matter before the Reformation is the law of the English Church now. The Canons of Archbishop Ecgbricht, of the Council of Winchester, are the statutes in which it is embodied. The more we multiply cases of stone Altars pulled down and sold in the later years of Edward VI. and Elizabeth, the more abundantly shall we prove that they were the ordinary and legitimate "ornaments of the Church" in the period to which our Rubric refers us.

¹ "The C.C.C.C. MS. justly makes this a distinct Canon; with this title *Canon Epaoensis*, and it is the sense of No. XXVI. Canon of Ebone, in the year 517."

² In continental Churches it is usual for a small piece of stone to be let into the middle of the *mensa* to consecrate upon.

This inserted Altar-stone was called "*ara*," (See Gavantus, P. I., Tit. 20,) in contradistinction to *altare*, i.e. the slab and whole structure of the Altar. The same name is also applied to a consecrated Altar-stone of jasper or marble, set in gold or silver, laid upon an unconsecrated Altar of stone or wood. "Domina Petronilla de Benstede dedit sumto Albano unum super-Altare rotundum de lapide jaspidis, subtus et in circuitu argento inclusum, super quod, ut fertur, sanctus Augustinus Anglorum apostolus celebravit."—*Monasticon Ang.* t. ii. p. 221. The jasper in Christian symbolism indicates Faith, "*jaspis fidei*," porphyry or any red marble was used in default of the symbolical jasper. It was formerly the custom in cathedrals to

place this Altar-stone upon the ordinary consecrated stone *mensa*, either *causa reverentiae* to the blessed Eucharist, *causa honoris* to the greater festivals, or *causa dignitatis* of the celebrating bishop.

This "*ara*" was also styled the "*super-Altar*," the term now technically used for the ledge at the back of the Altar, whereon stand the cross and candlesticks.

The "*ara*" was sometimes made of oak wood, covered with plates of precious metal, and sometimes *laminae* of ivory.

"*Ara*" is also the correct word for the portable Altar (*tabula itineraria*) for "The Communion of the Sick."

Messrs. Neale and Webb in their translation of the First Book of Durandus' "*Rationale Divinorum Officiorum*," p. 41, have the following note: "The true ecclesiastical distinction between *altare* and *ara* is, that the former means the Altar of the true God, and is therefore alone used in the Vulgate answering to the Greek *θεωιασθηριον*, as opposed to *ara* (*βωμιος*) an Altar with an image above it. See Mede, folio 386."

should be a Dossal Cloth,* Reredos, Painting, or Triptych, in front of which stands the Cross. (See Altar-Crosses.) There should be no Niches unless filled with statues, nor Tables of Commandments.† The Altar is raised on a platform, which forms a footpace extending from three to four feet from the east wall, and in length not reaching more than six or eight inches beyond the Altar. The ascent to it should be by at least two steps, each of the same height with the platform, and about fifteen inches in breadth. From the lowest step to the *septum* or sanctuary rail, there should be at least twelve feet in collegiate churches, and never less than six.

The slab of the Altar should be covered with the cere-cloth,‡ which in its turn is covered by the superfrontal, which hangs down about ten inches below: whilst the Frontal, or antependium, which with the superfrontal makes up the covering or vestment of the Altar, hangs down in front. The Frontal and superfrontal should each have a fringe. The *ends* of the Altar need not be covered, save by the "fair white linen cloth," (see *infra*.) They were, however, often vested in ancient times, as, indeed, they usually are at the present day. As the Altars of the English Church are not affixed to the eastern wall, the back of the Altar may be vested. The extract below§ from the *Monasticon Anglicanum* shows from the phrase "frontlets of the same," in an inventory of Altar Vestments that the Cloths were intended to hang over the back of the Altar. The superfrontal and the cere-cloth should fit closely.

Along the back of the *mensa* extends a ledge from six to twelve inches in height, and from five to seven inches in breadth, according to the size of the

* There should be no Cross embroidered on the Dossal where the Altar-cross is in use.

Where no Altar-cross has been provided—a metal Cross of rather large size affixed with a pin to the Dossal is to be preferred to an embroidered one.

† The proper place for the Tables of Commandments is at the east of the *Nave*.

‡ A waxed cloth extended over a consecrated Altar-stone to protect it from damp, dirt or irreverence. It should be made of strong linen, and close at the corners; a quantity of virgin wax should then be melted in an iron vessel, and applied to the cloth while held a short distance from the fire.

§ "Imprimis, a costly cloth of gold, for the high Altar, for principal feasts, having in the midst images of the Trinity, of our Lady, four Evangelists, four angels about the Trinity, with patriarchs, prophets, apostles, virgins, with many

other images, having a frontlet of cloth of gold, with scriptures, and a linen cloth enfixed to the same; *ex dono Ducis Lancastriæ*. Item, a purpur cloth, with an image of the Crucifix, Mary and John, and many images of gold, with a divers frontlet of the same suit, with two Altar Cloths, one of diaper. Item, a cloth of gold, partly red and partly white . . . with a frontlet of the same suit, having in the midst the Trinity . . . Item, a cloth of white, with troy-foils of gold . . . having a frontal of the same."

Item, a cloth for the hie Awte of blew baudekin, with the picture of our LORD, Mary and John, and a front of the same. Item, an one Awter Cloth of white fustyan, with red roses, with a Crucifixe, Mary and John, broydered, and front of the same, and two curtains.—In the Inventory of S. Paul's, in capella carnariæ. Jacob's Hist. of Faverham.

Altar; it is called the super-Altar: upon it are placed two Lights, and between these a cross of metal, with the addition of flower vases on festivals.

On the top of the super-frontal are placed the three linen cloths,* the two under ones not to exceed the length of the *mensa*, but the uppermost should hang down at each end, nearly to the platform, and should hang down in front not above ten inches below the slab. This "fair white linen cloth,"† as well as the two under ones, should have five crosses worked upon it, corresponding to the five crosses on the Altar-stone, in the centre and four angles, with borders of various patterns. All the Altar linen as well as all the vestments of the priests should be marked with a cross.

Many of the old English Altars were provided with curtains.

A curtain may hang at each end of the Altar. These hangings are either suspended by rods projecting from the walls or reredos, or else they rest on detached pillars generally of brass, erected by the ends of the Altar.

The only niches that are desirable are those of which the Reredos or Altar-screen not unfrequently consists. The reredos is very often formed of panels filled with sculpture called Tables; these should be of alabaster, with a series of small figures in relief, painted and gilt, usually representing the principal events in the life of our Blessed LORD.

2. The CREDESCENCE‡ is a small side-table for the reception of the elements previous to their oblation, and is provided to enable the celebrant at the Holy Eucharist to place the Bread and Wine reverently upon the Altar as required

* The cere-cloth, super-frontal, and the three linen cloths should always remain upon the Altar. It is usual, during the Daily Office, and at all times when the Liturgy is not being celebrated, to cover the "fair white linen cloth," as a protection against dust, &c., with a strip of green silk, hemmed and marked with five crosses. This covering should exactly fit the *mensa*.

† See Gavanti *Thesaurus Sacrorum Rituum*. Pars I. Tit. xx. Ed. Venetiis, 1792. Where it will be seen that in the west it is permitted to use *two* linen cloths, so that the under one be large enough to fold *twice* over the *mensa*.

¹ In S. Æthelwold's Benedictional there is an Altar covered with a purple pall.

Bishop Leofric gave to Exeter Cathedral, "v. paellene weofod sceatas," five purple palls.—Cod. Dip. Ang. Sax. t. iv. p. 275.

² Queen Ælfgive gave to Ely Cathedral, amongst other ornaments, a purple pall, "Desuper bissus sanguineo fulgore in longitudinem altaris ad cornua ejus attingens usque ad terram cum aurifriso, altitudinem habens, spectaculum de-

"Duplicatam unam concedit Rubrica, ut sint tres: non ergo duæ, tuta conscientia sufficiunt."

It was anciently the custom of the English Church to spread a purple pall¹ upon the *mensa*, and over this the three linen cloths. The cere-cloth now performs the function of the purple pall,² but the beautiful symbolism of its colour, which typifies blood, as well as kingly power, is still retained in the superfrontal, which always may be, and generally is, purple or red.

‡ See *Ecclesiologist*, Vol. vii., pp. 178—218, and Vol. viii., pp. 9, 92—147, for elaborate papers on the Credence.

coris magni pretii administrat."—Thomæ Elien. Hist. Elien. in Anglia Sacra. tom. I. p. 607. See also, Epistola Gildæ. Ed. Stevenson, p. 51, "Sub sancti abbatis amphibalo, latera regionum tenerima puerorum, inter ipsa ut dixi, sacrosancta altaria nefando enisè hastaque pro dentibus laceravit (Damonniæ tyrannicus catulus Constantinus), ita ut sacrificii cœlestis sedem purpurea ac si coagulati cruoris pallia attingerent."

by the English Rubric. The Credence is sometimes supported on a shaft or bracket, or formed at the bottom of a niche, or consists of a shelf over the Piscina.

Where no Credence exists as part of the Sanctuary, it is customary to use a small moveable table for receiving the elements before they are consecrated, or in fact any expedient may be adopted so as to prevent the elements being placed on the Altar until the Oblation takes place.

3. The PISCINA is a stone basin with an orifice and drain to carry away the water which has been used at the Washing of the Priest's hands in accordance with Psalm xxvi. 6, and for rinsing the chalice *after the Purifications*, and is one of the appurtenances of an Altar which in ancient times was never dispensed with. It is generally constructed at the bottom of a small niche on the Epistle side of the chancel, eastward of the sedilia, and these frequently constitute a portion of the same design.

Where there is no Piscina, a basin of metal is the usual substitute.

4. The AUMBRYE, or Locker, is a little cupboard for the preservation of the Sacred Vessels, and is generally constructed in the north or east wall of the chancel near the Altar: the door is usually elaborately carved in oak, or ornamented with floriated iron-work, and is always furnished with a lock.

5. The SEDILIA are three seats for the Priest, Gospeller, and Epistoler, during the Celebration, and they consist of arched recesses constructed in the masonry of the south wall of the chancel within the sanctuary, and are frequently surmounted by rich canopies delicately groined. They are either level, or graduated, following the steps of the Altar, the highest seat being nearest the east end. The Sedilia may be furnished with embroidered cushions. They are only occupied during the Sermon. At all other times the Clergy kneel or stand.

Where Sedilia do not exist a bench, or stall, or stools, should be placed in a similar position against the side wall of the Sanctuary.

It is perhaps needless to add that no chairs should under any circumstances be placed at the north and south ends of the Altar, whether facing the congregation or otherwise, except on the north side (facing the south, a little below the platform) for a Bishop when present.

The proper place for the *Bishop's Throne* is below the Sanctuary, at the extremity of the stalls, nearest to the *septum*, on the south side, and is moveable, except in cathedrals.

THE FURNITURE OF THE ALTAR.

The CHALICE—there are four parts in a chalice. The foot, the stem, the knob, and the bowl.

The foot should extend considerably beyond the bowl, to prevent the possibility of its being upset. On one division of the foot it is usual to engrave the LORD'S Passion: this should be always turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knob for the convenience of holding the chalice. The knob is variously enriched with enamel, jewels, tracery and tabernacle-work, whilst the stem is frequently engraved or enamelled.

The height of the stem is generally about four inches, and seldom exceeds six. The bowl should vary from three to six inches in dimension, and of a proportionable depth; it should have a plain rim of about an inch below, that it may be enriched with engravings, inscriptions, and chafings.

The Chalice should never have *turn-over* lips, which are extremely liable to cause accident in communicating the faithful.

Chalices are made of silver either whole, or parcel gilt, occasionally of pure gold and jewelled.

The PATEN is made to fit the top of the Chalice. Legends and jewels are admissible on the outer rim only. If the whole surface of a silver paten cannot be gilt, it is usual to gild the middle.

The CRUETS, or FLAGONS must be entirely of hammered metal.

The BURSE. See *infra* p. 27, note.

The OFFERTORY BASIN, is a vessel of pewter, latten, or precious metal. It should not be large, as when removed from the credence to receive the velvet purses, and placed upon the Altar by the Priest, it would occupy too much space.

The ALTAR-CROSS* is a plain metal cross with a foot to it. Usually

* "He (Paulinus) also brought with him many rich vessels of king Aeduini, among which were a large gold cross, and a golden chalice, dedicated to the use of the Altar, which are still preserved and shown in the church of Canterbury."—V. Bede, *Hist. Ecc. lib. II., c. xx. § 148.* A.D. 633. Stevenfon's ed.

"The Altar in the Queen's (Elizabeth) chapel was furnished with rich plate: two fair gilt candlesticks, with tapers in them, and a massy silver crucifix in the midst thereof."—Heylyn *Hist. Ref. p. 124, fol. 1661.*

To prove that in the order to destroy images, crosses could not have been included, the following facts may be of importance. That in almost all ancient illuminations (all that the compilers have ever seen) of Altars, a cross and not a crucifix is displayed; moreover, the present Roman rule is obeyed, if a cross—a simple cross—is placed on the super-Altar. Thus, a cross can scarcely come under the category of "images," and was consequently retained.

between two and three feet high. It is often jewelled, and not unfrequently has upon it an engraved representation in *alto relievo* of our LORD'S Saviour. The foot of the Cross should be on a level with the bowls of the candlesticks.

Altar Lights. These lights symbolize that CHRIST is the very true Light of the world; HE is so, because HE is the GOD-MAN, and possesses *two natures* in His own Person. And the lights are *two* on the Altar, because they symbolize the same union of Divinity and Humanity in the blessed Sacrament.

Altar Candlesticks† are made in gold, silver, or silver parcel gilt, copper, brass, or wood.

The Syriac, probably the oldest form of the Rite, has *two candles* to this day:

cum (Sacerdos) accendit cereum, ad altarium dicit: In lumine tuo videmus

latus sinistrum dicit: Pius et sanctus, qui in habitaculis lucis."—Renaudot, tom. Or. Coll. p. 12.

The Altar candles ought never to be lighted at the celebration of the Holy Eucharist. They are lighted at Evensong for the purpose of the Sanctuary is to convert "God's light into a stand for lights."¹

At the earliest times, the fourth Canon of the Council of Nicaea, so praised by Beveridge, mentions the candles at the holy Offering.² Beda speaks in his homilies³ of the "walls of the Church resplendently adorned, and many lights being lighted at the Divine service. A *pharus*, or *candelabrum*, hung over the Altar of the Cathedral at York, in the beginning of the eighth century, which Altar was decked with silver vessels.⁴ King Edgar's Canons enact, 'Let the candles always burning in the Church, when the service is sung.' The poem of the monk Ethelstan, the abbot of Lindisfarne, speaks of the "candelabra in the church glittering with lights."⁵ By the Constitutions of Giles de Brighthelm, Bishop of Salisbury,⁶ anno 1236, the law was provided the candelabra, but the

parishioners the 'wax candles in the chancel, and also sufficient *light* throughout the whole year, at Matins, Vespers, and the Mass, and blessed bread, with candles, in every church in the Christian world.' By a provincial constitution of Archbishop Reynolds, which embodied the then existing custom, A.D. 1322: 'Let two candles, or one at the least, be lighted at the time of high mass.'⁶ And Lyndewode, commenting on this Constitution, adds, 'Note, that the candles to be burned at the celebration of the mass, must be of wax rather than *any other material*. For the candles so burning signifyeth CHRIST Himself, Who is the brightness of the eternal light.' In which he repeats the ancient observation of Isidore of Seville (in the seventh century):⁷ 'Under the type of this corporeal light, that light is shown forth of which we read in the Gospel, He was the true light which lighteneth every man.' As we have already proved *in extenso*, this, and all other Canons, where not expressly avoided by some subsequent Parliamentary authority, or *contrary or repugnant* to the then laws, statutes, and *customs of the realm*, or to the King's prerogative, 'are now still to be used and executed as before,' by the 23 Henry VIII., c. 19. That this Canon was in universal force throughout England up to Henry VIII.'s death, we know by the illuminations in the MSS. Service-

† It is required in the Sanctuary at late Service, it is provided by Standard Candlesticks placed on the Altar. Candles in Coronas and Branch Candlesticks may be lighted about the Altar.

† See the Anglo-Saxon Church, p. 291.

¹ Poema de Archiepif. Ebor., Gale, ii.

² Act. SS. Ben. vi. 331.

³ Wilkins' Conc. i. 714.

⁴ See Johnson's Can. ii. 338.

⁵ Orig. vii. 12.

There are five parts in an Altar candlestick. 1. The foot. 2. The stem. 3. The knop, which for convenience of lifting is put in the middle. 4. The bowl to receive the droppings of wax. 5. The pricket terminating the stem on which the taper is fixed.

It is convenient also when the Service Book does not contain the Action on one page, to have a Card containing the Canon or Prayer of Consecration in large type, though there is no mediæval authority for this practice.

It is a symbolical and cleanly custom to perfume churches with incense previous to Divine Service. This custom continued all through the reigns of Elizabeth, James I., and indeed we find its occasional use down to the time of George III. (See *Hierurgia Anglicana*.)*

books and the prints in the Missals, Breviaries, Antiphonaries, and other printed books published up to the last year of his reign, which invariably represent the Altar with two lighted candles upon it, and no more; so also by the Inventories of church goods before and hereafter referred to.

“Beside this, the first Injunctions of King Edward, of May, 1547, the authority of which I have discussed already, repeat nearly *totidem verbis* Archbishop Reynolds’ Canon, and the reason of it: ‘No torches or candles, tapers, or images of wax were to be set before any image or picture, but only two lights upon the high Altar before the Sacrament, which, for the signification that CHRIST is the very true Light of the world, they shall suffer to remain still.’¹ This last Injunction was enforced by Archbishop

Cranmer in his Visitation Articles of the second year, one of whose inquiries was this: ‘Whether they suffer any torches, candles, tapers, or any other lights to be in your Churches, but only two lights upon the high Altar.’ And in his Communion Book, in force till Whit-Sunday in the third year, the Priest was ordered to go through the service ‘without *varying any other rite or ceremony in the mass*,’ of which we know the two lights formed one. This Canon, therefore, and usage, was in force up to the end of that second year, and beyond, and was not either ‘*contrariant or repugnant*’ to the statutes or customs of the realm, or to the King’s prerogative, but in harmony therewith.”—Chambers’ Legal Argument.

* Where it will be seen that incense was also used at the Coronation of George III.²

¹ “It seems clear this cannot be referred to the light before the pyx, because that was never more than one, and that only in Churches possessing considerable means. (Constit. of W. de Cantilupe, Wilk. i. 557. Cardinal Pole’s Constit. 1555.) Cromwell’s Injunctions, 1536, forbid all but one light before the sacrament of the Altar, meaning the pyx, or tabernacle; the Proclamation of Henry VIII., in 1538, and the Injunction of 1539 (Wilkins, iii. 842—847,) authorise candles on Easter-day before Corpus Christi, showing they were not there before. The reason given in Reynolds’ Constitutions, which refer to the celebration of the Mass by name, and in Edward’s Injunctions, is precisely the same; both must refer, then, to the same thing. In the Private Prayers of that date, some of which are given in the Sarum Missal, to be used at the time of communion, the celebration is frequently called the Sacrament; and Cranmer, in his Injunctions of the second year, refers the lights to the Altar, not to the pyx. And the doubtful Injunctions of 1549-50 speak of the candles on the Lord’s Board. The authority of Cofin

must be considered as decisive, who speaks of them as two lights on the Communion Table; and, finally, the continued practice of the English Church.”

² *Incense in Churches*. S. Mary the Virgin, Cambridge: 1562 For frankincense to perfume the church, 1d. For do. 2d.

1573 Item, for perfumes and frankincense for the church, 8d.”

All Hallows, Steyning, London:

“1563 In the time of sickness, item, for juniper for the church, 2d.

1625 The time of God’s visitation, item, paid for 10 lb. of frankincense, at 3d. per lb. 2s. 6d.”

Jesus Chapel, Cambridge:

“1588 Juniper to air the chapel on S. Mark’s Day.”—Transac. of the Cambridge Camden Society, P. iii. p. 271. Incense in churches recommended by the “Divine” Herbert:

Circa 1631. “The country parson takes order . . . secondly, that the church be swept and kept clean without

By the exprefs command of GOD incense was very frequent in the service of the Jewish Temple, (Exod. xxx. 1, 3, 9; xl. 5; Levit. xvi. 12, 13; S. Luke i. 10, 11.)

It will be remembered that frankincense was presented to the new-born JESUS. (S. Matt. ii. 11.)

S. John particularly mentions (Rev. viii. 3, 4) how "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand." It is considered that S. John adapted his wondrous language to the ceremonial of the Liturgy then followed by the Christians in celebrating the Eucharistic Sacrifice, at the period the Evangelist committed to writing his mysterious revelation.*

The primitive Christians adopted the use of incense at the Celebration of the Liturgy from the Jewish Service. In the second of the Apostolical Canons we find it ordered thus: "let it not be allowed to present any thing on the Altar, but oil for the lamps, and incense for the time of the Holy Oblation."

It seems most primitive, where incense is used, to burn it before the celebration of the Holy Eucharist. The Liturgy of S. James commences with burning of incense.†

* Incense is symbolical of the prayers of the faithful, which are so often described in Holy Scripture to be an odour of sweetness before heaven. "The four and twenty elders fell down before the Lamb, having every one of them

harps and golden vials full of odours, which are the prayers of saints."—Rev. v. 8.

† See "Εὐχή τοῦ θυμιάματος τῆς εἰσόδου τῆς ἐναργείας."—Neale's Tetralogia Liturgica, p. 5.

dust or cobwebs, and at great festivals strewed and stuck with boughs, and *perfumed with incense*."—Priest to the Temple, ch. xiii. The Parson's Church.

Form used by Abp. Sancroft for the Consecration of a Censer:

1685. So likewise when a *censer* is presented and re-

ceived, they say: While the king sitteth at his table, my spikenard sendeth forth the smell thereof. (Cant. i. 12.) Let my prayer be set forth before Thee as incense; and let the lifting up of my hands be as the evening sacrifice. (Psalm cxli. 2.)—The Form of Dedication and Consecration of a Church or Chapel.

The Vestments.

“MYRRHA ET GUTTA ET CASSIA A VESTIMENTIS TUIS, A DOMIBUS
EBURNEIS : EX QUIBUS DELECTAVERUNT TE FILIÆ REGUM IN HONORE
TUO.

“ASTITIT REGINA A DEXTRIS TUIS IN VESTITU DEURATO : CIR-
CUMDATA VARIETATE.” Ps. XLV. 9, 10.

THE ordinary dress of all connected with the Church down to Choristers is (1) the Cassock and (2) Square Cap.

The Eucharistic Vestments are (3) the Alb; (4) the Stole; and (5) Chafuble: in addition to which may be used (6) the Amice (*Amictum*); (7) the Girdle; and (8) Maniple.

Besides these there are the vestments for the assistant Ministers of the Altar, viz. (9) the Dalmatic for the Gospeller; (10) the Tunic for the Epistoler.

These are also worn together with (11) the Mitre, (12) Gloves, (13) Sandals, (14) Pastoral Staff, and (15) Ring, by Bishops; and with the (16) Crozier, and (17) Pall, by Archbishops.

1. To the Daily Office—(18) the Surplice: the Stole; (19) the Academic Hood, or (20) the Tippet (in the case of non-graduates); and Square Cap. (21) The Amys (*Almutium*) may be worn instead of the Hood or the Tippet.

2. In Processions, and therefore, strictly speaking, at funerals, (22) the Cope should be worn over the Surplice, and always (23) the Priest's Cap.

1. THE CASSOCK,¹ or PRIEST'S COAT, is single breasted, and fastened from the throat to the feet by numerous buttons, extending the whole

length. At the back the Cassock is very full, from the loins downwards, and trails a considerable length on the ground. It has a narrow standing upright collar, and close sleeves. It is bound round the waist with a band three yards long and three inches broad, called a Cincture.

¹ A short Cassock of black cloth either single or double breasted is very suitable for clerics when engaged in ordinary parochial work.

The ancient English Cuffock is sometimes folded over in front, and kept close by the Cincture.

The material of a Cuffock may be of either silk, stuff, or cloth.

2. The ACADEMICAL SQUARE, or TRENCHER CAP, should always be used (either worn or carried in the hand) together with the hood and surplice—*never* with the Albe and Vestment, nor with the surplice and cope, or amys, with which vestment the Priest's cap, or "Birretta," is always used.

The Trencher Cap is a regular part of the clerical dress. At the Universities it was not formerly worn by laymen, who used the *round cap*, such as the Doctors of Law and Medicine wear on state occasions there. The *Hat*, worn by clergymen with their gowns (by a very modern innovation at Cambridge) is forbidden by Archbishop Parker (App. to *Life*, Book ii. No. 28), and *Caps* are directed to be worn, except in journeys, by the Clergy.¹

3. The ALB² is a vestment of white linen reaching to the feet; the sleeves are tight, in order that the hands of the Priest may be at liberty when celebrating the Eucharist. It should not be plaited into folds, but should fall straight and with a very moderate looseness. It has usually a worked red border and is secured round the waist by a girdle. The apparels should either go round the bottom edge and wrists, which is the most ancient style, or they may consist of quadrangular pieces, varying from twenty inches by nine, to nine inches by six for the bottom, and from six inches by four to three inches for the wrists.

These apparels were not sanctioned by the First Book of Edward VI., but are ordered by our present Rubric, which requires the *whole* of such "ornaments" of the Church and of the Ministers, as were in use in the second year of Edward VI. by authority of parliament.

¹ It was an ancient custom to wear in choir the square pyramidal Priest's Cap, or "Birretta," over the skull-cap; hence it was usual, for the convenience of taking off the two caps together at those parts of the service, where, out of reverence to the Holy Name or otherwise, the head was bared for a short while, to sew the skull and square cap together; so that out of this grew the celebrated "pileus quadratus;" which time has handed down to us, though somewhat altered, in the present Trencher Cap of our English Universities.

² At the enthronization of Bishop Walton of Chester,

As the alb, like the *properly*-made surplice, is never open in front, the aperture being only large enough to admit the head, the Priest puts it completely over his head, passes through his right arm, and then his left. He then binds it with the girdle round his *loins*, and adjusts it all round, so that it be a finger's breadth from the ground.

4. The STOLE is spoken of under the name of *Orarium*, as early as the Council of Laodicea.³ It was probably made originally of white linen, afterwards it was made of silk or stuff, and enriched with embroidery and even jewels. The ends are *slightly* widened to admit of an embroidered cross, and terminate in a *fringe*. There should also be a cross in the middle.

The Eucharistic stole is three yards in length and three inches in width, it is worn crossed upon the breast of the celebrating Priest at the Holy Sacrifice, the ends appearing below the Vestment, at other Sacraments it is worn pendant. An Archbishop or Bishop wears the stole pendant at celebration.

The Deacon's stole is worn over the left shoulder and tied under the right arm.

When the short surplice is worn, as will generally be the case, at matins and evensong, the stole should never extend beyond its hem. Consequently this short stole is usually two yards and six inches long.

When the long ministerial surplice is worn, which is the old Anglo-Saxon type, a stole of the Saxon type should be worn, viz., one reaching to the hem of the surplice, a stole of this character will be ten feet long and about two inches and a half wide. A surplice of this character is far more graceful, with its long and ample folds, than the equally correct short surplice.

When the surplice is not the long ministerial one, and yet considerably longer than the short

A.S. 1661, "All the members of the Cathedral habited in their albs received a blessing from his lordship." Kennet's Register, Vol. I. b. 537, fol. 1728.

³ "Itaque Diaconus orarium defert in sinistro humero." "Subdiaconi vero, ac ceteri inferiores ministri orarii sine Stolis uti omnino prohibentur." Synod. Laodicena, A.S. 360. Canon xxii., xxiii.

"The Orarium was a sort of scarf, *Du Pin* calls it a *stole*, which the Bishop and Priest might have on each shoulder, the Deacon on the left only, the Minister or Sub-Deacon on neither." Johnson's *Vade-mecum*, Vol. II. p. 111.

surplice, the stole should reach midway between the knee and the foot.

The stole—like the maniple—will be of the same colour and material as the vestment of the day.

The stole when crossed on the breast of the Priesthood for the Eucharistic Sacrifice is kept in position by the girdle of the Alb.

With regard to the Stole, it is at present generally worn by the parochial clergy at matins and even-song, seldom in the college chapels of the two Universities during the recitation of the divine services. This diversity of use arises from the fearful neglect of the Holy Eucharist in many parish churches, and the consequent undue exaltation of the Daily Service. Whilst the more frequent celebrations in the college chapels led to the traditional custom of wearing only the surplice and hood at matins and even-song, reserving the stole for the Eucharist. In some cathedrals the stole is worn in choir in singing the Daily Service, in others it is not so worn.

It certainly is not the present usage of the West to wear the stole during the recitation of the divine Office,¹ but it should be remembered that our Daily Service, by one side of its descent, comes from the East,² and that we may therefore look to Eastern precedents and suggestions. The East is, perhaps, a safer guide on this subject than the West.

Of the identity of the *Epitrachelion*³ of the holy Eastern Church, with the stole of the Western, there can be no doubt; and there is every appearance of this vestment being understood in the East, as the proper badge of the *ιερεὺς*, as such.

¹ The old Sarum term is *Service*, the Roman *Office*, for the "Hours." The common phrase "Divine Service," (see Rubric after *The Absolution*, and immediately before the *Lord's Prayer* at Matins,) is a direct tradition from the old English Use, in contradistinction to the Roman term "Office."

² See "The Principles of Divine Service," by the Rev. Philip Freeman, M.A.

³ "We now come to the *Epitrachelion* which is one form of the Latin *Stole* . . . instead of being thrown round the neck and hanging down on each side, as is the case in the Latin Church, the head is put through a hole in the upper extremity, and it simply hangs down in front. It looks, however, nearly the same as a stole, because it has a seam all down the middle . . . it is worn by the Priest in every sacred function."—Neale's History of the Holy Eastern Church, (Gen. Int.) p. 308.

⁴ *Ibid.* p. 313.

⁵ The eucharistic vestments of the Holy Eastern Church are, for the Priest, the *stocharion*, which answers to the

It is accordingly worn in all ministrations and prayers, even in those recited preparatory to the public office at home, much more is it indispensable in the recitation of "The Hours."⁴ To this must be added, that when the Hours by being said separately from the Liturgy,⁵ acquire the dignity of an independent office, not only is the *epitrachelion* = "stole" worn, but also the *phænolion* = "chafuble," or "principal vestment." So high does the East raise the *vestiary* position of the "Hours."

In the West there are also traces of the Eastern idea of the stole, viz. that it is the very badge of the Priest's ministry. (See XXVIIIth Canon of Council of Mayence, § 13, under Pope Leo III.) where the stole is ordered to be worn as a badge of sacerdotal dignity.⁶ (See Bona, *Rer. Lit.* i. 24, 6; and Durandus, *Rat. Div. Off. L.* iii. fol. 25, *de stola.*)

Again, we have traces of *vestiary* dignity, beyond the mere surplice, being accorded to the "Hours," and moreover to matins and vespers in the West. "Formerly," says Palmer, (Vol. ii. 314,) "the cope was used by the clergy in processions, and on solemn occasions in morning and evening prayers." And so it is still at "solemn vespers," when the officiant is vested "in cotta and cope."⁷ He does not, however, wear the stole, according to the decrees of the Sacred Congregation of Rites, September 7, 1816, and September 11, 1847. Now of "the original identity of the cope and *casula*, there appears," says Palmer, (Vol. ii. 312,) "from the writings of Isidore Hispalensis," (See *Gav. Thef.* p. 122.)

alb, but is often made of the richest silk or velvet. The *epimanikia*, which in some degree answer to the maniple, but they do not resemble it in shape, and are worn on both hands instead of on the left only. They hang down, like a kind of cuff, in two peaked flaps, and are fastened under the wrist with a filken cord run along the border, by which they are drawn in and adjusted to the arm. The *epitrachelion*, a form of the stole, a broad strip of brocade or rich silk, with a hole at one extremity for the head to go through, it hangs down simply in front, and is bound upon the *stocharion* by the *zone*. The *phænolion* is in all respects precisely the Western chafuble. Instead of the *epitrachelion* deacons carry the *orarium*. It is worn over the left shoulder.

⁶ It is true Bona raises the question whether the cassock or any long vestment may not be meant, but there is no certain example of this use. *Orarium* certainly means *Stole* in the canon of Braga.

⁷ See Ceremonial according to the Roman Rite, translated from the Italian of Joseph Baldefiche, by J. D. Hilarius Dale. Part II. c. iv. p. 63.

and Durandus (lib. iii. cap. 9.) "to be no doubt." And thus we have in East and West a recognition of a decidedly priestly vestment at matins and vespers, viz. in the East *phænolion* (chasuble) and *epitrachelion* (stole); in the West *cope* (chasuble). It should, however, be borne in mind, that though the cope and chasuble were originally identical, the Western Church has from time immemorial used the chasuble as the eucharistic, the cope as the choral and processional vestment.

There then arises, though it is not absolutely necessary, the consideration, that our matins and even-song are something more than the Hours, or at least than the mediæval idea of them. They are said with much solemnity on Sundays and Festivals more especially;—a reason for a liberal interpretation in this matter of vestments. East and West say, give to this office, at any rate on high days (*East* says always), something more distinctively priestly than the mere surplice. May we not then go back to the probably primitive conception of the stole, as the priestly¹ officiating vestment, bearing in mind the fact of its having been traditionally retained in the English Church at matins and even-song. It would fall below the tradition of even the modern West, as expressed by the cope (though without the stole), at high vespers, i.e. on Sundays and Festivals, to wear the *mere* surplice on all occasions, high and low. The West originally no less than the East had doubtless some priestly vestment for the "Hours;" but when the daily office became de-

pressed it was analogous and natural that it should lose its stole and cope on ordinary occasions.

To these considerations it may be added, that though there does not appear to be any exact authority for wearing the stole during the daily office, this arises from there *not* having been formerly any service of *grand obligation* like our matins and even-song. The stole, however, *must* be worn at baptisms, and as these may occur in the daily office "upon Sundays and other holy-days," another reason arises for its use on solemn vespers and matins of festivals, apart from honour due to feasts of obligation, &c. It is, therefore, well to wear the stole always, crossed at the celebration of the holy Eucharist, pendent at other sacraments, solemn vespers, and simple matins and even-song.

5. The CHASUBLE, or CHESABLE, commonly called by way of excellency the *Vestment*, is the upper or last vestment put on by the celebrant. Its primitive form was perfectly round, with an aperture in the centre for the head, as we find it figured in the Benedictional of S. Æthelwold. In England its shape continued nearly circular, for six centuries after the mission of S. Augustine; even when a change was made, the only alteration seems to have been that the opposite parts of the circumference were made to come to a point. This form of the Vestment was in use for many ages, and is that which is frequently figured on memorial brasses; but from the middle of the fourteenth century to the present time, the Chasuble² as worn by the

¹ The real origin of the stole is probably that combined with the *phænolion* or chasuble; it represents, and is derived from the "curious ephod" of the high priest.

² "The forms and ceremonies of their worship resemble those of the Greek Church from which they are derived. Their vestments are the same, or nearly so: and here I will remark that the sacred vestures of the Christian Church are the same, with very insignificant modifications among every denomination of Christians in the world, that they have always been the same, and never were otherwise in any country, from the remotest times where we have any written accounts of them, or any mosaics, sculptures, or pictures to explain their forms. They are no more a Popish invention or have anything more to do with the Roman Church than any other usage which is common to all denominations of Christians. They are and always have been of general and universal—that is of catholic—use; they have never been used for many centuries for ornament or dress by the laity, having been considered as set apart to be used only by the Priests in the Church during the celebration of the worship of Almighty God.

These ancient vestures have been worn by the Bishops, Priests, and Deacons of that in common with the hierarchy of every other Church. In England they have fallen into disuse by neglect; King Charles I. presented some vestments to the Cathedral of Durham long after the Reformation, and they continued in use there almost in the memory of man."—Curzon's *Armenia*, p. 223.

"The Altars in Swedish Churches are richly adorned and furnished with candlesticks and crosses; the vestments of the Priests are also handsome and varied: their usage in these details differs little from the Church of Rome."—Two Summer Cruises in the Baltic, by the Rev. R. E. Hughes, M.A., Fellow of Magdalen College, Cambridge, p. 344.

"In the meanwhile the Priest, kneeling on the Altar-steps, was invested by the Candidatus and Kyrke Sångers (precentor) with the *müsse hacke*, a crimson velvet Chasuble, embroidered in front with a gold glory surrounding the Holy Name, and behind with a gold floriated cross."—Rev. Henry Newland's *Forest Scenes in Norway and Sweden*, p. 131.

Priesthood of the Church of England has generally been made in the shape of a *vesica piscis*, and the ornaments with which it has been decorated during that period, are far more elaborate, and consequently richer and more beautiful.

The Orphreys (bands of gold or rich embroidery) of the Vestment consist of a border, a broad stripe in front, and a Latin Cross on the back, extending throughout the whole length and breadth. The *oldest* orphrey however was in the shape of a *Pallium*, and came down in a **Y** shape from the shoulders back and front.

The chasuble is six feet from point to point, and three feet three inches in its greatest width.

The vestment should be large and *pliant*, as it will then accommodate itself to the positions of the body, and will afford the most beautiful combination of folds. Plain velvet or silk, *with a thin lining*, are the best materials for ordinary use, as the chasuble will then fold up without injury, and not tear and fret the antependia when it comes in contact with them.

The embroidery of the Orphreys tells with surprising effect and richness; but when cloth of gold or figured silks are used, the pattern should be small, as the plain surfaces between the Orphreys are necessarily small, and a large pattern cut up has a confused and disjointed appearance. Powdering is better than diapering for a Vestment, the reverse for a cope.¹

The Vestment like the antependium will be of the colour of the Day.

Where there are not funds for more than one Vestment (a complete set) a chasuble of fine white linen with scarlet Orphreys is recommended. But white or crimson silk or velvet is the general material.

A white mole-skin Chasuble² with Orphreys of scarlet cloth shaped in the form of a *Pallium* in front and behind \diamond is well adapted for a village Church, where the ancient colours sometimes cannot be used on account of the poverty of the

parish. A Vestment of this kind is of good quality, as all things should be in the House of God, of handsome appearance, and of not greater cost than a surplice of fine linen.

When the mole-skin Chasuble is washed, the Orphreys must be taken off—they are sewn on like the apparels of an Alb.³

6. The AMICE is an oblong square of fine white linen, and is put on upon the cassock or priest's canonical dress. It is embroidered or *apparelled*, as it is technically termed, upon one edge. In vesting, it is placed for a moment like a veil, upon the crown of the head, as an emblem of salvation, (Eph. vi. 17: *Take the helmet of salvation*,) and then spread upon the shoulders, and secured by means of two strings, one at each end, which are tied cross-wise over the breast. The apparel, which has a cross in the middle, and is sewed upon it, is from two to three inches wide and extends from ear to ear, forming a kind of embroidered collar, which should be arranged so as to leave the neck free and uncovered.⁴

The apparel of the amice cannot be too rich in its ornamentation.

7. The GIRDLE is a cord of white cotton or silk tasselled at the end, with which the albe is girded, and adjusted to a convenient length. It is about three yards long.

The girdle is sometimes red.

8. The MANIPLE is three feet and four inches long and three inches wide, it is of the same colour as the stole and fringed at the ends. Embroidered crosses are added to the extremities, which are *very slightly* widened to admit of them.

The maniple⁵ was originally made of the finest linen to wipe the chalice during communion, in very early ages it began to be enriched with embroidery. It is attached by a loop to a button on the left sleeve of the albe, and varies in colour and character with the vestment.

9. The DALMATIC—the Gospeller's Diaco-

¹ The "*φαιλδης*," or cloak, mentioned by S. Paul in his Second Epistle to S. Timothy, iv. 13, is considered to be no other than the Vestment which the Apostle used when he celebrated the Holy Eucharist.

² "Item, one Awter Cloth of *whitie fustyan* with red roses, with a crucifixe, &c."—Jacob's Hist. of Faversham.

³ Some Chasubles have a hood attached to them—but the *Hooded Chasuble* is never used as the Principal Vestment, and consequently may be classed amongst Procef-

sional rather than Eucharistic vestments. It is called *casula processoria*, or a Processional Chasuble. It seems never to have come into general use, and is not so well adapted for ordinary services, ceremonials, and processions as the Cope.

⁴ No shirt-collars, no gloves, or rings should be worn, the hair should be short, and the face shaven.

⁵ "Manipuli usus non ab Aaron, sed ab antiquis patribus Christianis initium duxit." Martyr. Bedæ.

vestment at the Sacrament of the Altar—loose robe with large sleeves, partly open the sides. From the shoulders behind and also, according to ancient custom, are added silk or gold cords with tassels,¹ which within a foot from the hem of the vest-

The Dalmatic should extend to the apex of the alb, and the sleeves should be sufficiently short not to cover the wrist apparels. The side openings should extend nearly to the

There is of course no opening in front, only an aperture for the head as in the case of the Alb and Vestment. The Dalmatic has a parallel collar, and apparels before and behind in the midst of the open part of the vest-

It has also two straight Orphreys passing over the shoulder and extending to the front back hem, it has also an Orphrey across the front and back. It will be seen that this vest-

is the same before as behind. The Stole worn beneath the Dalmatic, and is just visible through the right lateral aperture. The Maniple

is attached to a button upon the left wrist apparel of the Alb. The Dalmatic is of the same colour and material as the Principal Vestment. Where however there is only one Dalmatic, it is correct that it should be made, as originally, of white silk with two purple or scarlet stripes before and behind, with no apparels.

The TUNIC—the Epistoler's Diaconal² vestment at the Sacrament of the Altar—is of the same shape as the Dalmatic, but shorter, simpler, and without Orphreys: the only ornament being the golden cord and tassels from the shoulder (see sub-note to Dalmatic). The

Tunic should reach about three inches below the knee, and the sleeves about the same length below the elbow. It follows the same law in regard to colour as the Dalmatic.

Where the colours are not used in regard to the Tunics (i.e. Dalmatic and Tunic) it is proper to have the Tunic of blue silk.³

The Tunic which the Bishop wears beneath his Dalmatic differs only in length from that worn by the Epistoler—it should reach midway between the knee and ankle. The Dalmatic as worn by a Bishop is shorter than that worn by the Gospeller, it should extend not more than three inches and a half beyond the knee.

Whatever may have been the colour of the Chasuble the *Episcopal* Tunic and Dalmatic were anciently of a bright purple or sky-blue. At the present time they usually follow the colour of the Vestment. The ancient use seems preferable.

11. The MITRE. There are three sorts of Mitres.

The *Plain Mitre (simplex)* made of white linen, the only ornamentation being red edging or fringe to the *infulæ* or hanging lappets. This Mitre is used for processions, such as on Rogation Days; for laying the first stone of a Church, School, or College, and by assistant Bishops at Holy Communion.

The Gold Embroidered Mitre (*aurifrigiata*) has no gems nor plates of gold or silver upon it, but for its ornament a few small pearls, and is made out of white silk wrought with gold, or of simple cloth of gold. The Orphreyed Mitre is used at Celebrations of Holy Eucharist and at Confirmation.

formerly the sides of the Dalmatic were made to open the shoulders to the extent of a few inches, in order to afford a free passage for the head in putting on the vestment. These slits had an unseemly appearance when the Dalmatic was adjusted; and therefore silk or gold cords were drawn through these apertures were contrived to loop or hem together, and to the end of these cords tassels were added as well for weight as for ornament. It was found as needless to open the Dalmatic on the sides as it would be the Alb or Vestment—but the golden tassels are still attached to the shoulder as a decorative, and diaconal mark.

The Dalmatic denotes the Kingly Power of CHRIST—therefore most suitable for the Gospeller.

Sum Dalmaticarum à Silvestro institutum fuisse pronuntiat.—Alcuinus, lib. de divinis officiis, cap. x.

The Epistoler of our canon (XXIV of 1603) is in the rank of the sub-deacon.

³ “Hyacinthus, quoniam aeris et cæli speciem imitatur, eorum mentes electorum, omni spe ac desiderio cælestia quærentes significat. Cujus nobis coloris sacramentum commendans Apostolus, ait: Si confurrexistis cum Christo, quæ sursum sunt quærite, etc.”—Beda, de Tabern. Lib. ii. cap. ii.

See also Durand. de *tunica* Lib. iii. fol. xxvii. Ed. 1653.

The Dalmatic and Tunic are frequently expressed by the simple word “Tunacles,” as in the first Prayer Book of Edward VI.

The Epistoler's Tunic is often made exactly similar to the Gospeller's Dalmatic; but this incorrect custom is utterly subversive of a very beautiful symbolism.

It is however perfectly unobjectionable to have the sacred vestments of fair white linen, so long as the shape of them be correct.

The Precious Mitre (*pretiosa*) is adorned with gems and precious stones, and often made out of sheets of gold and silver. It was anciently worn on high and solemn festivals, and at synods held in a Cathedral Church.

12. The GLOVES¹ (*Cbirotbecæ*). The Episcopal Gloves should be made of silk, and richly embroidered.

13. The SANDAL is in shape like a high half-boot. It is about six inches high and has no heel, properly so called. Sandals are usually of costly materials, embroidered with various devices, and sometimes enriched with precious stones. They are put on immediately after the Buskins, which are made of precious stuff, or cloth of gold. The length of them is usually about eighteen inches.²

14. The PASTORAL STAFF³ in form somewhat resembles a shepherd's crook, an apt emblem of the pastoral office of a Bishop over his flock. The upper end is curved, the lower end pointed to show the authority of the Church over the obedient and disobedient, according to the Latin line,

“Curva trahit mites, pars pungit acuta rebelles.”

It is sometimes bound with a *vexillum* or banner of the Cross—sometimes with a *fudarium*, which is most correct, its true use being to roll round the staff, not only to hinder the gilding of the burnished staff from being tarnished, but to preserve the Episcopal Glove.

The Pastoral Staff is carried by the Bishop in the left hand, for this obvious reason—viz., to keep his right hand free to bestow, whilst uplifting it, his blessing, as at Holy Communion

and other Administrations of the Church, or as he walks to and from the Altar in processions.

In processions the Crook is carried *forwards*, in blessing it is held laterally but still *outwards*. The crook turned outwards⁴ denotes jurisdiction over a diocese.

Several fine and ancient examples are in existence. An excellent design also is given in the “Instrumenta Ecclesiastica,” and one of singular elegance was designed by G. E. Street, Esq., and executed by Mr. Skidmore, for presentation to the late lamented Bishop of Graham's Town.

15. The EPISCOPAL RING⁵ is generally⁶ made of pure gold, large and massy, with a jewel, usually a sapphire, but not unfrequently a deep broad emerald, or a ruby, set in the midst; it is often enriched with sacred devices and inscriptions. The ring should be worn over the Episcopal Glove on the annular or last finger but one of the *right* hand, and should never be passed below the second joint of the finger, as it is so often improperly worn.

16. The CROZIER, or ARCHIEPISCOPAL CROSS, is a Cross borne on a staff—the lower end is pointed as in the Pastoral Staff. The Crozier is seldom of a metal less costly than silver, and is sometimes wrought of gold and sparkles with jewels. The Archiepiscopal Cross is never carried by the Archbishop, but by one of his chaplains chosen to act as Cross-bearer or “croyfer.” The crozier ought according to Catholic custom to have a figure of our LORD hanging nailed to the rood *on each of its two sides*. A double crucifix of this kind is considered to be peculiar to an archiepiscopal, as distinguished from a

¹ Those which were actually used by the venerable Wykeham are of red silk, embroidered with the Holy Name in gold, and are still preserved at New College, Oxford.

² Bishop Waneffete's Episcopal Buskin and Sandals are still preserved at Oxford in the College of S. Mary Magdalen.

³ “And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministrations: he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.”—Rubric in first Book of Edward VI.

⁴ In ancient times *Mitred Abbats* carried the pastoral staff with the crook turned *inwards* and in the *right* hand, to denote rule over the members only of their own houses. But this custom was by no means universal.

⁵ The Ring not only symbolizes the temporal dignity of the Bishop, but is a symbol of the Faith with which CHRIST has espoused His Church. The father gave a ring to his prodigal son when he returned to him. From this passage in the Gospel the use of the Ring is supposed to have been adopted in the Church. The Ring worn by the Bishop signifies the faithfulness, with which he should love the Church confided to his care as himself, and present her sober and chaste to her heavenly Spouse. 2 Cor. xi. 2: “I have espoused you to one husband, that I may present you as a chaste virgin to CHRIST.” The Bishop therefore being in the place of CHRIST, wears the Ring of the Bridegroom.—V. Durandus, Lib. iii. fol. xxix. Ed. 1683.

⁶ The episcopal Ring of Abp. Lee, of York, (now in the possession of the Rev. F. G. Lee, S.C.L.,) is of *silver gilt*, with the sacred name engraved upon it, and it contains an amethyst of large size.

processional cross. Thus one figure of CHRIST crucified looks towards the Archbishop as he follows it, whilst another meets the eyes of those in front: if the crosser have only one crucifix it must be turned to face the Archbishop. The cross is always floriated.

17. The PALL (*pallium*). The correct form of this ensign of jurisdiction may be seen on the Arms of the Sec of Canterbury. The Archiepiscopal Pall is a circle of plain white lambs' wool with a pendent before and behind, reaching down to the feet. The Pall is marked with four purple crosses¹—two on the round part, viz., one at each point whence the pendants issue, and one on each end of these pendants which terminate in a fringe. The Pall is *double* in a portion of the round part—this double part is let fall on the Archbishop's left arm. Besides the four purple crosses the Pall is ornamented with three golden pins.² These pins, which formerly fastened the Pallium to the Vestment, now pierce neither pall nor chasuble, but by means of little eyes or loops of silk they are fastened to the pall as follows—one on the left arm on that part of the pallium which is *double*; the second of these pins is stuck in front, at the part whence the pendent starts from the circle; the third behind in a like position. The second and third pin is fixed upon the cross.

In addition to the above "Ornaments of the Minister" is the now obsolete "RATIONAL." This was an oblong square, and less often an oval, of beaten gold, or silver gilt studded with precious stones. It had given to it the name of the ancient Jewish Rational, the Aaronic breast-plate. The Rational was affixed to the breast of the Bishop upon the Chasuble by three silver-gilt pearl-headed pins, and was only worn at the Celebration of the Holy Eucharist. It seems not to have been worn by English Bishops since the fourteenth century. This ornament occurs

¹ The way for putting on the Pall is to make the two pendants droop, one before, the other behind, directly upon the orphrey of the Chasuble, and the circular part to go round the person in such a manner that it may fit, not about the neck, but over the arms. In the Roman Church it is at present hung upon the shoulders.

The Pall given by the Pope to Roman Bishops is now marked with six black crosses, four on the round part, two on the pendants, which do not reach below the waist.

² These golden pins originally fastened the Pall to the Vestment. In ecclesiastical costume every detail must

on the Chasuble of Bishop Gyffard in Worcester Cathedral; also on the effigy of another Bishop in the Ladye Chapel of the same, supposed to be either S. Wulstan or Bishop William de Blois. It may be seen also on a figure of Laurence S. Martin, Bishop of Rochester, (who died A.D. 1274.) in Rochester Cathedral.

18. The SURPLICE is a loose flowing garment of linen, with expanding sleeves, worn by ecclesiastics of all ranks.

The old English Surplice reaches well nigh to the feet, it is very full, and has large broad sleeves widening as they outstretch themselves all down the arms to the hands, from which they hang drooping in masses of beautiful folds. With a round hole at the top, large enough to let the head go through with ease, it has no kind of opening in front, not even a short slit above the breast,³ thus needing neither tie nor button to fasten it at the neck. Immediately it is thrown on the shoulders, it fits itself in becoming drapery about the wearer's person, so that this garment is one of the most graceful of those employed in the sacred ministry.

A long ministerial surplice of this character is admirably adapted for the more solemn services, such as that of Matrimony; it is also suitable to be worn by Priests with the choral cope.

The short surplice (*cotta*) reaches to the knees and sometimes a hands-breadth beyond them—the sleeves of the cotta should extend a hands-breadth beyond the hem of the garment. The short surplice is only a little more ample than the Alb.

The Cotta is admirably fitted for simple Matins, especially when followed by a celebration of the Holy Eucharist.

It is also suitable for lay-clerks.

All surplices should be circular, and never open in front.⁴ Nothing can be more unseemly, especially when no cassock is worn, an impro-

have a purpose, to be really beautiful; and the moment anything is added simply for ornament, or is made extravagantly large, it is offensive.

³ This, however, does not seem to have been invariably the case, for in a picture of The Purification, of the latter half of the fifteenth century, two ecclesiastics wear full surplices reaching almost to the feet, and not fastened at the neck, but having an opening in front, which reaches far down the breast, and displays a crimson cassock.

⁴ "This coat (viz. the High Priest's coat of the Ephod) he put not on after the ordinary fashion of putting on

priety of too frequent occurrence, to see the opening surplice reveal the details of modern full dress. The large aperture of the surplice sleeve readily permits the arm to be withdrawn so that the hand can reach the cassock pocket. With the alb the handkerchief, or other like matter can be carried in the girdle.

The "winged" surplices—that is surplices with the sleeves slit open, and hanging uselessly from the back of the shoulders, are barbarous mutilations of the ample and majestic sleeves and flowing drapery of the ancient surplice. These surplices are much used in France, and the folds are crimped and plaited into narrow divisions—they are both inconvenient, and, as might be conjectured, perfectly unecclesiastical.

19. The ACADEMICAL HOOD, or COWL, when used as an ecclesiastical vestment should not be worn as at the Universities, viz., hanging by a ribbon, and reaching nearly to the ground behind—a custom of questionable taste, as it has entirely altered the character and uses of that garment. At the time the canon was promulgated, the hood was worn over the shoulders like an *Amy's* or cape, upon this cape the cowl or hood (which gave its name to the whole vestment) was affixed behind at the back of the neck; this cowl terminated in a purse-like strip called its tippet or liripipe.¹ The tippet of the cowl ought not to reach below the cape. This vestment should be either buttoned down in front, or brought to meet in front, by being stitched together down the breast, so that in putting it on the wearer has to pass his head through it. (See Illustration.)

The hoods generally made by University robe-makers for academical purposes ought not to be used in ecclesiastical functions. Messrs. Foster

coats, which were open before; but this he put on like a surplice, over his head; and this hole was edged about with an edging of the same stuff woven in, that the hole should not be rent."—A Handful of Gleanings out of the Book of Exodus, by John Lightfoot, D.D. London, 4to. 1643.

It would seem from this extract that in the reign of Charles I. the surplice open in front was unknown.

¹ It is well known in the case of the furred *Ames's*, that at the beginning it was outwardly of black cloth, and inside lined with fur, and that afterwards the fur was worn outside.

The tippet or liripipe is easily recognised in the hoods worn by graduates of Cambridge and Dublin; though less

and Co., and Mr. C. P. Pike, of Oxford, and Messrs. Parker and Smith, of Brighton, can make ecclesiastical hoods of the proper shape, having had patterns supplied to them by the compilers of this book.

20. The TIPPET is a cape of black *stuff*, which clergy who are not graduates are permitted to wear over their surplices when officiating, in lieu of the academical hood: "it shall be lawful for such ministers as are not graduates to wear upon their surplices instead of hoods some decent tippet of black, so it be not silk."—Canon LVIII. of 1603.

"—Likewise all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches, (being priests or deacons,) doctors in divinity, law, or physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns . . . with hoods or tippets of silk or sarsenet, and square caps, and that all other ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except tippets only."—Canon LXXIV. of 1603.

The spirit of the *Canons* is, that non-graduates are permitted to substitute the tippet for the academical hood during divine service only; that all clerics, being graduates, are to wear the hood agreeable to their degrees, not only over their *surplice* but over their usual habit, the *gown*; whilst dignitaries, and beneficed clergy, if not of a lower degree than M.A. or S.C.L. may substitute a *tippet of silk* for the hood, to be worn over their ordinary apparel in public, viz. the *gown*.

The proctors in the University of Cambridge wear the tippet in place of the hood. But this

noticeable it is also seen in the Oxford B.D. Hood, and it is also not a little curious that while these hoods have entirely departed from their original shapes in the parts intended to cover the head and shoulders, so that they now serve no other purpose than that of a mere badge, the tippets should have remained comparatively unaltered. In regard to tippets as worn by the *laity* they were in mediæval times of considerable length. Peers of the time of Henry VII. might wear tippets a yard and a half long. The gentry were required to wear them a yard long and an inch broad. Attendants, huntsmen, and abigails wore them a minimum length of a few inches. Inferior persons were ordered to have "no manner of tippets bound upon them."

tippet at the present day is no other habit than a Cambridge M.A. hood *laid flat*.

The anomalous "ribbons" are looped up, and the *liripipe* and *folded cape* form two stole-like appendages, which are crossed upon the breast and held in position by a hook and eye, whilst the cowl and upper part of the folded cape serve as a capacious tippet. Under this "tippet" is worn what is called by University robe-makers "*the Ruff*,"¹ it is not unlike an amice of black silk without a neck apparel.

There is no doubt that the Cambridge M.A. hood *as worn quasi* "tippet," gives the correct shape of the habit permitted to non-graduates by the Canons.

21. The AMYSS or CHOIR TIPPET (*Almutium*) is a large fur cape, which entirely overspreads the shoulders and breast, reaching down as far as the elbows, its "tippets," i.e., two strips of fur in front, fall, stole-like, below the knees, retaining the whole way down the same breadth, about three inches. This vestment had originally a large roomy hood hanging down from all around the neck. The hood portion was early disused, and in its stead a square cap was worn. The Amyss used to be worn over the surplice by Canons and Rectors, according to ancient custom, in choir during the recitation of the Divine Offices, instead of the academical hood. It was also worn under both the choral and processional Cope.²

22. The COPE is in shape an exact semi-circle

with a border (Orphrey) on the straight side, frequently very rich with figures of saints, and sometimes the whole vestment is covered with diaper-work. The length of the straight side of a cope opened out should be ten feet. It is fastened across the chest by a clasp called a *Morse*. A hood which might be used was in ancient times attached to the back of it; but at the present time this, with the border or orphrey is only retained that the embroiderer may enrich the dress with tabernacle niches of saints or devices, heraldic and symbolical.

The cope used in penitential processions is of coarse material and plainer ornamentation than the choral cope. This cope is also worn in the Dry Service,³ which should never be used except on Good Friday—when the colour of the cope is black—and in case of the absolute impossibility of procuring the required number of communicants.

It⁴ was an ancient custom in the English Church for Priests to wear choral copes at solemn Vespers. They were worn also by *all* the assistant Clergy in choir on great feasts. And at High Mass according to the Salisbury Use the assistants and rulers of the choir were required to be vested in copes.

The colour of the cope is guided by the same unvarying law which determines the colour of other vestments.

The copes used at the present time in the University of Cambridge are of fine scarlet cloth,

¹ This ruff is simply a breadth of silk of about two yards long; it is tied upon the left shoulder, and has a cord under the right arm, forming an armhole. It is *gathered* round the neck.

² The Amice as worn by Canons and Rectors is made for the former of white ermine, for the latter (usually) of the skin of the gray squirrel—this is the celebrated Gray Amice—"the *Amice* gray," as Milton incorrectly spells it; the tails of the ermine are sewn round the edge. It is proper when the Bishop is a "Lord Spiritual" to wear a SPOTTED Amice.

The "tippets" or points of the Amice, especially when worn with the Cope, much resemble a Stole, which however if the Western rule regarding vestments be followed in reference to the saying or singing of Matins and Evensong, or in processions, is not worn on such occasions. It is correct in saying office to wear only Cassock, Surplice, and Hood, the hood being by Canon 25 (vide also the last rubric in the first Prayer Book of Edward VI.) in the place of the Amice for ordinary clerics. When these last wear the Amice, it should be black—the fur brown. The "tippets" of the Amice can always be distinguished from

the Stole by their rounded terminations, and by small plummets of lead appended to weigh them down.

³ The Dry Service is unfortunately sometimes used on Sundays and Holidays, but an early Communion supercedes this objectionable practice at all times.

⁴ Independent of the rubric at the beginning of the Book of Common Prayer, which states that "such ornaments of the Church, and of the Ministers thereof . . . shall be retained, and be in use;" the XXIVth Canon A.D. 1603, enjoins that at the Administration of the Holy Communion "the principal Minister," i.e., the celebrant, "shall use a decent cope, being assisted with the gospeller and epistoler;" this Canon however has no power to substitute the cope for the vestment (chafable) when actual celebration takes place.

At a coronation the Archbishop who performs the act is vested in a cope. *Vide*, "The Form and Order of Her Majesty's Coronation," and as may be seen in Hayter's well-known picture. The Sub-Dean of Westminster wears one also, and copes of cloth of gold are likewise worn by the Canons of Westminster. Copes are also worn by the Bishops who sing the Liturgy.

with a hood that may be worn. Both cope and hood are lined with ermine.

23. The PRIEST'S CAP, is either a skull cap of black velvet, or a triangular cap.

This triangular cap, or "Birretta," as it is technically called, is worn with the Chasuble, Cope, or Amyss, when *the academical* square cap would be out of place, (see Illustration.) The

square cap is not to be confounded with the *Square College or Trencher Cap*. The "Birretta," is in shape like the lower half of a pyramid inverted; and in the centre of the crown is placed a tassel, the lower edge is often bordered with a band of velvet. It is worn with the point in front.

The Birretta should always be used at funerals.

The Order of Administration.

*“The Order of the Administration of the Lord’s Supper, or, Holy Communion.”**

COLOURS.†

If there are more sets of vestments than one, the following order should be observed in the use of them:—

* An ellipse¹ for “The Order of the Administration of the *Sacrament* of the LORD’s Supper, or Holy Communion.”

“In the Catechism the ellipse is expressly supplied in the question which inquires, ‘How many Sacraments hath CHRIST ordained in His Church?’ to which the answer is, ‘Two only, as generally necessary to salvation, viz., Baptism, and the Supper of the LORD.’ In the other case the ellipse is also (though not quite so plainly,) supplied in the Prayer Book itself. The Office indeed is called, ‘The Order of the Administration of the LORD’s Supper, or Holy Communion,’ without any immediate mention of the word *Sacrament*. But if we look to the Title of the Prayer Book, we find it to be inscribed, ‘The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church,’ and from thence I conceive we should supply the word ‘*Sacrament*’ both to this Office and that of Holy Baptism.

“The general title and contents of the Book therefore, for the ‘*Sacramentary*,’ (like the Ordinal, the Psalter, &c.) as a distinct Book, would stand thus:

- ‘The Administration of the Sacraments:
1. The Administration of the LORD’s Sup-

¹ The term “*Lord’s Supper*” was first introduced into the Book of Common Prayer, (Edward VI.’s First Book,) to signify the consecration as distinct from the communion. “The LORD’s Supper and Holy Communion;” the latter

per (i.e. the one Sacrament, or Holy Communion.)

2. The Ministration of Baptism, (i.e. the other Sacrament).”—A Letter to the Lord Bishop of S. Andrew’s, by the Rev. T. Chamberlain. (Masters.)

† The Sarum use of the colours was different, as will be seen from the subjoined translation of the general rubric on that matter contained in the Sarum Missal, usually found preceding the Ordinary of the Mass. “. . . in the Paschal season,² of whatsoever the mass be said, (except in the Invention of the Holy Cross,) the ministers of the Altar shall use white vestments at the mass; so be it likewise on the Feast of the Annunciation of the Blessed Mary, and in the Conception of the same, and in both Feasts of S. Michael, and in the Feast of S. John the Apostle, in the Nativity of our LORD, and in the octave, and throughout the octave of the Assumption, and of the Nativity of the Blessed Mary, and in the Commemoration of the same throughout the whole year, and throughout the octave, and in the octave of the Dedication of the Church. But let them use red vestments in all Sundays throughout the year without the Paschal time when it is the service of the Sunday, and in Ash-Wednesday, and the Cœna Domini, and

having come in the year before, (Sparrow’s Collection, “The Order of the Communion, 1547;”) to signify the *receptionary* part of the office.

² I.e. from Easter Day to Trinity Sunday.

White. †—From the evening of Christmas Eve to the Octave of Epiphany, inclusive, (except on the two feasts of S. Stephen and the Holy Innocents;) from the evening of Easter Eve to the Vigil of Pentecost, on Trinity Sunday, Purification, Conversion of S. Paul, Annunciation, S. John Baptist, S. Michael, S. Luke, All Saints.

Red.—Vigil of Pentecost to the next Saturday, Holy Innocents, (if on a Sunday,) and all other Feasts.

Violet.—Ash Wednesday to Easter Eve; Advent to Christmas Eve; Ember week in September; the Rogation Days; Holy Innocents, unless on Sunday, and on Septuagesima, Sexagesima, and Quinquagesima Sundays.

Black.—Good Friday and funerals; on public fasts *et de missis de requiem.*

Green.—All other days.

Some ritualists say the Altar should be stripped on Good Friday.

Cloth of gold is said to supply all other colours.

The vestments used at the celebration of the Holy Eucharist should be of the same colour as the Frontal of the Altar. The Superfrontal may always be Red.

in each Feast of the Holy Cross, and in every Feast of Martyrs, Apostles, and Evangelists, without Paschal time; but in all Feasts of a Confessor or many Confessors, let them use vestments of a yellow (*crocei*) colour.”—Rub. Sarif.

In another rubric, immediately following the mass for S. Felix, occur these directions: “But in *vigils* and ember days let the mass of the Fast ever be said; but if a Feast of Nine Lessons fall thereon let the mass of the Feast be said after terce, the mass of the Fast after sext, both at the principal Altar; but so that the deacon and sub-deacon be robed in albs with amices without tunics or chasubles at that mass, that is of the fast; but the clerks in the choir shall use black copes.”—Rub. Sarif.

Black vestments were undoubtedly used in vigils and masses for the dead.

Though no mention is made in the Sarum Rubrics of the colour of the hangings of the Altar, they as a matter of course followed the same law which obtained in the matter of the vestments of the priest, &c., and were consequently always of the colour of the day or season.

Again, no mention is made of any vestments or altar-hangings of blue or green, and yet these frequently occur in the ancient inventories of

church furniture; as for instance, in Dugdale's Monast. viii., 1209, of York Cathedral; *ibid.* 1387, of Lincoln Cathedral; *ibid.* 1362, of S. George's Chapel, Windsor; and in the illuminated MSS. in the British Museum, and elsewhere.

There is no direction as to the colour on Ferial Days. The colour, if not green¹ as at present, might vary according to that of the preceding Sunday; and if so, there was probably an exception during Advent and Lent, when black vestments were most likely used.

† *White*, emblematical of Purity.

Red, colour of Blood, and is proper to all Martyrs' Days; and is an emblem of the fiery tongues in the form of which the HOLY GHOST descended on the Apostles.

Green, the least expressive of colours, or perhaps as the prevailing colour of nature.

Violet, a mourning colour; this colour is used on the Feast of Holy Innocents, because the Church deems it no prejudice to mourn for the great wickedness of the crime which cut them off from the earth—especially directed against our Blessed LORD Himself—even whilst celebrating the memory of these earliest and very glorious Martyrs.

¹ The great number of green vestments described as existing, renders it most probable that green was the Sarum

ferial colour; there is no other way of accounting for the numerous vestments of that colour.

1. *Time of Vesting the Altar for a Festival.*

At the Evensong next before, being its first Vespers.

2. *The fair white Linen Cloth.*

“*The Table, at the Communion-time having a fair white linen cloth upon it.*”*

It is well to have one fair white linen cloth with a border worked in colours for Festivals.

No cushion should be allowed upon the Altar, and only one book (for the Celebrant,) with a small brass desk to support it.†

3. *Vestments for Choristers.*

See infra, Appendix.

4. *Assistant Deacons.*

Deacons assisting in other capacities than the above, wear surplice and stole deacon-wise, but no hood‡—the hood never being worn at a Celebration of the Holy Eucharist when the authorized vestments are used.

5. *Diaconal Vestments.*

For the Vestment of the Deacons, i.e. Epistoler and Gospeller, see infra, Appendix, where they are marked thus (*).

6. *Vestments, Episcopal and Sacerdotal.*

For the Vestment of the Celebrant, if a Bishop, see infra, Appendix; if a Priest, infra, Appendix, where the Eucharistic Vestments are marked thus (+).

7. *Prayers for Choristers.*

When vested.

Cleanse me, O LORD, and keep me undefiled, that I may be numbered among those blessed children, who having washed their robes, and made them white in the blood of the Lamb, stand before Thy throne, and serve Thee day and night in Thy Temple. Amen.

* The fair white linen cloth should cover the top of the Altar, and hang down at the ends thereof, but not over the front, more than an inch or two to show a border of lace or embroidery. It should never cover the Antependium.

† The Book of the Gospels and the Book of the Epistles are placed upon the credence.—Masters' Edition of the Book of Common Prayer,

according to the *sealed copy* in the Tower, printed in red and black, with the old Elzevir type, is generally used for this function.

‡ According to the Rubrics of the Roman Church, those religious orders who wear hoods are directed to adjust them during celebration under the ecclesiastical vestments. They are usually enveloped in the amice.

also of the colour of the season, containing a white linen corporal, being laid on the top of all—is placed upon the Altar at the beginning up to the oblation of the Elements, the Chalice is then covered with the Pall, the Paten with the corner of the corporal.* After the Communion of the people, the Paten is usually placed upon the Chalice, and the whole covered with the Chalice-cover of linen and lace.

12. *The Credence*

May be placed at the north or south end of the Altar. If the Aumbrye is used as a Credence—which is certainly undesirable—it will usually be found on the north: but the Epistle side is most convenient. It should be covered with a white linen cloth. Upon it, should be placed before Service begins, the Holy Vessels, viz.: the Cruets or Flagons, for wine and water; a metal Plate for the bread, which should lie upon fair white linen, and be covered with a napkin to preserve it from dust or other defilement;† and at least two fair linen maniples, for the *lotio manuum*, and for the wiping of the chalice after the purifications: the napkin used for the latter purpose should be fourteen inches square; the usual shape of a maniple is better suited for the former. It is convenient to have a perforated Spoon on the credence.

The Offertory basin and alms-bags should also be placed on the Credence,

* A like direction is found in the Coronation Service. “And first the QUEEN (kneeling) offers BREAD and WINE for the Communion, which . . . are by the Archbishop received from the QUEEN, and reverently placed upon the Altar, and decently covered with a fair linen cloth.”—The Coronation of her Majesty Queen Victoria.

Immediately follows the *Secreta* of the Coronation: “Bless, O LORD, we beseech Thee, these Thy gifts.” It is to be observed that in the Form and Order of Coronation the oblation of the unconsecrated elements precedes the oblation (offertory) of the “purse of gold,” the Queen’s second oblation.

† The elements should be placed upon the Credence before the Liturgy commences.

When the Eucharist is celebrated as a distinct service, the proper place for bringing in the elements and placing them upon the Credence is co-ordinately with the procession and introit. (See Par. 16.) The Sarum (and old French)

use allowed it till the first Collect, (see Maskell’s Ancient Liturgy of the Church of England, p. 34,) but strictly speaking it should accompany the Introit, and in the *Syriac* it was quite at the beginning.

When Matins, Litany, and the celebration of the Holy Eucharist follow in succession, the *fittest* place for bringing in the elements and placing them on the Credence is with the Introit “Anthem” before the Litany;‡ in which case there will of course be no Introit *between* Litany and Communion Office. But where the present Anthem is retained, and the Introit immediately precedes the Communion Office, the elements may be brought in co-ordinately with the procession and Introit. They ought on no account to be placed on the Credence *before* matins or earlier than “the Anthem.”§

At plain service the elements are placed upon the Credence by the clerk who serves; at solemn service by the assistant priest.

¹ See note † page 31:

² Except in village churches where there is sometimes

no facility to deposit the elements during the time the ordinary Service is being recited.

also a ewer and a metal or glass basin (where there is no Piscina) for the Priest to wash his hands after the Offertory. Also there should be thereon the Book of the Gospels, and the Book of the Epistles.

13. *Hour of Celebration.*

The Holy Communion may be celebrated at any hour, from break of day till twelve o'clock: there should be no Communion after that hour. The Holy Sacrament should invariably be received fasting, according to the practice of the Universal Church. Bishop Sparrow* reckons nine A.M. as the canonical hour for Celebration. At any rate, putting aside Catholic usage, as a marriage by act of Parliament must be celebrated before noon, and it is declared by the rubric that it is "convenient that the married persons receive the Communion at their marriage," it would seem to be implied that the Communion was celebrated in the forenoon. See also *Ecclesiologist*, Vol. XIII. pp. 53—56, in condemnation of afternoon Celebration.

14. *The Communion, or Houselling Cloth,†*

May be spread over the Septum or Rails, where there are any, or else placed in readiness to be used during the Communion of the People.

15. *The Altar Lights.‡*

These should be lighted immediately before the Service by a Clerk in cassock

* Sparrow's Rationale, p. 251. Ed. London, 1661.

† Mentioned in Coronation Service:

"Whilst the King receives, the Bishop (Bishops, George II. &c.) appointed for that Service, shall hold a towel of white silk, or fine linen, before him."—Order of Coron. of Geo. IV.

The Houselling cloth has not since been used in the Coronation Service.

It is still spread in some churches in the diocese of Winchester; and at S. Mary's, Oxford, and at All Saints, Leamington. It is placed over the rails before the communicants.

‡ Testimony of S. Jerome:

"Per totas orientis ecclesias quando Evangelium legendum est, accenduntur luminaria, jam sole rutilante, non utique ad fugandas tene-

bras, sed ad signum lætitiæ demonstrandum. . . . ut sub typo luminis corporalis, illa lux ostendatur, de qua in Psalterio legimus—Lucerna pedibus meis verbum Tuum, Domine, et lumen semitis meis."—Hier. Epist. adversus Vigilant.

"They reduced candles formerly seven number in churches to two upon the High Altar, before the Sacrament; these being termed lights shows they were not *lumina cæca* but burning."—Fuller's Church History, p. 374, fol. 1655.

Speaking of the Queen's Chapel, Heylyn writes: "The Altar furnished with rich plate, two fair gilt candlesticks with tapers in them, and a massy crucifix of silver in the midst thereof."—Hist. of Reform. p. 124, fol. 1660.

In the 42nd Canon of those enacted under King Edgar, (Thorpe's Ancient Laws and In-

and surplice. He should make a reverence before ascending to light them, and commence from the Epistle side.

It should be observed that these lights should never be used as mere candles

stitutes of England, Vol. II. p. 252—3.) we find, "Let there be always burning lights in church when Mass is singing." Ditto 14th Canon of Elfric, pp. 348—9 of the same volume.

"Lights were received in the primitive church to signify to the people that God the Father of Lights was otherwise present in that place than in any other. . . . We must not be hasty in condemning particular ceremonies, for in so doing in this ceremony of lights, we may condemn the Primitive Church that did use them, and we condemn a great and noble part of the Reformed Church, which doth use them unto this day."—Dr. Donne's Sermons, p. 80, fol. 164o.

"Semper in ecclesia lumen ardeat dum missa decantetur."—King Edgar's Canons, (A.D. 968). The above is from Lambard's Latin version.

"Who perceiveth not that by this right way the tapers came into the Church mysteriously placed with the Gospel upon the Altar, as an emblem of the True Light?"—Gregory's Works, 1st Edition, p. 108. London, 1671.

"Ut sub typo luminis corporalis illa lux ostendatur de qua in evangelio legitur—Erat lux vera quæ illuminat omnem hominem."—S. Isidore of Seville (Orig. vii. 12.)

Lights are placed on the Altars of the several Oxford College Chapels and Parish Churches mentioned below: Merton, Magdalen, Christ Church, Jesus, Pembroke, Queen's, Exeter, Lincoln, All Souls, Balliol, S. Edmund Hall, Corpus Christi, Oriel, Trinity, S. John's, Brasenose, New College. Also at S. Peter-in-the-East, S. Paul, S. Michael, S. Thomas the Martyr, S. George, S. Frideswide, S. Giles, S. Mary. At Cambridge: Trinity, S. John's, Caius,¹ King's, S. Peter's, Jesus,² Magdalene, Emmanuel.³ And in the following cathedral and parish churches: Westminster Abbey; Ely Cathedral (when there is a celebration of the Holy Eucharist); Christ Church Cathedral; Bristol Cathedral (post-Re-

formation; Salisbury Cathedral (at early Communion); Shrewsbury Cathedral; Exeter Cathedral; Manchester Cathedral; Bruton, Somerset; West Tennant, Somerset; Theale, Berks; Shoverton, Devon; S. Paul's, Brighton; Marlborough S. Mary, Wilts (from time immemorial); Beaumaris, Anglesea: All-Hallows, Barking, City of London; Cliften Hampden, Oxfordshire; Walpole S. Peter, Norfolk; Chapel of S. Edmond (ibid.); Skipton, Christ Church, Yorkshire; Kilndown, Kent; Benefield, Northants; Eastnor, Hereford; Cuddefden, Oxford; S. James' Chapel Royal; S. Gregory's, Canterbury, Kent; S. Margaret's, Canterbury, Kent; S. Paul's, Knightsbridge; S. Barnabas, Pimlico; Ilam, Stafford, (the candlesticks are put on the Altar on days when Holy Communion is administered; an ancient practice. The present incumbent who has held the living fifty years found the custom and retained it): New Shoreham, Sussex; Old Shoreham, Sussex; Withyam, Sussex; Crowborough, Sussex; Rotherfield, Sussex; S. Paul's, in the city of Exeter; Littlemore, Oxford; S. Saviour's, Leeds, York; Hackney, York (ancient); S. Martin, Liverpool; Sheen, Stafford; S. Augustine's College Chapel, Canterbury, Kent; Lavington, Sussex; Graffham, Sussex; Stoke South, Sussex; Holy Trinity, Coventry, Warwickshire; Batleigh, Somerset; Balfonborough, Somerset; Wasperton, Warwick; S. Paul, Birmingham; Shevioke, Cornwall; Stoke, near Coventry; Low, near Coventry, date 1730; Empshott, Hants; S. Columba, Edinburgh; Arley Chapel, Cheshire; Sackville College Chapel, East Grinstead, Sussex; Christ Church, Hoxton; S. Ethelburga, City of London; S. Mary Magdalen, Chiswick; S. Andrew, Wells Street, London; Crawley, Sussex; Parish Church, Leeds; S. Mary, Brompton, (until *solen* two or three years ago); Cowley, Oxford; Sandford, Oxfordshire; S. Mary-le-Strand, London; Wantage, Berks; S. Mary, Stone, Kent; S.

¹ They were removed when the chapel was lighted with gas, having been, it is presumed, most improperly used to light the sanctuary at even-song.

² Date 1777.

³ The gift of Archbishop Sancroft.

for lighting the Sanctuary.* The Coronæ and standard lights are sufficient for that purpose. The two lights are symbols and *in honorem Sacramenti*, and must be *cæca lumina*, save when Celebration is intended.

When Matins, Litany, and Communion, or Matins and Communion, are celebrated together, the lights should not be lighted till just before the Communion Office begins.

16. *The Procession and Introit.*†

The Choir proceed from the Sacristy, two and two through the nave, holding their caps‡ with both hands before the breast, and preceded by the verge-bearer, take their places in the chancel, laterally, first inclining before the Altar, two and two. These are followed by the Celebrant and the ministers of the Altar, (preceded by the serving-clerks in cassock and surplice,) in the following order :

- | | |
|--------------|---|
| 1. Epistoler | } with bodies erect, and eyes turned to the ground. |
| 2. Gospeller | |
| 3. Celebrant | |

Gospeller and Epistoler *walk together*, Celebrant *alone*.

James, Enfield, Middlesex; Leigh, Essex; S. John Baptist, Harlow, Essex; S. Hugh, Harlow, Essex; S. Ninian, Perth.¹

* See supra p. 9, *note and subnote*.

† When the Litany immediately precedes the Liturgy, the proper place for the Introit is doubtless before the Litany, (on non-Litany days if the Liturgy be immediately preceded by matins, before the equivalent prayers,) in short, exactly where—as it happens—the anthem is now placed. For certainly the Litany was originally throughout the West² part and parcel of the Communion Office, and the Introit *may*, perhaps *ought* to, precede all else.

However, if the Anthem and the Introit be utterly distinct things,—if the Anthem represents the Hymn after the Short Chapter at Lauds in the ancient English Offices, or is a substitute for the old antiphons, which last supposition seems untenable from the position of the antiphons and the anthem in their respective services, whilst the

Introit is a verse or psalm *when the clergy are going to the Altar for the celebration of the Holy Eucharist*,—a fit *alternative* place is that “directed” in the Text, before the Lord’s Prayer and Collect for Purity, since penitential matter often, indeed mostly, preceded the Introit; and though the Litany when in its eucharistic place has not that penitential aspect which it has on ordinary Wednesdays and Fridays, on which no part of the Communion is now directed to be used, as it is on Sundays and holy-days;³ yet, as a great prelude of *intercession* in connection with the Holy Eucharist, it has a phase of mournfulness, as “agony” of prayer must really have.

‡ On no account must the Priest place his “Birretta” upon the holy Altar, (he should give it to the lay clerk who serves, if at plain service; and to the sub-deacon or Epistoler at solemn service; who will place it on the credence, or in the Priest’s seat of the sedilia, and return it to him after the Liturgy is over,) nor his handkerchief,

¹ More than five hundred churches in England have lights upon the Altars.

² The Litany was used in the Communion Office of the West until the tenth century.—See Goar, Euchol.

³ Compare the Rubric at the end of the Communion Office in the First Book of Edward VI., with the corresponding one in our present Service Book.

On arriving at the foot of the Altar-steps, the clerks take their places laterally near the Credence, and not in front of the Altar, and the Celebrant and Ministrants stand humbly before the steps of the Altar *until the commencement of the Introit*, when the Celebrant advances to the Altar, and the Gospeller and Epistoler also take their places.*

17. *The Pater Noster† and Collect for Purity.*

“*And the Priest† standing at the north side of the Table shall say the LORD’S Prayer, with the Collect following, the people kneeling.*”

The Celebrant, continuing to stand on the north side with his face to the east, recites the LORD’S Prayer in monotone or otherwise, the Ministrants *standing* in their places. The Pater Noster and Amen here are said by the celebrant alone.

18. *The Commandments and Kyrie Eleisons.‡*

“*Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask GOD mercy for*

which may be carried in the girdle of his alb under his vestment. In fact, nothing should be placed upon the Altar but what immediately relates to the Eucharist; even the “ornaments,” viz. the Cross and Altar-lights, and Flower Vases are placed upon the *superaltar*.

* It is an *old* practice for the Gospeller to go to the right hand of the celebrant, while the Epistoler ascends to his left. After the Introit is sung the Priest goes to the book on the north side or Gospel corner, and the ancient custom is for the Gospeller to go to his step next to the platform on the south side, and the Epistoler on his own step behind the Gospeller; of course all facing the east.

The position of the hands and feet.—The hands of all the ministers should be joined before the breast, with the fingers extended. The chief exceptions are in Collects and similar prayers, the intonations of the Creed, the Prefaces, and the Consecration Prayer to the words “Body and Blood,” and Gloria in excelsis; in these cases the celebrant (only) holds his hands open and extended, the palms facing each other. The feet are put close together. In fitting the same rule is observed, and the hands should be placed in the lap.

† The Celebrant says the “Pater Noster,” *alone*. The rubric in the Morning Prayer has nothing whatever to do with the question, for the Communion Office is governed by Special Directions. The Sarum custom was for the Priest to say the *Pater* and the *Oratio, Deus cui omne cor patet*, as a preparation as it were for the Holy Sacrifice.

The LORD’S Prayer was doubtless in the early part of the Gregorian Office in all churches, but the Roman removed it to the sacrifice in the *Præparatio ad Missam*. It is also at the beginning of, or early in, the Syriac, the Nestorian, and the Mozarabic Rites, and was probably universal.

‡ Though the LORD’S Prayer and Collect for Purity are removed from the sacrifice to the Altar, they are still a *Præparatio ad Missam*. Hence the Amen at the end of the Pater Noster is not printed in italic type, as it is said by the Priest; but in the Collect the Priest seems to extend the *Præparatio* to the Faithful who make it their own, by the answer “Amen.” It will be observed that the Amen of the Collect is printed in the usual italic type.

§ The *Kyrie Eleisons* occupy their old place, as in the Sarum Rite. As to the *Command-*

their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth."

These are said by the Celebrant, still standing at the north side of the Altar, but with his face towards the Faithful.

The Service Book should be laid open on the palm of the left hand, and held steadily with the right. The Rubric of the Scotch Rite of 1636 (v. Laud's Prayer Book) desires that mercy shall be asked "for the transgression of every duty therein; either according to the letter, or to the mystical importance of the said commandment."

19. Collect for the Queen.

"Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying."

"Standing as before," viz. in the position the Priest was in before rehearsing the Commandments—at the north side* of the Altar, with the face eastwards.

The Second Collect is to be preferred. It is the ancient and famous "Deus in cujus manu corda sunt regum," found in the Gregorian Sacramentary, and ordered to be used *daily* in some parts of the *Sarum dominions*, e.g., in Scotland (v. Maskell's Anc. Lit. p. 28, note), and doubtless elsewhere. It is of course in one of the "missæ pro rege" in the Sarum Missal. The first Collect on the contrary *seems* to be a new one, though very likely there was an original. Its containing a Prayer for the whole Church as well as for the King, though a recommendation, does not warrant a preference over the Second Collect.

ments, they form invariable capitula taken from Exodus xx., and are prefixed to each Kyrie. In the Sarum Use, at certain seasons (v. Maskell, Anc. Lit. Appendix) addresses to the three Persons of the HOLY TRINITY are similarly inserted. It is also worthy of record, that on the eve of Pentecost the Sarum Rite began with the LORD'S PRAYER, after which lessons were read from the law of Moses *without titles*, each lesson being followed by a response and collect.—Miss. Sarif. fol. cii. London, 1526.

A portion of the Decalogue was read on the *Feria iv. post Oculi*, followed by the response: "*Miserere mei, Domine, quoniam infirmus sum,*

sana me, Domine."—Ibid., fol. xli. London, 1526.

* *The north side* (as distinguished from *the north end*, the Altar being a parallelogram) is the technical phrase for *the north part of the west side*, called also the Gospel or left corner. It occurs in the Syriac Liturgy of S. James:—" *Venitque (i.e. sacerdos) a latere septentrionali ad australe.*"—Renaudotii Lit. Or. Coll., tom. ii. p. 24.

The corresponding rubric in the Nonjurors' Office explains their north side to mean the north end; and thereby shows by implication that the then practice of the Church of England *did not*.

20. *The Collect for the day—The Epistle*—The Gospel—The Creed.*

"Then shall be said the Collect of the Day. 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. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended,‡ shall be sung or said the Creed following, the people still standing, as before."

* According to the Use of Sarum the Epistle was read at a lectern or desk in the midst of the Choir; "Subdiaconus per medium chori ad legendam EPISTOLAM in pulpitu[m] accedat."—Miss. Sarif. The Hereford Use was, "Deinde legatur EPISTOLA super lectrinum a subdiacono ad gradum chori."—Miss. Herf.

It is also according to Catholic usage to read both Epistle and Gospel from the jube or rood-loft, if the chancel is deep, so that the Faithful cannot hear.

According to the Roman Rite the Epistle is read towards the Altar on the south side.

† At Solemn Service, the Epistle and Gospel should be read by an Epistoler and Gospeller. The usage of the Universal Church is for these Ministers to stand during the greater part of the Communion Service as well as the Priest. The exceptions in the Church of England are at the Confession and Absolution, the Prayer of Access, the Consecration, the receiving of the Sacrament, and the Benediction.

The Gospeller's Office is to assist the Priest; the Epistoler to assist the Gospeller: or rather the Gospeller is to assist at the Holy Eucharist, directly and principally; the Epistoler to assist in it indirectly and subordinately. When there are none to assist who are deacons, it is customary for Priests to act as Gospeller and Epistoler at Solemn Service, i.e. to discharge for the time being, the office not of their actual, but of their inferior and implied order,—accordingly they wear the habits and badges not of the order to which they have attained, but of that through which they have passed, and which they are fulfilling. According to an injunction of Abp. Grindal, a layman in surplice and cassock might read the Epistle,

When there is only a celebrant, a chorister or clerk, habited simply in cassock and surplice

down to the knee, should always serve the Priest.

When the Gospel and Epistle are read *in pulpito vel a lectrino*, one pulpit or lectern will serve.

It would seem from a comparison of the Sarum Rubrics, that on Sundays and principal Feasts this was the use. But on Ferial days they were read from their respective steps of the choir. They were, as a rule, either *both* read from the pulpit, from the rood-loft, or from the choir. "Quandocumque enim legitur epistola in pulpito, ibidem legatur et evangelium."—Rub. Sarif.

But whenever the Gospel was read, the Gospeller's¹ face was of old turned to the north, "et semper legatur Evangelium versus aquilonem."—Rub. Sarif.

When the Gospel and Epistle are read from the rood-loft, the former is read from the north and the latter from the south side.

In all other cases the Epistle is read on a lower step than that from which the Gospel is, and from the south side, and the Gospel from the north.

According to Mr. Maskell, the Gospel was *originally* read on the north side, the Deacon turning to the *south*, where the men sat, who were addressed as the chief objects of the Church's teaching in her public offices, and from them the women were to learn at home, as S. Paul admonishes. It would seem from the will of Maud, Lady Mauley, dated 1438, that the Gospel and Epistle were both read from the south side, when not read in the pulpit, but, of course, on different steps, the Gospeller probably looking northwards. See "Ancient Liturgy of Church of England," pp. 46, 47, second edition.

‡ The Gospeller is not directed to say, "Here

¹ The present Roman use is for the *Celebrant* to face respectively the Gospeller and Epistoler at a time when they exercise their special function.

Other Collects ("Plures collectæ dicendæ," Sarif. Miss.) besides the one for the day, used to be said according to the Sarum Rite; the number varying with the season.* But the rubric orders that the use of Collects shall be *uneven*, probably for the reason that an uneven number is symbolical of the desire of the Church for unity; an exception, however, was made in the week of the Nativity.† But the number was not to exceed seven, because that was the number of petitions in the LORD'S PRAYER (besides the seven gifts of the HOLY GHOST†); this reason is given in the rubric, and is curious, because there is reason for saying that originally the Roman Rite had *no* Collect, but only the LORD'S PRAYER in the Collect's place, as the Mass of S. John Lateran still had in the days of Durandus, L. iv., fol. xliv.

The Sarum rule supplemented, when necessary, the even number of Collects by adding that of All Saints. (1 Dom. Adv.) The First Book of Edward VI., clearly reckons the Collect for the King as one, and so makes *two* at Communion, for it says "Then the Collect for the daie" (which no doubt then came *first*, according to the old way) "with one of these two Collectes followyng, for the Kyng." . . . "The *Collectes* ended," &c. Now *except* on the ground of "imparity"—which may be attained (according to the Sarum Rule of supplementation of Collects when needful) by adding, as the English Rite conveniently permits, another Collect from those appended to the Communion Office with the rubric that they may be said after the Collects either of Morning or Evening Prayer, *Communion*, or Litany, at the discretion of the Minister—the presumption is certainly that the rubrics about additional or "memorial" Collects given in our Prayer Book, were meant to apply to the Communion Office, whether to the Daily or not, from the mere fact of their being in our "Missal" so to call it; and on looking back to the Sarum, we certainly do find "memoriæ" of Saints' Days were said "ad missam," e.g. the leading rubric, 1 Dom. Adv. So in e.g. Miss. 2 Vigil. Nativ., memoria de S. Anastasia, after the Collect. Again as to the Collects for Advent Sunday, Christmas Day and Ash-Wednesday, though we have not a traditional rule applying to the first and third of these seasons, we *have* in the case of Christmas

endeth the holy Gospel," inasmuch as ancient ritualists teach us that the Gospel being everlasting has no end; or because, as some of them hold, that the Gospel finds its proper end in the creed.

* The number varied greatly. Through Lent there were seven on week-days, only *one* on Sundays. In the Trinity period, three on week-days, three on Sundays—(1) of the day, (2) of Trinity, (3) of All Saints.

† "Ita tamen quod ad missam impar numerus

ipfarum collectarum semper custodiatur nisi in ebdomadâ Nativitatis Domini tantum."—Sarif. Missal.

‡ "Item, in collectis dicendis semper impar numerus observetur. Una propter Unitatem Deitatis. Tres propter Trinitatem Personarum. Quinque propter partitam passionem Christi. Septem, propter septiformem gratiam Spiritus Sancti. Septenarium numerum excedere non licet."—Cautelæ Missæ. Sarif. Missal.

Day perfect analogy for the others ; for first, the Collect *De Nativ.* was said "in missa" every day till the Circumcision. Secondly, the Collect for Easter Day was used *at Communion*, after the Collect for the day, on every *week day* in Easter, though not on Sundays (rubric *ibid.*) Whilst the Trinity Sunday Collect was said after the Collect for the day, on all *Sundays* after Trinity, but not the week-days. These instances cover the whole ground ; and distinctions between Sundays and week-days being now done away, it remains that in seasons when the Collect is to be repeated *at all*, it is to be repeated at the Holy Communion. The only question is whether it should be used at the Daily Service, for which there is no precedent or analogy. Of course *head Collects* are only spoken of, viz. the Collects for Advent Sunday and Ash-Wednesday. For "Memoriæ" of Festivals in the ordinary Office there is abundant precedent.

The law of connection of the Mass and the ordinary Service as to Collects was this :—

1. The number of Collects in both must be the same on any given day.
2. Both must begin with the Collect for the day, "de Die."
3. But after that the two sets diverge. The Breviary set always contained the "*de Pace*" and "*de S. Spiritu*" memorials. The Missal set *sometimes* contained the *de Pace* (as in Lent and Trinity periods on week-days) but this set varied much with the season.
4. Since the *number* of Collects at Mass varied according to a rule, as *supra*, the ordinary Service clearly took its cue from thence ; and hence perhaps we obtain a sort of rule for our present practice, to use the same number of Collects, and in fact the same Collects at both Services ; and if the scrupulous ritualist object to there being an *even* number of Collects, at either the Holy Communion, or at the ordinary Service, the proper remedy for the "parity" has been already suggested in the Collects at the end of the Office. However the rule does not very clearly hold, as we have the Collect for the Queen at Holy Communion and not at Matins, unless indeed the Prayer for the Queen *counts* as a Collect, a conclusion which would after all only complicate an already intricate matter.

It would therefore be proper to say the Collects of "commemorated" Feasts at both the Communion and the ordinary Office ; but the *head Collects* of Seasons, viz., Advent and Lent, at Holy Communion only ; "imparity" being always attainable by the use of the Collects at the end of the Office for the Holy Communion.

On Saints' Days the Sunday Collect should be omitted, for our Service-Book directs, 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.*"

The Choir, after the announcement of the Gospel, turning eastwards, sings

“Glory be to Thee, O LORD.” And after the Gospel is sung, “Praise to Thee, O CHRIST.”

In announcing the Epistle and Gospel the wording of the directions in the rubric should be strictly followed, thereby avoiding such errors, as “the portion of Scripture appointed for the Epistle” *is taken out of*, &c. The words “portion of,” &c., obviously apply to those instances where “the Epistle” is taken from other parts of Scripture than the Epistles.

The Gospel should be given out as “according to” (“secundum”) each Evangelist. The Catholic theory being that there is and can be but one Gospel, though expressed “according” to the four writers.

21. *The Creed.*

The Celebrant now proceeds to the midst of the Altar immediately before the cross, and, extending his hands, intones the first sentence of the Creed.*

The Sarum rubric directs everything before the Epistle to be said at the Epistle corner (*in dextro cornu*) of the Altar, the Creed and everything after it in the middle of the Altar. The rubric in our *Ordo* substitutes the north side (Gospel or left corner, *in sinistro cornu*) for the Epistle corner at first, but curiously enough at the Creed gives no direction “to stand as before,” as before the Collect for the Queen, evidently intending that it should be sung, with the rest of the Function,—where it is not specially ordered otherwise, as in the Exhortations (*Pax*, v. *infra*), Absolution, Comfortable Words, and *Sursum Corda*—in the middle of the Altar. The ancient English rubric is as follows:—

Ex Miss. Sarisb. Ed. Herbriant. Paris, 1516. Fol. cxlix.

“Sciendum est autem quod quicquid a sacerdote dicitur ante Epistolam in dextro cornu altaris expleatur præter inceptionem ‘*Gloria in excelsis*,’ similiter fiat post perceptionem sacramenti. Cetera omnia in medio altaris expleantur nisi forte diaconus defuerit. Tunc enim in sinistro cornu altaris legatur evangelium.”

22. *Notices of Holy-days,† Fasting-days, &c., Banns of Matrimony, &c.*

“Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications

* On bowing at the Name of JESUS, and at the Gloria Patri, see among others two Constitutions in Wilkins, *Conc. tom. iii.*, p. 20. At the words “down from heaven” the Hereford Missal has this rubric, “*et fiet genuflexio dum*

dicitur.” To “*genuflexio*” is to kneel on the right knee; to “*kneel*,”—on both knees.

† The minor Festivals, or black-letter days, although they have no proper offices, nor are publicly commemorated, ought, nevertheless,

read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister. Nor by him anything, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place."

The proper way of giving notice of days to be observed during the week is thus: "Thursday in this week is the Feast of S. —; Wednesday is the Vigil of that Festival." "Monday and Tuesday in this week, being within the Octave of Easter, (or Whitfun Day,) have special services appointed for them."

At the same time, the celebration of the Holy Sacrament, during the week and on the following Sunday, should be announced. The Exhortations which come after the Prayer for the Church need only be used when it is wished to give some special "warning" to the people, either of their coming too little or too carelessly, as it may be.

When *notice* of Communion is given the Priest may use any short form that is convenient.*

When he giveth *warning* the whole exhortation is read, in which case it is read after the sermon, and from the pulpit, as a kind of homily, rather than a notice.

In the "sealed books," after the word Communion, is this clause, "*and the Banns of Matrimony published;*" these words have been omitted in later editions of the Prayer Book,—the Queen's printer, the delegates at Oxford, and the syndics at Cambridge, having not only committed a breach of the Act of Uniformity, but having assumed to themselves the province of Convocation. The Marriage Act, 26 Geo. II., c. 33, on which this unauthorized omission is based by a wrong interpretation thereof, would seem to provide for the publication of Banns of Matrimony after the Second Lesson at Evening Prayer in churches where *there is no morning service*; and after the Second Lesson at Morning Prayer *as well as after the Nicene Creed* when the services

like the others, to be announced on the preceding Sunday, and, as far as may be, observed according to the direction given in the Canons:—¹

"*Due Celebration of Sundays and Holy Days.* All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy Days, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the word of God, read and taught; in private and public prayers, in acknowledging their offences to God, and amendment of the

same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the Communion of the Body and Blood of CHRIST; in visiting of the poor and sick; using all godly and sober conversation."—Canon 13.

The fact that the minor Holy Days are without proper offices does not detract from the obligation of keeping them holy, any more than in the case of Vigils and Rogation Days, which in that respect are equally destitute, and yet the Prayer Book positively declares that they are "to be observed."

* It is customary to use the first paragraph of the first exhortation, down to the word "CHRIST" inclusive, for this purpose.

¹ It seems proper to use the colour of the day. See Appendix for Colours to be used on these Festivals.

are divided; *but when they are combined, not after the second Lesson, but after the Creed, as the unmutilated rubric directs.* For the words of the Act are not, during Morning Prayer or Matins, but "during the time of morning service," i.e. such divine offices as take place before noon.

Such is the course for those who regard Parliament as having authority to alter or interpolate rubrics.

It should be remembered, however, that the Act of Uniformity demonstrates that the power of the Crown is limited in the matter of rubrical alterations to the necessary changes occasioned by the birth and death of any of the Royal family. And since that review when the Prayer Book was finally settled by the united authority of Convocation and Parliament, no argument for the independent legislation of the Crown or Parliament on ecclesiastical matters can be drawn from the precedent of antecedent times.

The rubrical direction of the "sealed books," the only authorized standard of our present Prayer Book, must be observed, and such observance is moreover in accordance with the right interpretation of the Marriage Act.

23. *The Sermon or Homily, in Communion Office.**

"Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority."

After the Creed is finished the Celebrant and Ministers take their seats in the sedilia, each in his own place, and the Preacher ascends the pulpit. If

* "We would observe that as the bulk of our congregations, in towns as well as in rural districts, is composed of ignorant persons, it is very desirable that preachers should generally avoid 'long trains of naked reasoning,' and that their sermons 'should be comparatively short.' We believe that much of the indifference with which sermons are heard by the lower and uneducated classes arises from the fact that the Clergy, in their studies, so often lose sight of the wants and capacities of these classes, and think and write in a style which, though familiar and intelligible to themselves, is far otherwise to the majority of their hearers. With the teaching of our Lord and the Apostles before them, and knowing the copious use which all popular writers and speakers have made of '*fimilitudes and illustrations*,' it is surprising to us that the Clergy should so neglect them in their sermons. The most habitually callous and reckless will listen when they

hear the daily occupations, thoughts, and habits of themselves or of their companions, referred to and described, accurately and intelligibly, and adduced as they may constantly be, to illustrate and enforce high and holy truths, principles, and practices. There must be something to arrest, and keep alive, the attention of the ignorant, the indifferent, and the worldly, or it is of little use to preach sermons. The mere recitation, or dull reading, of a well written essay, in which the allusions, illustrations, and references are mostly scholastic and conventional, and the words and sentences barely English, is but a feeble instrument for turning men, women, and children, from the errors and temptations which beset them. Monotony of matter, and monotony of manner, we regard as one of the very greatest defects in the preaching of the present day. And it is strange to observe how entirely men of the most opposite styles of

the Preacher be not one of the Ministrants, he preaches in his cassock, surplice, stole (*pendent*), and hood; if the Gospeller or Epistoler preach, he takes off the dalmatic or the tunic, lays it on the sedilia, and wears a Priest's stole (*crossed*) if he be a Priest, or a Deacon's (over the left shoulder and tied on the right side) if he be a Deacon.

Hoods never being worn (in the Church of England) *when the ancient vestments are used*, the Preacher, though not one of the Ministrants, may wear if he please instead of surplice, stole, and hood, the alb and stole not crossed.

If the Celebrant preaches he lays his Vestment on the Altar, and wears, of course, the alb and crossed stole, except he be a Bishop, who wears the stole *pendent* under the episcopal tunic and dalmatic, only laying aside the Vestment.

The Preacher may precede the Sermon with the words, "In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen." "The LORD be with you," is also an ancient form of salutation that has been used before the Sermon; to which the people reply, "And with thy spirit." It is much preferable to the use of a prayer in this place.

preaching agree in adopting a monotonous mannerism in the delivery of their sermons, even of those parts in which there is, per force, a palpable variation in the matter. For instance, those who simply read, or who *intone* their sermons, often deliver the most solemn and affecting texts, and other quotations, with as little feeling and emphasis as they exhibit in the delivery of the most formal and technical matter: while, on the other hand, the lachrymose, the grandiloquent, and the ranting mannerist, will, respectively, throw just as much of their peculiar quality into the mere announcement of the chapter and versé where a certain text is to be found as they would employ in delivering the most awful and pathetic passages of which our language is capable. If every man's experience did not teach him this, it would be incredible that educated and even learned men could be constantly guilty of such a violation of common sense, good taste, and propriety. That it must necessarily lead many persons to suppose that the whole manner is *put on*—a piece of mere professional conventionalism—irrespective of any feeling or thought about the matter—is very obvious, and must be as injurious, morally, as it is physically—in the 'wear and tear' of a perpetual mannerism—to both pastor and people."

"Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise; that is, not so much by long or loud speaking as by speaking in a *feigned* voice. Not one person in, I may say, ten thousand, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence."—W. C. Macready.

"The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them and their natural tone in conversation can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exist, the tone will follow; if it do not, the remedy is to strive after *it* rather than its expression."—*Dysphonia Clericorum*.

It should be remembered that the Preacher has no legal right to deliver an introductory prayer in the pulpit before the Sermon; because there has been none provided by the rubric. In the Canons of 1604,* a bidding of prayer is ordered, and which was to terminate with the LORD'S Prayer; but no rubric commanding such observance is in the present Prayer Book, 1662. In fact no prayers should be used publicly, but those that are prescribed, lest through ignorance or carelessness anything be uttered before GOD contrary to the Catholic Faith.

The Preacher should never kneel in the pulpit; as to his prayer before preaching he had better say it in his chamber, or in the sacristy, or in his place in the sanctuary, or in his stall in the chancel.

The doxology at the end of the Sermon should be said turning eastwards.

24. *The Offertory.* †

"Then shall the Priest return to the LORD'S Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion."

Said by the Celebrant as an antiphon, not as an exhortation, standing before the midst of the Altar with his face eastwards and with hands joined.

"Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people in a

* The Canon (LV.) probably referred to Lectures apart from the Holy Communion. Then the Bidding Prayer is in place and might precede the Litany.

† The real rationale of the offertory of money occurring in this place is as follows:

The Sacramental elements are the oblations, and all other kinds of oblations at this time grew, merely and purely, out of this one.

When the Priest presents the oblations, not only do the Faithful therein provide, according to the ancient idea, a real *material gift*, however small, out of their own substance, to constitute the substance of the Sacrifice; but (2) since so small a gift as is needed for the Christian "*mincha*" or meat-offering (Malachi i.) cannot really be divided amongst a multitude, *the rest* provide other gifts for several purposes—gifts, we may say, to CHRIST for His Ministers, His temple, His poor members, and the like; and (3) the Faithful here symbolically desire to give up themselves in body, soul, and spirit, "ready to

be offered," and uniting consecration and oblation—their "reasonable service" first reaches the Altar herein.

‡ It seems preferable that one Offertory sentence instead of several should be recited by the Priest. At Solemn Service the choir will immediately sing it as an anthem; during which time the alms will be placed upon the Altar, and the Gospeller will then bring the bread and wine from the credence to the Priest. The bread should be brought first, then the wine, and where it is customary the water. This last should be brought by the Epistoler.

At Plain Service, when the Offertory will be said, it is convenient to use divers sentences. That there is warrant for this is evident from an old *Ordo Romanus* in which not only verses, but whole Psalms were added to the *Offertory Proper*. See Maskell, *in loco*.

The alms-bowl should never be kept on the Altar, but on the credence. See *supra*, par. 12.

decent basin, to be provided by the Parish for that purpose, and reverently bring it to the Priest; who shall humbly present and place it upon the holy Table."

The alms are collected in bags, and are placed by the Deacons, Churchwardens, Clerks in surplices, or other fit persons, reverently, on the basin held by the Epistoler, who then gives the basin to the Celebrant to present. The alms-bowl is most conveniently placed on the south end of the Altar, and after being presented should be removed to the credence, or elsewhere.

The Faithful should stand during the Offertory.

25. *The Oblation of Bread and Wine, commonly called the First Oblation.*

"And when there is a Communion, the Priest shall then place upon the Table so much† Bread and Wine, as he shall think sufficient."*

In presenting the alms, and offering the oblations (viz. the Sacramental elements provided by the Faithful‡ for consecration and presentation, and

* If there be no credence or side-table, the Elements may be placed previous to service in the vestry, and brought hence in procession. But doubtless this necessary adjunct to the Altar will be now found in all churches, as it has been so recently and so solemnly authorized. See supra, p. 6, par. 2.

† "So much" and no more—the bread and wine not required for consecration being replaced on the credence. The custom of offering fruits in kind, as bread, at the Altar, had been long obsolete at the time of our revision. In the First Book of Edward VI. the parishioners were to "offer every Sunday, at the tyme of the offertory, the iuste valour and price of the holy lofe," *not the loaf itself*, which it was clear the Parson was to provide himself with, in the shape of wafers,¹ only he was thus to be indemnified *therefore*. *Then*, as now, he was "to take *so much* bread and wine, as shall suffice for the persons," &c. That which was not wanted,

might indeed be well considered to be offered in the *gifts of money* paid for it, but was rather looked upon as part of the sacred furniture and equipments, and as such needed no dedication at that time to the service of God.

Hence it is *quite wrong* to oblate and leave upon the Altar the bread and wine not needed for the Eucharist, instead of replacing such unobliterated Elements back again on the credence. All bread and wine destined for this holy use should be set apart with prayer² for the purpose, when it is provided, *of course in the sacrifice*, before it is placed on the credence. They will thus be on a par, which is enough, with other things used about the Altar. Presentation at the Altar being restricted to "*so much as*," &c.

‡ "The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish."—Rubric, Book of Common Prayer.

¹ "It is mete that the breade prepared for the Communion, bee made through all thys Realm, after one sort and fashion: that is to say, vbleuened, and rounde, as it was afore, but without all manner of printe, and some thyng more larger and thicker then it was, so that it may be deuided in diuers pieces, &c."—Rubric of Edwd. VI.'s First Book.

² The following Prayer (slightly altered) from the "Office of the Prophetis," from the Liturgy of the Holy Eastern Church, is recommended. "O God, our God, Who

didst send forth the Heavenly Bread, the nourishment of the whole world, our LORD and GOD, JESUS CHRIST, as a SAVIOUR and Redeemer and Benefactor, blessing and hallowing us; Thyself bless this oblation, and receive it to Thy Altar: remember, of Thy goodness and love to men, him who is about to offer it, and those for whom it is about to be offered; and keep us without condemnation in the celebration of Thy holy Mysteries. For blessed and hallowed is Thy glorious Name, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen."

signifying their desire to give themselves to God, and also as an oblation to God the FATHER of His own creatures, Bread and Wine, as an humble acknowledgment that our food and all we have are His gifts, which He, by the operation of God the HOLY GHOST, turns into OUR HEAVENLY AND DAILY BREAD,) the Priest should stand ERECT; he should never kneel on this occasion; the Priest himself and no other,* should place the Sacramental Bread and Wine on the holy Table.

The Celebrant now moves to the Gospel corner, and the Gospeller advances to the middle of the Altar and moves the chalice to the *ministerium*, i.e. Epistle corner: he takes the burse from the chalice and takes out the corporal with his right hand, laying it on the midst of the Altar. He then puts the burse on the Altar towards the north side, and spreads the corporal with both hands. It is not to hang over. He then arranges the book, and stands on the right† of the Celebrant. The Epistoler having gone to the credence and taken therefrom the metal plate with the bread, having first removed the napkin, (see par. 12,) accompanied by the Clerks, the senior of whom bears the cruet or flagon with the wine, and the other with the water-cruet where it is customary, goes to the right of the Gospeller, and places the plate with the bread on the right of the veiled chalice, he then takes off the veil‡ from the chalice, folds it in three, and places it near the back of the Altar. He next takes off the pall, and places it against the super-Altar.

The Gospeller then goes to the Epistle corner of the Altar, and, taking the plate in his left hand, with his right removes the paten from the chalice, and places it on the left thereof. He then takes either a wafer or one piece of bread and places it on the paten. He next puts sufficient bread upon the corporal, a little to the left,§ and gives the metal plate, with the bread not needed, to one of the Clerks, who replaces it on the credence.

If wafers are not used, it is usual to place the communicants' bread on a silver plate, or large paten, or in the ciborium, or in the pyx.

The Epistoler meantime wipes the chalice with the *square* maniple,|| which

* This of course does not apply to the preparation of the chalice, &c. by the deacon and his assistants, on the *ministerium*, viz. the right or epistle corner of the Altar.

† The right of the Priest is always the deacon's proper place when ministering at the Altar, (*ad dextrum cornu altaris*.) The deacon never goes to the left corner of the Altar at all, in the Sarum Rite, except at the benediction before the Gospel,—*in cornu altaris sinistro a sacerdote in*

cornu altaris dextro stante,—and in moving the book and folding up the corporal whilst the Priest is making the ablutions after communion, assisted by the subdeacon, on the right.

‡ When the Celebrant is a Bishop the chalice and paten are without the veil.

§ In order that the Priest's own bread, which is to be used for the ostension and fraction, may be distinguished from the other breads.

|| See supra, p. 16.¹ This maniple is not to

¹ The square maniple is called in the west a "Purificatorium." No maniple is on any account ever to be used

in wiping the chalice after consecration. The maniple was anciently intended to wipe the Priest's hands so that

he lays down on the Epistle side, when the Gospeller, taking the chalice with his left hand, and the wine-cruet from the hands of the Epistoler with his right, pours wine into the chalice. The Epistoler then, taking the water-cruet from the Clerk with his right hand, pours in a little water,* where it is customary. The Gospeller places the paten with the Priest's own bread upon it on the chalice, which he gives with both hands to the Celebrant, who proceeds to the midst of the Altar, and places the chalice on the middle of the corporal.

The Gospeller and Epistoler go to their respective steps.

26. *Lotio manuum.*†

Where this decent custom obtains, this is the proper place for it; as ritualists hold that the "Washing" originated in the fact that the hands of the

be confounded with the maniple on the left arm of the priest.

* "Quo dicto (offertorio) ministret ea quæ necessaria sunt sacramento; scilicet panem, vinum et aquam in calicem infundens."—Missale in usum Herford.

"Putting thereto a little pure and clean water."—Rubric after the Offertory in Edward VI.'s First Prayer Book.

In Bishop Andrewes' Form of Consecration of a Church and Churchyard, there is this rubric: "Cæteris rebus ordine gestis episcopus . . . vino in calicem effuso, et aqua admixta, stans ait."

Palmer's Origines Liturgicæ, vol. ii. p. 76, 8vo., 1832.

Collier's Eccl. Hist., vol. ii. p. 726.

Brett on the Liturgy (instances Archbishop Laud), p. 404, edit. 1838.

This practice is symbolical of our LORD's Incarnation; the wine as the more precious Element representing His Divinity, the water as the inferior, His Sacred Humanity. ἄριστος προσφέρεται καὶ οἶνος καὶ ὕδωρ. Justin Martyr, Ap. 2.

This practice is mentioned by S. Cyril of Jerusalem. Cat. Lect. xiii. 21.

According to another view the water symbolizes the people united to CHRIST. The Armenian Church, however, a very ancient one, has never mixed water with the wine.

It is still kept up at Sandford, Oxon, where the ancient cruets remain, and are in use.

"It is certain that the primitive Christians did offer water mingled with wine in the Eucharist. Justin Martyr, Irenæus, Clemens Alexandrinus, and Cyprian do especially mention it; and though we know there were several heretics that used water only in the Sacrament, yet we have not heard of any, in the most primitive times, that used wine alone, either in the Church or without it."—Johnson's Unbloody Sacrifice.

† "Et canat cum suis ministris offertorium. Postea lavet manus."—Missale Ebor.

This, then, is the best place in our present office for this very proper and highly typical ceremony. Bishop Andrewes directs that it should be done immediately before the Prayer of Consecration. It would only be right to wash the hands in both places, but as modern practice is averse to the multiplying of ceremonies, once will suffice. Either of the following antiphons or prayers may be found convenient to be used in secret: "Lavabo inter innocentes manus meas; et circumdabo altare tuum, Domine;" or "Munda me, Domine, ab omni inquinamento mentis et corporis; ut possim mundatus implere opus sanctum Domini." "Ye saw then the Deacon give to the Priest water to wash, and to the Presbyters who stood around God's Al-

their moisture might not tarnish the holy vessels: hence its name "Sudarium." See Bona, Lib. I. chaps. xxiv.

v. and vi., for an account of the maniple and purificator.

Priest were foiled by the offerings, which often included the fruits of the earth. It has now received a mystical signification, the Priest saying *secreto*, while washing his fingers, "I will wash my hands in innocency," &c. This form had better take place, where indeed it *originally* did, at a piscina or basin on the Epistle side of the Altar:* the mode of ablution at the piscina is not, of course, by *immersion* of the fingers, but by an assistant pouring water upon the hands of the Celebrant from an ampulla, ewer, or basin; "*Infundat ei aquam in manibus*,"† as the old rubric gave direction.

When there is no piscina, the Celebrant had better stand at the Epistle corner of the Altar looking to the south, when the senior Clerk brings in both hands from the credence a towel folded, and the junior‡ the basin in his left hand, and the water-cruet in his right, which he pours over the four fingers and thumb of the Priest. They then return and place the towel and basin on the credence.

27. The Commemoration of the Living and the Dead.

"After which done, the Priest shall say,§

tar. . . . The washing, therefore, of hands (before the Holy Communion) is a symbol."—S. Cyril of Jerusalem, Cat. Lect. xxiii. 2.

* "Eat sacerdos ad dextrum cornu altaris et abluat manus."—Sarif. Mis.

† *Liber usuum Cisterciensium*. Martène, Monach. Rit. p. 151.

‡ In the Roman Pontifical, on the ordination of a Sub-deacon, a *basin* and towel are delivered to him as symbols of his office, a custom that dates from the fourth council of Carthage, at the end of the fourth century, and no doubt from an earlier period.—Baronius ap. Binium, concil. tom. i. p. 588.

§ Wheatly, following Bishop Patrick (Christian Sacrifice, p. 77), considers that the term "oblations" refers exclusively to the elements of bread and wine, offered up for consecration. Johnson maintains it has a prospective reference to the oblation of our LORD'S Body and Blood.

The elements being thus offered on the Altar, the Priest turns him to the people, and says, "Let us pray for the whole state of CHRIST'S Church militant here in earth." Then the Priest turns him to the Altar, and says, "Almighty and Everlasting GOD," &c. (See Rubric in Edward

VI.'s First Prayer Book.) "*Stans ad medium altaris clare et distincte dicat*;" as the Sarum Rubric directs.

The ancient English Use was to offer the oblations both together, the paten with the host being placed upon the chalice containing the wine and water. The rule, however, was not universal, as the Rubric in the York Missal directs the oblations of Bread and Wine with water to be made separately, and this is the usage of the modern West: the Roman prayers however are different. The following are the old English Rubrics on the subject:

"Deinde dicat offertorium.

"Quo dicto ministret ea quæ necessaria sacramento: scilicet panem, vinum et aquam in calicem infundens: benedictione aquæ prius a sacerdote petita hoc modo:" . . .

"Sacerdos sic dicens:" . . .

"Et postea sumat patenam cum hostia et ponat super calicem in manibus suis, dicat devote:" . . .

"Qua dicta reponat calicem, et cooperiat eam cum corporalibus: ponatque panem super corporalia decenter, ante calicem vinum et aquam continentem, et osculetur patenam: et reponat

“Let us pray for the whole state of CHRIST’S Church militant here in earth.”*

The Celebrant, standing of course at the middle of the Altar, looking east-

eam a dextris super altare sub corporalibus, parum cooperiando.”—Herford Missale.

“Post offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio: et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem: diligenter ponat in loco suo debito super medium altare: et inclinato parumper elevant calicem utraque manu offerens sacrificium Domino, dicendo hanc orationem,” &c. dicta oratione. “Qua dicta reponat calicem, et cooperiat cum corporalibus: ponatque panem super corporalia decenter, ante calicem vinum et aquam continentem, et osculetur patenam et reponat eam a dextris sub corporalibus parum cooperiando.”—Sarif. Missale.

“Postea lavet manus et componat hostiam super corporales pannos et dicat:” . . .

“Item, calicem cum vino et aqua et dicat.”—Ebor. Missal.

This Prayer should be said very deliberately, short pauses being made in particular places for the purpose of commemorating especial persons, as at the words “all Bishops and Curates,” “especially to this congregation,” “all them who in this,” &c., “that with them we.” The Priest should always in addition to the above, privately commemorate the saints whose festivals fall on the day, or about the day, on which he celebrates the holy eucharist. This Prayer must of course always be said by the Celebrant.

* As some ritualists have gone so far as to assert that this prayer is a compromise, *because* the title does not correspond with the contents, and as this apparent anomaly (supported as it is by the history of the successive reviews our Service Book has undergone since the first revision of our offices in the reign of Edward VI.)¹ has been a cause of distress to many both of the clergy and laity, it may be a source of comfort to the Faithful to point out that strictly speaking the title is *not* at variance with the contents of the prayer. The Church militant here in earth is indeed the

title and *main* subject of the prayer, but it is not necessarily the *exclusive* subject; the whole Church and those departed in faith and fear are also its objects, if the subsequent words are sufficiently large to comprehend them, which they are. The most ancient *actions*, so to speak, of the Church with reference to the departed, was not prayer, strictly speaking, but remembrance. So in the Syriac—no doubt the oldest existing form—“Memoriam agimus—even of B. V. M. and of All Saints.” (Renaudotius, tom. ii. pp. 17, 33, 98, 99.) This was all. Now this is just what the English Church does in the prayer for “the Church militant;” she prays for the living, the Church militant—she *prayerfully remembers* the departed (in this particular prayer²), and as this is done in a manner that “with them we may be partakers,” &c., the title need not specify anything more. There is yet another sanction—the LORD’S Prayer makes exactly this degree of memory of the departed in “Thy kingdom come,” and the Church in the *earliest* ages did no more in the Holy Eucharist. With regard to the *title* of the prayer it is notoriously *ancient* as far as “Church,” in the English use. For on Good Friday (the only day in the year that she had an intercession with the oblation, though anciently without doubt it was the place for the Roman intercession), the rubric was Oremus—“*Et primo pro universali statu ecclesie.*”—Sarif. Miss. fol. lxxviii.

And more than this—there is a pre-Reformation prayer with a heading almost word for word the same, and which goes on, not prayerfully to remember, but *to pray for the dead.*

“¶ *A generall and devout prayre for the good state of oure moder the Churche myltitant here in erth.*

Omnipotens et misericors Deus, rex cœli et terræ, tuam clementiam suppliciter deprecor; ut

fully remembered. Blessed be God, the English Church still supplicates for those who have gone before, when she prays that “we and ALL HIS WHOLE CHURCH may obtain remission of our sins, and all other benefits of His Passion.”

¹ The “memento” of the Faithful departed was left out in the Second Book of Edward VI., and was not restored till the final revision of the English Service Book of 1662.

² In the first Post Communion Collect the dead in CHRIST are emphatically prayed for, not merely prayer-

ward, will pause at the words, "*alms and oblations*," and having first verbally obliterated the alms, he will take the chalice with the paten thereon with both hands, and will offer the sacrifice to God, holding the chalice and paten before his breast. *At the same time he directs his intention to the breads upon the corporal.*

The following *Secreta*, (which is quite a model,) from the Hereford Missal, is strongly recommended to be said *secreto* during the pause at the oblation of the elements. "Suscipe sancta Trinitas hanc oblationem quam tibi offero in memoriam passionis Domini nostri Jesu Christi, et præsta, ut in conspectu tuo tibi placens ascendant, et meam et omnium fidelium salutem operetur æternam, per Christum."

The Celebrant then replaces the chalice in the midst of the Altar, on the middle of the corporal, and takes therefrom the paten with the bread, which he places before the chalice. See note (*), p. 27. He then covers the chalice with the pall, and takes from the paten the bread (the Priest's own bread) and places it upon the corporal* before the chalice, i.e. between it and himself. † He places the empty paten on the right, and partly covers it with the corner of the corporal. He then proceeds with the prayer, *junctis manibus*.

It is convenient after the words "*any other adversity*" for the Celebrant to

per interventum et meritum gloriose Dei genetricis semper virginis et omnium sanctorum angelorum patriarcharum prophetarum apostolorum martyrum confessorum monachorum, virginum viduarum, et omnium superiorum civium Dominum apostolicum et omnem gradum ecclesiasticum episcopum nostrum reges et principes nostros, famulos et famulas tuas atque locum istum una cum universa ecclesia catholica in omni sanctitate et pace custodias; omnesque cum sanguinitate affinitate familiaritate commissione et elemosynarum largitione nobis junctos et omnes Christianos a vitiiis et a peccatis emundes virtutibus illustres, pacem et salutem mentis et corporis nobis tribuas, hostes visibiles et invisibiles a nobis removeas, aeris temperiem indulgeas, fruges terræ concedas, carnalia desideria repellas, infirmis nostris sanitatem restituas, lapsis reparationem navigantibus atque itinerantibus fidelibus iter prosperum et salutis portum, tribulatis gaudium oppressis elevationem, captivis liberationem salutarem concedas inimicis nostris ac discordantibus et nobis veram charitatem largiaris, rectoribus nostris pacem tribuas, errantes corrigas, incredulos convertas, ecclesiæ tuæ sanctam fidem augeas, symoniacam herefism, et omnes herefes

et cismata in ecclesia tua catholica destruas, et omnibus fidelibus vivis et defunctis, in terra viventium vitam æternam pariter et requiem concedas. Per Christum Dominum nostrum. Amen. Pater noster. Ave."

"Horæ Beatæ Mariæ Virginis ad usum ecclesiæ Sarum ex officina Christophori Ruremunden, 1531. Venundantur in cimiterio Sancti Pauli sub interfignio sancti Augustini."

This Church militant prayer before the Reformation is extracted from a Sarum book of Hours in the possession of J. D. Chambers, Esq., to whose kindness and courtesy the Editor is indebted for the above verbatim copy.

* The old English (as well as the Roman) custom is, to place the bread on the corporal without anything intervening. In the East the bread is retained in the "holy disk" = paten, and so placed on the cloth.

† "Si plures hostias habet consecrare, debet harum unum elevare, quam deputaverat a principio ad missam; ut teneat illam penes alias, ita quod visum et intentionem ad omnes simul dirigat. Et signando et dicendo; *Hoc est enim corpus meum*: omnes cogitet quas demonstrat." Sarif. Missale. (Cautelæ Missæ.)

pause, and call to mind distinctly and individually any in such estate, as he is bound by promise, request, or duty especially to commemorate. At the commemoration of the faithful departed he should extend his hands (*disjunctis manibus*) with the palms facing each other, and pause after the words "and fear," and should call to mind distinctly and by name, any faithful dead whom he desires, or is requested, especially to commemorate. In the pauses for *secretæ*, and intervals for commemorating the Living and the Departed, the Priest should not be long left he should weary the Faithful. Five, or at the utmost ten, minutes is ample for all such pauses throughout the entire service.

During the prayer for the whole state of CHRIST'S Church, the Gospeller and Epistoler stand on their own steps, and the Celebrant at the middle of the Altar, all facing the east, as they do throughout the whole function, unless it is otherwise specially ordered.

28. *The Exhortation and Invitatory.*

"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."

If the first exhortation, "Dearly beloved in the LORD," be read by the Epistoler, as it should be at solemn Service, from his own step looking to the west, the Gospeller stands on his own step. The last paragraph is a doxology, and should be said facing eastwards; the exhortation to charity corresponds in idea, though not in position, to the ancient *Pax*; the people reply *Amen*.

"Then shall the Priest say to them that come to receive the Holy Communion."

The last exhortation, "Ye that do truly," should be read by the Celebrant, who, however, sometimes directs the Gospeller or Epistoler to say it.

29. *The Confession.**

"Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying."

The Confession is more usually made by the Gospeller, who kneels, facing the east. The Celebrant stands in the midst of the Altar, of course also facing the east. At Plain Service the assistant *alone* says the Confession, in the name of those about to communicate.

* The confession is said all kneeling, except the Celebrant, "capite inclinato, junctis manibus."

30. *The Absolution.**

"Then shall the Priest (or the Bishop being present,) stand up,† and turning himself to the people, pronounce this Absolution."

The Celebrant here fronts the people, and standing in the midst of the Altar, pronounces the Absolution, *junctis manibus*.

31. *The Comfortable Words.*

After the Absolution the Priest says the comfortable words, standing in the same position, *junctis manibus* if he do not hold the service-book, fronting the west.

32. *The Sursum Corda, &c.*

At the *Sursum Corda* the Celebrant, still fronting the people, raises his hands. He joins them before his breast at *gratias agamus*.

33. *The Daily, and the Proper, Preface.‡*

Here the Celebrant turns to the Altar. He opens his hands, (the palms facing each other,) at "*It is very meet,*" he places them on the Altar at the *Preface*, he joins them before his breast at the *Sanctus*. All incline moderately.

The *Sanctus* should only be sung in its proper place, viz., after the *Preface junctis manibus*. The saying or singing of the people commences at "Holy, Holy," &c., and not at "Therefore with Angels." During the *Sanctus* the Faithful kneel.

* The Priest should always pronounce the absolution and the benediction without the use of the book.

† This refers to the case of the Celebrant being without Gospeller or Epistoler or Assistent, when of course he will make the Confession kneeling, *junctis manibus*.

‡ "Ad dicendam vel cantandam præfationem erigat se sacerdos honeste et ponat manus super altare ex utraque parte calicis et dicat hoc modo . . . Tunc sacerdos elevans aliquantulum brachia junctis manibus dicat: *Sanctus*."—Missale Hereford.

It is to be deplored that the words "Holy, holy, holy" have not always been printed in our Rite separated from the preface immediately preceding them, "Therefore with angels." In all the ancient Liturgies the trisagium is sung by the Faithful. Perhaps the Celebrant's tone and manner might assist in understanding where they ought to be silent, and where not.

Our own composers set merely the *sanctus* to music, leaving the introductory part to be said by the Priest.

34. *The Prayer of Humble Access.**

“Then shall the Priest, kneeling down at the LORD’s Table, say in the name of all them that shall receive the Communion, this Prayer following.”

This is to be said by the Celebrant kneeling before the midst of the Altar with his hands upon the corporal. The Ministrants are to kneel.

After the Prayer of Humble Access the Celebrant rises and stands before the midst of the Altar, looking to the east, as indeed he does throughout the whole function, save where it is otherwise specially ordered.

35. *The Canon.*

So called because it has been laid down as the Rule or Canon which is to be rigidly followed by the Priest who offers the Holy Sacrifice.

The Prayer of Consecration†—containing the Commemoration of the Passion, the Invocation, and the Consecration Proper, i.e., the Words of Institution.

What the Celebrant is meant to do is, just what CHRIST did, as near as we can imitate His Action. “He takes,” when he says, “He took,” and presents to GOD the element, he breaks‡ when he says, “He brake it,” and designs it to reception by laying his hand upon it, and in a manner imparts it when he says, our LORD gave it, saying, “Take, eat,” &c., and he makes it the Body of CHRIST by the words of consecration, “HOC EST CORPUS MEUM.”

“When the Priest, standing before the Table,§ hath so ordered the Bread and Wine, that he may

* The confession, and the prayer of humble access, are the only prayers at which the Celebrant kneels during the whole function, and only at the latter, when he has an Assistant, or at solemn Service, when there will be Gospeller and Epistoler.

† The prayer of consecration, which was taken from the Sarum Canon, should be said by the Priest as the present rubric enjoins, “standing before the table.” According to the direction in the Sarum Missal the beginning of the canon is said “manibus junctis et oculis elevatis.” “Hear us, O merciful FATHER, &c.” should be said *extensis manibus*.

See also Ecclesiologist, vol. xii., p. 91., for legal opinion on the position of the celebrating Priest, viz., before the altar, facing the east.

Vide Laud’s Trial, p. 116, fol. ed. London, 1705. Jebb in his *Choral Service*, pp. 508–9,

instances Andrewes, Wren, and Cosin, as invariably adopting this position. Montague likewise practised the same, as may be seen in the charges brought against him in the House of Commons.—Reports *in loco*.

‡ In the Sarum Rite, at “fregit,” there is this direction, Hic tangat hostiam; the “fraction” not taking place till after the Consecration. The Old English Church, as does the Roman Church at the present day, divided the Sacred Host into three; the Eastern Church into four, following S. Chrysostom; and the ancient Liturgy of S. James into two. The present English Rubric, inserted at the last revision, prescribes a breaking of the Bread during the benediction, thus imitating our LORD’s Action more closely than any other Liturgy.

§ This phrase (standing before the Table) means of course before the midst of the Ta-

*with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.**

Almighty GOD, our heavenly FATHER, Who of Thy tender mercy didst give Thine onely SON JESUS CHRIST to suffer death upon the cross for our redemption; Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death,

COMMÉMORATION OF THE PASSION.

ble. The rubrics of our Book of Common Prayer and Administration of the Sacraments for the most part have reference to an Officiant or Celebrant alone (supposing that assistant Ministers would follow the Catholic use); now the Celebrant before the prayer of consecration is kneeling before the midst of the Altar in the prayer of humble access—in accordance with *the place* he has occupied since the Creed—the revisers of the Liturgy having endorsed the old English rule that everything after the Creed should be said in the middle of the Altar (v. supra, p. 35, par. 21). Therefore “standing before the Table” means standing in the midst thereof, in contradistinction to *kneeling* at the middle of the Altar, in which position the previous rubric had left the Celebrant.

This direction was inserted at the last revision, with the rubrics about the paten, fraction, and chalice. There had been no rubrics having special reference to this Action since the First Book of Edward VI. Doubtless it was this absence of minute and reverent rubrical detail which led to the remarkable statement of the Judicial Committee of the Privy Council in the case of the Knightsbridge churches, delivered March 21, 1857, that the Second Book of Edward VI. contained no consecration of the elements. In which case it would follow that the English Church was cut off from CHRIST for more than one hundred years.

Yet this Book of Common Prayer, of which it is asserted, that “*the Prayer for Consecration of the Elements was omitted,*” (see Judgment of the Committee of the Privy Council in regard to the churches of SS. Paul and Barnabas, p.

28. Painter and Sons’ edition, printed verbatim from the authorized official document,) was the very Service Book¹ which Pope Pius IV. offered to confirm, on the condition of the return of Queen Elizabeth to the Roman obedience. See “*Lawful Church Ornaments,*” by Rev. T. W. Perry. p. 172, 173. Matters.

To “break the Bread before the people” means in presence thereof,—not that the Faithful actually see the “fraction” itself, but that the Celebrant may be seen as he inclines in the act of the breaking, and as he elevates the paten, and shows the chalice, as he raises it, above his head. This Action is of course best seen by the Faithful when the Priest stands before the middle of the Altar with his face to the east—an arrangement which secures his undistracted attention during the awful Action. For the Celebrant should never look about him, least of all at so dread a moment.

Were the Priest to stand in any other position, either at the north or south sides, he would be obliged to extend his arms in an inconvenient and dangerous manner to reach the sacred vessels; if on the other hand he were to place them on either the Gospel or Epistle corner of the Altar, and were to say the prayer of consecration, standing, either at the north or south sides, or at the north and south ends, according to a very modern, offensive, and quite unauthorized usage, he could be seen by at least only one half of the Faithful in “breaking the bread” and in other parts of the Action.

* If the Celebrant deems it fit, though it seems unnecessary, he may say the following

¹ The main difference between the second book of Edward VI. and the book of Elizabeth consists in the latter restoring to the Church the ancient ornaments which the

former had taken from her; the variations in the *text* are very slight, so that the two books, with the important exception alluded to, are in point of fact identical.

until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee, and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood: Who in

THE INVOCATION.*

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the Bread:

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

the same night that He was betrayed (a) took Bread, and when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat, (c) This is My Body Which is given for you, doe this in remembrance of Me. Likewise after Supper He (d) took the Cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this (e) is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Doe this, as oft as ye shall drink it, in remembrance of Me. Amen."

THE CONSECRATION PRAYER.†

The Celebrant at the Consecration Prayer inclines humbly *junctis manibus*, or perhaps more correctly *extensis manibus*, (see note on the position of the hands and feet, p. 32.) At the direction "to take the paten into his hands," he is to take the bread (the Priest's own bread) from the corporal and place it upon the paten. At the words "Body" and "Blood" it is usual for him to make a cross over the elements. The paten, and also the cup, are held in the left hand; the sign of the cross being made with the right hand. At the recital of the Words of Institution the Celebrant removes the pall from the chalice.‡ In consecrating the Blessed Sacrament at the recital of the Words of Institution, and, respectively after the consecration of the paten and of the

before the prayer of consecration in secret. "Most merciful God, look graciously upon the gifts now lying before Thee, and send down Thy HOLY SPIRIT upon this Sacrifice, that He may make this bread the Body of Thy CHRIST, and this cup the Blood of Thy CHRIST; and that all who are partakers thereof may obtain remission of their sins, be confirmed in godliness, and be filled with Thy HOLY SPIRIT. Amen." But the English (as the Roman) Church holds, that the words of Institution are sufficient for the consecration, as may be gathered from the rubric concerning the consecration of further bread and wine.

* Though it be true that GOD the FATHER effects the consecration of the elements by the operation of GOD the HOLY GHOST, it is unnecessary to pray expressly for the HOLY GHOST to consecrate the elements of Bread and Wine, because GOD knows perfectly all that is necessary for a valid consecration. See Palmer, Orig. Lit. tom. ii. pp. 138-40.

† So our Church, with the whole West, and the Sarum, emphatically, as see *Cautelæ Missæ*, clearly holds,—containing imitation of the Action, and Recital of words of Institution.

‡ "Et tunc discooperiat calicem."¹—Missale Sarif.

¹ There was a variety of practice as to elevating the cup, covered or uncovered. It would seem that the use

of the English Church was to elevate uncovered. See Maskell, Anc. Lit. p. 96.

chalice, the Priest should be careful to raise the paten up, and also the cup,* so that the people may see. He should remain in the same position, viz., *in the midst of the Altar fronting the east*. The Blessed Sacrament should be elevated above the head of the Celebrant. It is quite wrong to turn to the people at the breaking of the bread, lifting up of the paten, and showing of the cup.

It is right for the Celebrant to incline at the words, "This is My Body," and at the words, "This is My Blood." The choir and the Faithful generally bend profoundly at this, the time of consecration.

It is usual at the Fraction—"He brake it"—to divide the wafer or bread into *two* particles. The ancient division into *three*† particles, as was anciently practised by the Church of England *after* the consecration, and is still directed in the modern Roman rubric, had now better take place *immediately* after the Prayer of Consecration, when one of the two particles can be divided. In the first Fraction there is a typical allusion to the Sacrifice of CHRIST on the cross, in imitation of HIS OWN ACTION at the Last Supper. And if indeed another reason was, to divide the bread so that each of the Twelve might take a part, it seems proper, in imitation thereof, to communicate the Gospeller and Epistoler of the two remaining Particles, the Priest taking the first and largest. See Maskell *in loco*.

After the consecration the Celebrant will replace the pall on the chalice. The paten, standing in front thereof, will remain uncovered.

No one should sit after consecration, but all should remain kneeling or standing, till after the final consumption of the Holy Sacrament.

After the consecration prayer it is most desirable that no person pass before the Blessed Sacrament, without some token of reverence. On entering or leaving a church it is desirable to use a prayer.

36. *Preces Secretæ*

May be said by the Celebrant standing humbly before the midst of the Altar. The following are strongly recommended. (*Ex Missali Sarum.*)

* The ostension or elevation of the chalice, after the consecration, which was the ancient English custom, was prohibited by a Rubric in Edward VI.'s First Prayer Book, but this rubric has been omitted at all the subsequent revisions.

The paten and chalice ought to be taken off the Altar reverently with both hands.

† If wafer bread is not used, the Bread should be cut through previously to the service. The breaking of the bread in the Prayer of Consecration, of course means the Priest's own Bread.

The "sacrificium," as the Sarum, and the "hostia," as the York, Rubric, calls It.

The greatest care should be taken to avoid the sacrilege of allowing the smallest Particle to fall from the paten, or from the ciborium, or pyx, in communicating the Faithful.

† It does not seem that the Church of England meant to exclude the ancient Fraction by directing a Fraction *during the Consecration*. See Palmer, v. ii., p. 146.

Dicendæ post Consecrationem.

Unde et memores, Domine, nos servi Tui, sed et plebs Tua sancta, ejusdem Christi Filii Tui Domini Dei nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriose Ascensionis, offerimus præclaræ Majestati Tuæ de Tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri Tui justî Abel, et sacrificium Patriarchæ nostri Abraham: et quod Tibi obtulit summus sacerdos Tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Supplices Te rogamus, Omnipotens Deus: jube hæc perferri per manus sancti Angeli Tui in sublime altare Tuum, in conspectu Divinæ Majestatis Tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii Tui Corpus et Sanguinem sumpserimus: omni benedictione cœlesti gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine animarum famulorum famularumque Tuarum (*N. et N.*) qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis: ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Nobis quoque peccatoribus famulis Tuis de multitudine miserationum Tuarum sperantibus, partem aliquam et societatem donare digneris cum Tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastatia, et cum omnibus Sanctis Tuis: intra quorum nos confortium, non estimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso est Tibi Deo Patri Omnipotenti, unitate Spiritus Sancti omnis honor et gloria. Per omnia sæcula sæculorum. Amen.

37. *The Communion of the Priest.*

“Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present).”

The Priest,* according to the ancient usage of the Universal Church, communicates himself **STANDING**. When he is so doing he should repeat the words aloud; † he need not use the last clause at all.

The proper use for the Celebrant is standing in front of the Altar, with his back to the people, to incline moderately at taking the paten in his left hand, saying *secreto*, “**LORD**, I am not worthy that Thou shouldest come under my roof, but speak the word only, and my soul shall be healed.” After a short meditation he communicates himself of the **BODY** over the paten, with his right hand, reverently inclining his head. He then proceeds to communicate

* “*Hic*,” says the York Missal, just before the Priest communicates, “*inclinat se sacerdos dicens orationes sequentes*,” “*inclinat*” referring merely to bowing the head.

† It is “*dicit*,” everywhere in the *Uses* Roman and English, without any *secreto*. Of course the first person should be used.

of the BLOOD, saying *secreto*, "What shall I render unto the LORD for all His benefits that He hath done unto me? I will take the cup of salvation, and call upon the Name of the LORD." He takes the chalice by the knob in his right hand. He always inclines the head at the Name of JESUS. The Celebrant *alone communicates standing*; he next communicates the Gospeller and Epistoler, who kneel on the edge of the platform; after them the Clergy present in surplices and stoles communicate on the step next below the platform, and the choir on the floor below it, and then the Clergy who may be simply in their ordinary dress.

38. *The Communion of the People.*

"And after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say."

The Celebrant here places the blessed Sacrament of the LORD'S Body into the ciborium,* as being larger than the paten, if the Gospeller has not done so at the oblation of the elements, see par. 25; it is more secure from accident in communicating the Faithful.

Though non-communicants† have an undoubted legal right to be present during the whole rite, yet if they be disposed to depart, the proper time is doubtless *after the Consecration*, whereby they are present at the Sacrifice, though not at the Communion. Non-communicants, merely *pro hac vice*, will of course be present at the Communion as well. In the present Scotch Liturgy there is a direction for the dismissal of non-communicants *after the Sermon*. It seems better for them to retire without dismissal after the prayer for the whole state of CHRIST'S Church before the reading of the first exhor-

* The ciborium, as used in the West, signifies a vessel in which the Blessed Sacrament is reserved. It is, in fact, a chalice with a cover like a reversed bowl, so that when the cover is on it forms a globe. It is surmounted by a cross. The pyx was originally used for this purpose: this vessel is of various shapes, from that of a dove to a round box with a conical top, terminated by a cross. The pyx was also used for Altar-Breads: *S. Paul's Cathedral*, "Item, a painted pyx for the Altar-Breads. In the Chapel of S. Rhadegund: Item, 2 wooden pyxes for the Altar-Breads."—Dugdale's *Monasticon*.

The ciborium, or else a chalice, is also used in the West in communicating the Faithful.

A Constitution of Abp. Peckham, (A.D. 1279,)

orders the pyx to be lined with linen. Abp. Winchelsea's Constitutions, (A.D. 1305,) speak of the pyx as one of those articles to be provided at the charge of the parish. The pyx is therefore the *authorized* vessel to be used in the Church of England.

† In the First Prayer Book of Edward VI., those who did not receive were to depart, not out of the church, but out of the *quire*, except the Ministers and Clerks, who might remain without communicating. In the Book of 1552 the Puritan party introduced a sentence of exclusion, which was withdrawn when the Prayer Book was last revised by the Church's representatives in 1662, when it again became possible for all who were in the Church's communion to

tation. The Communion* is given to the people kneeling before the sacarium or other convenient place. If there are rails these should be covered with a linen cloth (see supra, p. 29, par. 14, and note); if there are no rails a cloth should be held before the communicants by the Clerks or by one of the Ministers, for the Blessed Sacrament is the LORD'S Body and Blood. The Sacrament of the LORD'S Body should be taken in the palm of the right hand, which should be raised to the mouth supported by the left. The Celebrant of course bears the ciborium, or the large paten. The Gospeller is to follow with the chalice, which he should always retain in his hand, even when he places it in that of the communicant.

The practice of prostration, on many grounds, could be recommended. The communicants *in the act of receiving* hold the head and body erect. Before and after communicating no position can be too lowly.

39. Consecration in one kind.†

"If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the Form before prescribed: beginning at [OUR SAVIOUR CHRIST in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup."

If the first rubric in the Communion Office

(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.)

were attended to, additional consecration would be very infrequent.

take part on all occasions in the eucharistic sacrifice.

* "Approaching therefore come not with thy wrists extended, or thy fingers open; but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hollowed thy palm receive the Body of CHRIST saying after it, Amen. Give heed lest thou lose any of It, for what thou lovest is a loss to thee as it were from one of thine own members. For if any one give thee gold dust wouldst thou not with all precaution keep it fast, being on thy guard against losing any of it and suffering loss? How much more carefully then wilt thou observe that not a Crumb falls from thee of What is more precious than gold and precious stones.

"Then having taken of the Body of CHRIST, approach also to the Cup of His Blood; not stretching forth thy hands, but bending, and saying in the way of worship and reverence, 'Amen, be thou hallowed by partaking also of

the Blood of CHRIST.'"—S. Cyril of Jerusalem, Cat. Lect. xxiii. 21-22.

"Let us approach then with a fervent desire, and placing our palms in the fashion of a cross, receive the Body of the Crucified."—Damascen. Orthodox. Fid. Lib. iv. c. 13.

"Whosoever wilfully throws It away, shall for ever be excluded from communion."—Conc. Tolet. xi.

These catholic usages are endorsed by Bishop Sparrow. See Rationale, p. 272. London, 1657.

† Some ritualists are ignorant that the words of Institution are all that is necessary for valid consecration. This is the old rule. The whole preceding prayers, necessary or not, (which they are not, any more than the prayer to sanctify the water at Baptism,) count; and so the Action is ample as well as sufficient. It is, however, discreet to take care always to consecrate enough at first.

The rubric is a perfectly correct and simple transcript of the old Sarum rule in the "Cautelæ Missæ"—that if a priest found there was no wine in the cup, after he had consecrated the bread, he was to begin at "Simili modo," the previous part of the Office *reckoning*. So with the bread, if a Priest died, or fainted, in the act of consecrating it, another Priest was to take up the rite at "Qui pridie." What this proves is, that *un-oblated* elements might be consecrated, the previous oblation *counting*. The whole of this old provision is a perfect justification of ours.

40. *The Post Communion.*

"When all have communicated, the Minister shall return to the LORD's Table,"

When all have communicated the Celebrant is to return to the LORD's Table with the ciborium, or the large paten, and the Gospeller with the cup.

41. *The Veiling of the Blessed Sacrament.*

"And reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth."

The Ministers having returned to the Altar, the Priest takes the Blessed Sacrament from the ciborium (see Par. 25, line 28, and Par. 38, note *) and places IT upon the paten, which he places on the chalice, (in the middle of the Altar,) covering both with the Veil,* which the Gospeller brings him from the credence.

42. *The LORD's Prayer† and Collects.*

"Then shall the Priest say the LORD's Prayer, the people repeating after him every petition."

"After shall be said as followeth."

The Celebrant still stands in the midst and fronting the Altar.

It is much to be desired that the former of these Collects were put back into the place which it occupied in the First Prayer Book of Edward VI., between the consecration and administration, where Bishop Overall always insisted on saying it, and as it is in Laud's Prayer Book. But its *original* place, however, was the conclusion of the canon, *before* the words of consecration, "Hanc

* A veil of linen and lace; this chalice-cover is only used for the veiling of the blessed Sacrament after the communion of the people, and must not be confounded with the chalice-veil of silk, of the colour of the season.

† The LORD's Prayer was anciently said, in

the Sarum use, not only towards the end of the canon after the consecration and the 'Oratio pro mortuis,' but after the Rite was over, (see Sarif. Missale. Rubric at the end of the Missa.) And this is probably the reason why it is put after reception in our Canon.

igitur *oblationem* servitutis nostræ . . . placatus accipias; . . . quam oblationem tu Deus . . . *rationabilem*, acceptabilemque facere digneris . . ." *Sarif. Missale. Canon Missæ.* And as then it was a desire for the acceptance of the Sacrifice before it was offered, so may it very well be used here for Its acceptance after It has been offered. Meanwhile it is well to say either of the Collects *secreto* and the other aloud. Or if the second be used the first might be said *secreto* after* consecration.

43. *The Gloria in excelsis*

Is then to be intoned by the Celebrant at the midst of the Altar, the Gospeller and Epistoler stand on their respective steps,† of course facing the east. The Faithful may stand.

The Celebrant usually intones the words "Glory be to God on high," and the choir sings the remainder of the hymn.

44. *The Blessing.‡*

"Then the Priest (or Bishop§ if he be present) shall let them depart with this Blessing."||

The Gospeller and Epistoler are then to kneel on the edge of the platform, whilst the Celebrant turning to the people gives the Blessing.

* In the Eastern Liturgies prayers for grace and acceptance after reception are very common. See S. Mark's, the Coptic, S. Basil, Armenian, &c.

† As the *Gloria in excelsis* is used in the English Rite as a thanksgiving, and not as in that of S. Peter as a preliminary hymn, the Epistoler and Gospeller do not ascend to the Altar.

‡ The right hand is always used in blessing, confirmation, &c. The Bishop, when he uses the pastoral staff, as directed by the Rubric, carries it in his left hand, according to the usage of the Church. The Priest in blessing holds his hand open before his breast. The Bishop extends his hand with the three first fingers open level with the shoulder.¹

Some hold, incorrectly as it seems, that Bishop and Priest bless in the same manner.

In blessing the old rule was for the Priest to make the sign of the Cross once: the Bishop

at the mention of each Name of the Persons in the blessed Trinity.

"Quid est signum Christi, nisi Crux Christi? Quod signum nisi adhibeatur five frontibus credentium, five ipsi aquæ ex quâ regenerantur, five oleo quo chrismate unguuntur, five sacrificio quo aluntur, nihil horum rite perficitur." S. August. Hom. cxviii. in Joan.

§ This benediction is a peculiar function of the Bishop's Office, if present, because *the less is blessed of the better*, Heb. vii. 7.

|| The Blessing is compounded of (1) the "Pax," and (2) the Blessing. Therefore at any other service the "Pax" being peculiar to the Holy Communion should not be given, but only the Blessing (2). Palmer, however, (Vol. ii., p. 161,) considers our formulary to be a judicious enlargement of benedictions which were used in the English Church before the year A.D. 600. "Benedictio Dei Patris omnipotentis, et Filii, et

¹ That is not merely a Bishop, but *the* Bishop of the diocese, who blesses with the three fingers instead of the whole hand. A Bishop out of his diocese blesses simply

as a Priest. At Rome the Pope (as Bishop of that diocese) is the only one who blesses episcopally.

In Blessing (and Absolution) the left hand is placed on the breast, and the right arm slightly extended with the hand open, but not raised higher than the shoulder, and held opposite the breast.

45. *The Occasional Collects.*

“Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.”

The first is a prayer for safety in all worldly changes; the second, for the preservation of our souls and bodies; the third, for a blessing on GOD'S Word; the fourth, for direction and success in all our undertakings; the fifth, for excusing the defect of our former prayers; the last, for the acceptance of all the rest of our supplications.

Although in this place these Collects are ordered to be said *after** the Offertory, when there is no Communion, it is plain from the rubric at the end of the Office, that the Prayer for the whole state of CHRIST'S Church is to intervene, so that the Collect or Collects will immediately precede the Blessing.

See Par. 20, pp. 35, 36, for the proper method of using these Collects.

46. *Missa Sicca.*†

“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

Spiritus Sancti, maneat semper vobiscum.”—Saxon Office, *ad finem completorii.*

“Benedictio Dei Patris, et Filii, et Spiritus Sancti, et pax Domini, sit semper vobiscum.”—*Benedictiones in quotidianis diebus*, MS. Leofric, Exon. fol. 332. See also Proctor, pp. 331, 332.

* In Edward VI.'s First Book where this rubric first occurred, it was strictly applicable; since *there* there was no special and separate prayer for the Church militant to be said. In his Second Book that prayer,—torn from its original place at the beginning of the canon,—was ordered to be used when there was no communion, together with, i.e. manifestly *followed* by, one or more of these collects before rehearsed. The rubric *ought* to have been adapted to this change, but by an evident oversight was not.

† The term *Missa Sicca* (Dry Service,) is generally used for the Office, consisting of the first part of our Communion Service, and ending

after the prayer for the Church Militant, followed by one or more of the collects, printed at the end of the Office, and concluding with the blessing, and has therefore been retained in the text.

The following is the Rationale of this anomalous Service.

The use of an *Office selected from the Liturgy* is of very ancient use in the Church, and is *universal* in the East, from whence no doubt the West derived it as early as the thirteenth century or earlier. Not only in Egypt on Wednesdays and Fridays, but throughout the East, (the *Greek* East certainly, and the Armenian Church,) is there used *every day*, when there is not celebration, on Sundays, &c. whether there is or is not, either after Sixts or Nones, (according to the time of the year,) a very full Office selected from the Liturgy, (Bona, Div. Psalm. c. 18, p. 904. *Quibus additur Typicum,*

CHRIST'S Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing."

"And there shall be no celebration of the LORD'S Supper, except there be a convenient number to communicate with the Priest, according to his discretion."

"And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest."

"And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary."

Daily Eucharist. It is plain from the note "that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after where it is

quod loco missæ recitare solet.") This "Typicum," which means, both in Greek and Slavonic (see Neale, Hist. of H. E. Church, Gen. Int. p. 941) "the likeness or imitation," viz., of the Liturgy, consists of the *Sunday Eucharistic Office* up to a certain point, viz., 1. Psalms 103-146. 2. The Hymn "Only Begotten Son," corresponding to the Western "*Gloria in Excelsis*." 3. The Beatitudes with responses, like our Commandments and responses, (see Par. 18, note §.) 4. Epistle and Gospel, (see Bona, p. 905.) Then, in lieu of the Eucharistic Preface and *Ter sanctus*, another form of *Ter sanctus*. Then the Nicene Creed in the old place of *Creed and Reception*. Then deprecation and LORD'S Prayer, much as in the Liturgy, certain Hymns and the *Psalms of Thanksgiving* after Communion, (Psalm 34.)

The Armenian has a similar Office at Nones. The Egyptian Church was therefore not peculiar in having on Wednesdays and Fridays "all the Eucharistic Service, except what was proper for celebration," (Socrates, l. c. ap. Bingham.) Neither is there in the abstract any possible objection to a Service so selected, provided it keeps a remote distance from the Liturgy. Ordinary Offices always borrow something e.g. the collect, from the Eucharistic; it is a question of degree how much they should borrow. The so-called *Missa Sicca* of the thirteenth and sixteenth centuries in the West was simply such a distant parallel. The Priest was vested in his stole and all his sacerdotal vestments. The Office omitted the canon altogether except the LORD'S Prayer, but had the *Præfatio*, which the East had not, and the *Ter sanctus* like the East. But the

Secreta, or oblationary prayer was omitted, exactly as is ordered in our Book, (see rubric to Church Militant prayer, "if there be no alms or oblations," &c.) as being sacrificial, Durandus l. iv. c. i. 23. This is very remarkable, and shows the exact ritual learning of our Revisers (of 1662.) It is worthy of remark that it was our first and best revisers (of 1549, not 1552), who ordered the saying of the Office, as far as the offertory, if there was no Communion. It is most likely that they had the Eastern precedent before them, the Egyptian more especially, which from so common a writer as Socrates they might reasonably have. It would seem that they intended such use of the abridged Office to take place daily, if there was no Communion. For the rubric which enjoins it on Wednesdays and Fridays, as chief Eucharistic days, ends thus: "and the same order shall be used all other days, whensoever the people be customarily assembled to pray in the church, and none be disposed to communicate with the Priest." And this is no doubt, or probably, the reason why the matins in that Book ends so abruptly, viz., because either Celebration, or the short Office was to follow. Hence the so-called Dry Service is not objectionable in the abstract, when regarded as a sort of ordinary Office, but only when it is substituted for, and as it would seem, preferred to the Liturgy. It were to be desired that the term "abridged Office," or "shorter Service," were used instead of *Missa Sicca* or Dry Service. Without doubt the proper name for it would be the "proanaphoral" or the "Service of catechumens."

not in this Book otherwise ordered," that celebration in other days besides Sundays and Festivals is contemplated by the Church as likely to be of common or stated occurrence. The Holy Sacrifice ought also to be offered if there be four, or three at least, to communicate with the Priest, and this is required that he may "solemnize so high and holy mysteries with all the suffrages and due order appointed for the same."*—(Edward VI.'s First Book.)

When the Dry Service is celebrated, which ought only to be the case on Good Friday,† the Priest wears a cope instead of a vestment, (chafuble,) and is permitted to use a surplice in the place of the alb. Vide First Prayer Book, Edward VI., *in loco*.

47. *The Bread.*‡

Wafer bread is the order of the Church of England, with a permission to use "the best and purest wheat bread;" which permission has led to the ordinary use of the latter.

When wafer bread is used, it is convenient to place on the credence a canister§ containing wafers. When loaf bread is used, a square thereof should be divided into breads, and placed on a metal plate. The Celebrant will generally know how much to consecrate, and should be careful to do so, and also to consecrate with the least.

No one should be permitted to arrange the wafer, or prepare the bread, (viz., to cut the square and divide it into breads) save the Deacon; when there is no Deacon the Priest must do it himself. It is of course prepared in the sacristy.

* This need not practically ever prevent celebration at least on Sundays and Festivals; for even if people withdrew after the prayer for the Church, if the oblation has been made, as of course it will have been, the service must go on. Much more should absent sick persons, who will of course communicate spiritually, be counted in.

† Good Friday is the only day in the year for which proper Collect, Epistle, and Gospel are appointed, when no celebration takes place. The Priest vested in the *black cope*, not chafuble, would end the Service with the Church Militant prayer, collect, and blessing.

‡ "That a Priest never presume to celebrate Mass, unless he hath all things appertaining to the house, viz., a pure oblation, pure wine, and

pure water. Wo be to him that begins to celebrate unless he have all these; and wo be to him that puts any foul thing thereto, as the Jews did, when they mingled vinegar and gall together, and then invited CHRIST to it by way of reproach to Him."—Canons made in Edgar's reign, A.D. 960.

Our custom of using common baker's bread, adulterated, as it often is, with alum and potatoes, and bonedust, is as alien to the spirit of our forefathers, as it is in itself unseemly and irreverent.

§ Amongst the furniture of the Altar of Bishop Andrewes' chapel was a "silver and gilt canister for the wafers, like a wicker basket, and lined with cambric laced."—*Hierurgia Anglicana*, p. 8.

It would seem to be lawful in the Church of England to use either leavened or unleavened bread.*

The wine should be the pure juice of the grape. Tent wine† is the present use of the English Church.

48. *The Consumption and Purification.*

“And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.”

The Celebrant immediately after the blessing, and without any private devotions stands before the midst of the Altar, whilst the Gospeller, going to the left hand (see Note † p. 43,) closes the Book, and the Epistoler, going to the right, uncovers the paten for the consumption of the elements, placing it on the corporal. He next covers the chalice with the pall, (see Par. 11, Note †). The Priest then takes, or distributes the fragments to the Ministers or communicants, and then standing in the midst of the Altar, he replaces the paten on the corporal. The Deacon having then uncovered the chalice, the Priest gives the chalice to the Deacon to distribute, among the communicants, after which he replaces it on the corporal and covers it. The Celebrant standing before the Altar as before, first purifies the corporal by scraping up with the paten any fragment which may remain on it, and then purifies the paten by scraping from it with his forefinger the remaining fragments into the chalice, which the Epistoler uncovers for that purpose. Then holding the paten in his left hand, he presents the chalice on the Altar to the Epistoler, who receives the wine-cruet from the clerk, and pours some wine with his right hand into the chalice, when the Celebrant, moving about the chalice with his wrist, in order to take off any particles which may adhere to

* Unleavened bread in the Holy Eucharist, remarked by Alcuin A.S. 789, thus:—“Panis qui in Corpus Christi consecratur absque fermento ullius alterius infectionis debet esse mundissimus.”—Epist. lxxix. ad Lugdunenses.

“Without deciding the much disputed point, whether our blessed LORD employed leavened or unleavened bread when He instituted the Holy Eucharist, it is suggested, that if we test the merits of the two kinds of bread by their purity, the unleavened will undoubtedly be the best. Its elements are perfectly simple, and can be mixed together before one’s own eyes, without the necessity of adding any foreign substance to

render the bread such as is desired. ‘Aperitissimum est,’ says S. Anselm, ‘quia melius sacrificatur de azymo, quam de fermentato: tum quia valde aptius et prius et diligentius fit; tum quia Dominus hoc fecit.’”—See “On the Celebration of the Holy Eucharist,” p. 6–7, Masters. A work that ought to be studied by every Priest.

† Claret wine has always been used, until the present year, in the Royal Chapels, except in the German Chapel, where white wine is still used. Red wine (Malaga) is used on feast days in the Latin Church in some countries.

the inside of the chalice, drinks the wine, if possible by the side where the particles adhere. He then lays the paten on the corporal on the Gospel side, and carries the chalice to the Epistle corner, when the Epistoler, having retired to the south corner of the Altar, receives from the clerk the water-cruet in his left hand, and the wine-cruet in his right hand. The Celebrant having presented the chalice to the Epistoler, resting it on the Altar, the latter pours in some wine, then gives the wine-cruet to the clerk, and taking the water-cruet into his right hand, pours some water into the wine *over the fingers** of the Priest. The Epistoler then having returned the water-cruet to the clerk to place with the wine-cruet on the credence, puts the square maniple (see Note and subnote¹ on p. 43) on the hands of the Celebrant, who dries his fingers with it over the chalice. The Celebrant then joins his hands, holding the square maniple, and going to the midst of the Altar, he lays his left hand on it, outside the corporal, and takes the chalice with his right. Then holding the square maniple under it, he drinks off the ablutions.† He then places the chalice upright upon the paten‡ on the *ministerium*, i.e. Epistle corner of the Altar, so as to let its wet sides run into the bowl. The Epistoler then folds the corporal, and puts it into the burse, and covering the chalice with the silk veil, of the colour of the season, (see Par. 11,) lays the burse upon it, and putting it on the credence, returns to his place on the left of the Celebrant. They all three kneel before the Altar for private devotion, the Celebrant saying, "Gratias tibi ago Domine sancte, &c.," (see Par. 10.) They

* "Qua dicta eat sacerdos ad dexterum cornu altaris cum calice inter manus, digitis adhuc conjunctis¹ sicut prius: et accedat subdiaconus et effundat in calicem vinum et aquam: et refinceret sacerdos manus suas ne aliquæ reliquæ corporis vel sanguinis remaneant in digitis vel in calice."—Sarum Missal.

† "Cum vero aliquis sacerdos debet bis celebrare in uno die: tunc ad primam missam non debet percipere ablutionem ullam, sed ponere in sacratio vel in vase mundo usque in finem alterius; tunc sumatur utraque ablutio."—Sarif. Missale.

‡ The Bangor and Hereford uses were to lay the chalice *upon its edge* upon the paten that it might drain thereon.—See Dr. Rock's "Church of our Fathers," vol. iii., part ii., p. 167, for an illustration of this custom.

The following are the old English rubrics on this subject:

¹ I.e. so that the first finger and thumb of each hand might be within the chalice, and thus washed as well as the cup with wine and water poured over them.

"Post perceptionem ablutionum ponat sacerdos *calicem super patenam*: ut si qua remaneat stillet; et postea inclinando se dicat:

"Adoramus crucis signaculum, per quod salutis sumpsimus sacramentum."—Sarif. Miss.

"Eat sacerdos in medio altaris, ibidem calicem *super patenam jacentem* dimittens: et se cum magna veneratione respiciendum crucem inclinans, dicat in memoria passionis Domini . . . Adoremus, &c."—Bangor Missale.

"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 manus meas: et circumdabo altare tuum, Domine."—Herford Missale.

The bowl of the chalice when laid upon the paten faces the west.

² This rule should be carefully observed in case of duplication.

then descend to the floor, bearing to the left, (the Ministrants never descend backwards,) and return to the sacristy in the order in which they came. During the consumption of the Blessed Sacrament it is convenient for the choir to sing *Nunc Dimittis*. The serving-clerk extinguishes the Altar lights, beginning with that on the Gospel side.

This rubric was first inserted in the Book of Common Prayer at the final revision. It is evident from it that the faithful should not leave the church until the solemn ceremony of the consumption is ended. This ceremony has descended from a remote antiquity. See Cleaver's edition of Bp. Wilson's "Short and Plain Instruction for the better understanding of the LORD'S Supper," p. 139.

49. *Duplication.*

It is not convenient for the same Priest to celebrate more than once in the same day, except in cases of necessity, nor of course must the Assistant Ministers receive the Blessed Sacrament more than once in the same day, though present at more than one celebration.

"Bis in die celebrare nullus præsumet, nisi in diebus Nativitatis et Resurrectionis Dominicæ; et tunc in prima missa ablutio digitorum vel calicis a celebrante non sumatur." Wilkins' Concilia, tom. i. p. 531. (This is from a Provincial Constitution of Archbishop Langton.)

The 55th of the Excerpts of Archbishop Egbert, contemporary of Venerable Bede, declares:—"Et sufficit sacerdotem unam missam in una die celebrare, quia Christus semel passus est, et totum mundum redemit."—Wilkins' Concilia, tom. i. p. 104.

PLAIN SERVICE.*

50. *The Altar lights.*

The candles should be lighted by the clerk, immediately before the celebration.† (See p. 10-11.)

* This only differs from the sung or solemn Service in this, that the celebrant, (who is always served by an assistant or choir boy,) performs the function without the Epistoler or Gospeller, and that all the parts directed to be sung by the Priest are only said; and parts directed to be sung by the choir are said by the server.¹

† Where incense is used it ought to be ignited in the thurible on the credence before the beginning of the celebration.

¹ The choir, where there is one, says the responses, when the service is plain.

51. *Directions for saying the Communion Office when there is only a Celebrant.*

The Celebrant should be vested in his cassock. In silence he is to register (i.e. to set the markers in the proper places) the Office book in the Vestry, and to hand it to the clerk. He then washes his hands, and puts the wafers or the breads on the metal plate, (see Par. 12.) He places the paten on the chalice, upon this the pall, and over this a veil of silk, of the colour of the season, the burse containing the corporal being laid upon the top of all. (See Par. 11.) He next puts on the vestments, with assistance from the acolyte or lay-clerk.

(1.) The amice. The Priest rests it for a moment like a veil, upon the crown of his head, and then spreads it upon his shoulders, arranges and fastens it.

(2.) The alb. The Priest puts it completely over his head, passes through his right arm, then his left. He then binds it with the girdle round his *loins*, and adjusts it all round, so that it be a finger's breadth from the ground.

(3.) The stole. This he *crosses* on the breast and confines with the girdle.

(4.) The maniple. This he puts on the left arm by means of a loop, which he fixes on a button upon the sleeve of the alb.

(5.) The chasuble or the cope. The latter if it is the Dry Service, which should never be used except on Good Friday and from default of the proper number to communicate with the Priest. (See note * Par. 46.)

The Celebrant may attach a white handkerchief to his girdle.

For devotions to be used by the Priest whilst vesting, and *Preparatio ad Eucharistiam*, see pp. 26-7.

The Celebrant takes the chalice by the knop with his left hand, putting his right on the burse, and proceeds to the Altar, holding the chalice near his breast, preceded by the acolyte with the office-book, metal plate with bread, and cruets, who places the plate and cruets,* on the credence, and the book on its desk at the Gospel corner of the Altar. (If however the chalice and paten covered with the veil, &c., be placed on the Altar by the Priest, and the metal plate with the breads and the cruets of wine and water on the credence before the commencement of the Liturgy, he walks with his hands united.) On arriving before the Altar, he inclines, and returns with his hands joined, to the centre of the Altar, and turning by his right, descends to the floor, and turns on his left towards the Altar, when the introit is sung, during which he ascends to the Altar,† and going to the Gospel side, says the LORD'S Prayer and Collect for Purity, with his face to the Altar.

* The plate and cruets are conveniently carried in a stand.

† If the vested chalice and paten and burse

thereon be on the credence, and not borne by the Celebrant from the sacristy, he here places the holy vessels on the Altar, in the midst thereof.

52. *The Collects.*

The Celebrant "standing as before," viz., in the position he was in before rehearsing the commandments, at the Gospel or north side with his face towards the Altar, (see Par. 19) says the Collects.

53. *The Epistle and Gospel.*

The Celebrant goes to the south or Epistle corner, bowing to the Altar as he passes, and descending from the foot-pace, reads the Epistle, either facing the people, or else looking towards the east, in which case the book is placed upon a desk, which the acolyte or lay-clerk has removed to the Epistle side. The Priest now joins his hands before his breast, and goes to the book, which the acolyte has removed to the north side. The Priest may however himself remove the book. The book is placed obliquely, its back being north-east. The Priest says the Gospel, his hands being joined at the breast.

If the Name of JESUS occurs he inclines towards the book.

If the Priest reads the Gospel towards the people, it may still be read according to the Sarum use *ad aquilonem*.

54. *The Creed.* See Par. 21.

The Celebrant now proceeds to the middle of the Altar, and extending his hands, says the Creed.

55. *The Sermon.*

After the Creed is finished, the Celebrant, for convenience' sake, takes off his vestment, (chafuble,) which he lays upon the Altar,* and proceeds to the pulpit.

56. *The Offertory and the First Oblation, commonly called The oblation of bread and wine.* See Pars. 24 and 25.

The Celebrant returns to the Altar, puts on his vestment and begins the Offertory, or if he perceive, or know that there are not enough to communicate with him, (see note * to Par. 46,) he must put on his cope instead of the

* The chafuble is the only ornament of the Priest which it is permitted to lay upon the Altar. Caps, gloves, and the like ought never to be tolerated upon the Altar, and if incau-

tiously placed there, ought instantly to be removed by one of the assistant Ministers, Sacrist, or other officer.

chafuble, as the Service is to be without celebration. But if the Dry Service be designedly used from the first, which it never ought to be, (except on Good Friday,*) the Priest should not wear the alb and chafuble, but the surplice and cope, as the alb and chafuble are the authorized vestments for actual celebration, as well from beauty as for convenience. The surplice, though a graceful and fair vestment, is highly inconvenient from the size of its sleeves, for consecrating the elements; for other offices the surplice is the most comely as it is the most cherished of our vestments.

The Celebrant receives the bags which contain the alms in a basin, and presents it, standing *ERECT*, before the Holy Table. The alms dish is most conveniently placed on the south side of the Altar, and should be removed by the assistant to the credence or elsewhere, after it has been presented.†

The Celebrant then takes from off the veiled chalice the burse in both hands and places it upright on the midst of the Altar. He takes out the corporal with his right hand and places it in the middle of the Altar, he then puts the burse on the Altar towards the north side against the super-Altar. He then having first moved the veiled chalice towards the Epistle corner, (i.e., the *ministerium*) spreads the corporal‡ with both hands on the centre of the Altar. He then takes off with both hands the chalice-veil, folds it in three, so that the upward part may appear, and places it near the back of the Altar on the Epistle side, or gives it to the acolyte to fold and place on the credence. He removes the pall and places it erect against the super-Altar, or on the veil. He takes the paten from the chalice. The acolyte then hands the plate with the bread to the Celebrant, who places one bread on the paten, (see Par. 25,) and the others on the corporal.§ He then prepares the chalice, the acolyte having brought the cruets from the credence. He places the paten with the bread, i.e., the Priest's own bread, upon the chalice, which he places in the midst of the corporal. See Par. 25.

57. *Lotio Manuum.*

See p. 44. Par. 26.

58. *The Commemoration of the Living and the Dead.*

See p. 46. Par. 27. and Note.

* Though on this holy day there will be neither alms nor oblations, one of the sentences, which is termed "The Offertory," must be said.

† A choir boy should always serve the Priest.

‡ In the modern Roman rite the corporal is partially spread out at the beginning of the func-

tion, and the burse leant against the super-altar then, and not at the offertory, as with us.

§ "Laiyng the breade upon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose."—King Edward's First Book.

59. *The Exhortation and Invitatory.*

The Celebrant joins his hands in pronouncing them, unless he holds book, looking to the west.

60. *The Confession.*

This is said by the assistant kneeling before* the Altar with joined hands (see Par. 29.) At Solemn Service, see Par. 81.

61. *The Absolution.†*

The Celebrant fronts the people, and pronounces the absolution, (see p. Par. 30. and Note.)

62. *The Comfortable Words.*

See p. 49. Par. 31.

63. *The "Sursum Corda," and "Gratias agamus."*

See p. 49. Par. 32.

64. *Preface with Ter-Sanctus.*

See p. 49. Par. 33. and Note.

65. *Prayer of Humble Access.*

See p. 50. Par. 34. and Note.

66. *The Canon.‡*

See p. 50. Par. 35.

67. *The Consecration.*

See Par. 35. and Notes.

68. *The Communion of the Priest.*

See Par. 37.

* "Ad gradum altaris."—Sarum. Mis.

† "Deinde erectus signet se in facie dicendo absolutionem."—Rubric in Bangor Mis.

‡ In the Sarum Canon at the word "fregit,"

(where the *Fraction* takes place in our Canon is the following rubric, "*Hic tangat b
dicens . . .*")

69. *The Communion of the People.*

When the Celebrant has communicated he lays the paten and chalice in their places (viz., in the middle of the corporal, the chalice is *now* placed before, that is, to the west side of the paten) covering the former with the pall. The Celebrant places the breads, if he has not done so when first placed upon the Altar, in the ciborium or on the *large* paten, which he takes in his left hand, and takes a wafer or a bread between the thumb and finger of the right hand, and approaches the communicants, beginning at the Epistle side. The Celebrant either inclines his head at the whole sentence, or at the Name of JESUS. On repeating the words, "The Body of our LORD JESUS CHRIST," he places the Body in the palm of the hand of the communicant, and after he has placed It in his mouth the Priest continues: "preserve thy body and soul." The same order is to be observed in communicating each several communicant of the Blood. The Celebrant should be careful not to turn his back upon the Altar during the communion of the people, but should communicate them obliquely. See p. 55. Par. 38. and Notes.

70. *Consecration in one kind.*

See p. 56. Par. 39. and Note.

71. *The Veiling of the Blessed Sacrament.**

See Par. 41.

72. *The LORD'S Prayer and Collects.*

See p. 57. Par. 42.

73. *The Gloria in Excelsis.†*

See p. 58. Par. 43.

74. *The Blessing.*

In pronouncing the blessing, the Celebrant turns to the people, and extends his right hand open, before his breast, not raising it above his shoulders, nor

* The asterisk or cover, in form of a star, placed on the holy Bread in the Office of the Prothesis, in the Eastern Church, was used by Bishop Andrewes, though probably only for the chalice and instead of the customary pall.—See *Hierurgia Anglicana*, pp. 9–11. And Neale's *Hist. of H. E. Church*, p. 350, Gen. Int.

† If it be objected that the *Gloria in Excelsis* is used as a thanksgiving (see Par. 43, note †)

when it is essentially a hymn, it may be answered that *as a hymn* it is appropriate. For we read in the holy Gospel that after the Sacrament the LORD and His disciples sung an hymn before they went to the Mount of Olives, S. Matt. xxvi. 30; S. Mark xiv. 26. It should be also remembered that after the end of the Roman Liturgy the hymn of "*The Three Children*," or the *Te Deum* is sung.

allowing it to go beyond them, and putting his left on his breast. After the blessing, he rejoins his hands, and turns to the Altar to consume any that may remain of the consecrated elements. See p. 58. Par. 44. and Notes.

75. *Occasional Collects.*

See p. 59. Par. 45.

76. *Proanaphoral Service.*

See p. 59. Par. 46. and Note.

77. *The Bread and Wine.**

See p. 61. Par. 47. and Notes.

78. *The Consumption and Ablutions.* See Par. 48.

Having uncovered the chalice and paten he purifies the corporal, scraping off with the paten any fragments that remain on it, and then wiping the paten with the square maniple, and laying it on the corporal, he drinks off the remainder of the sacrament of the Blood, or gives It to the communicants. He then takes the chalice to the Epistle corner, (*Ad dexterum cornu altaris,*) and having placed it on the Altar, holding it with his left hand he receives from the clerk a little wine (poured with the right hand) from the wine cruet, in the chalice. He takes care that any particles of the blessed Body and Blood which may have adhered to his fingers, be scraped off over the cup. After his first ablution he says to himself, "*Quod ore sumpsimus, Domine, pura mente capiamus: et de muneri temporali fiat nobis remedium sempiternum.*"—(Sarif. Missale.) He then washes his fingers in the hollow of the chalice with wine and water poured in by the clerk, he drinks the ablution and says to himself, "*Hæc nos communicatio, Domine, purget a crimine: et celestis remedii faciat esse*

* "That the Communion be celebrated in due form with an oblation of every communicant, and admixing water with the wine; *smooth wafers* to be used for the bread." Rules for the celebration of Divine Service during Prince Charles's residence in Spain, A.S. 1623, attributed to Bp. Andrewes. See Collier, ii. 726.

"... it shall suffice that the bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten."—Rubric, Book of Common Prayer.

"It is not here commanded that no unleavened or wafer bread be used, but it is said only 'that the other bread shall suffice.' So that though there was no necessity, yet there was a liberty still reserved of using wafer-bread, which was continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles," (i.e. till 1643.)—Bp. Cofin's Notes on the Book of Common Prayer, Third Series, p. 481.

confortes.—Sarif. Missale. In drinking the ablutions he holds the *square* maniple, (see Par. 12.) below his chin with his left hand, and the chalice in his right. After the ablutions the Celebrant places the chalice upright upon the paten on the *ministerium*, i.e. Epistle corner, (see Par. 48,) he then takes the *square* maniple with both hands and dries his hands with it; he then takes the chalice off the paten in his left hand, and dries it with the square maniple in his right. He then gives the maniple to the assistant to place on the credence; he then folds the corporal, takes with the right hand the burse, and places the corporal in it with his left. He next shuts the service book with his right hand. He places the paten on the chalice, between which he puts the "square maniple" or purificator, over this the silk veil, and upon this the burse, as at first (see Par. 11). He then kneels before the Altar for private devotion, saying, "Gratias tibi ago Domine sancte," &c. (see Par. 10.) He then takes the chalice in his left hand, and puts his right on the burse. He descends with it towards the Epistle side of the floor, when he makes an humble adoration. He then returns to the vestry, reciting the *Benedicite*. He takes off his vestments and folds them, or has them folded, and goes back to the church to give thanks.

The acolyte extinguishes the Altar lights, beginning at the Gospel side.

79. *Solemn and Plain Service.*

The midday celebration should always be "Solemn Service." The early celebration, when the faithful will for the most part communicate, should be invariably "plain." It is better to have no choir at Plain Service, and the Celebrant should not wear the set of vestments used for Solemn Service, but one of less costly materials, or at least of less costly orphreys.

CAUTELS AND DIRECTIONS.

80. *Manner of Turning and Position of Hands.*

When the Celebrant turns towards the people he turns from the left to the right.

When the hands are "joined," the palms face each other, and the tips of the fingers touch, the right thumb is placed over the left in the form of a cross.

When the hands are "elevated," they are raised apart, equal to the height of the shoulders, palm opposite to palm.

81. *Normal Position of Priest, Deacon and Sub-deacon, and of those in Choir.*

The normal attitude of Celebrant, Deacon, and sub-deacon, (viz., Gospeller and Epistoler*) is standing. During the collects, the Deacon stands immediately behind† the Celebrant, and the sub-deacon behind him again. They should occupy the same position at the intonation of the Creed and *Gloria*, and during the Preface; passing the Deacon to the right, and the sub-deacon to the left of the Celebrant, at the Sanctus, and when the choir begin the Creed and *Gloria*. The Confession (see Par. 29,) should never be sung by the choir or joined in by the people. It should be said by the Deacon *alone*, 'in the name' of the communicants, the Priest remaining standing facing the east, or else turned towards the Deacon. As the Confession is intended for communicants only, it is better that those who are not going to communicate should *not* kneel unless they are in that position previously. At the Canon,‡ the Celebrant of course stands, the Deacon and sub-deacon kneel after first consecration, until after the second. At the Post-communion the Priest, Deacon and sub-deacon should again stand one behind the other.

The proper position ought to be strictly observed also by those in choir. From the commencement of the service until the end of the *Kyrie eleisons* the choir should kneel. They should stand during the collects. From the commencement of the offertory until the Preface they should sit; (an exception being made when some of the choir are going to communicate. In this case it is perhaps best to secure uniformity, that they should all kneel during the Confession.) At the Preface they should stand. From the *Sanctus* until after the consecration, they ought to kneel, and then rise and remain standing until the blessed sacrament has been replaced on the altar, after all have communicated. They should rise again at the post-communion, and stand till the benediction.

82. *The Vestments of the First Book of Edward VI.*

"Upon the day, and at the time appointed for the ministrations of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vestment appointed for that

* Perhaps the phrase Epistoler and Gospeller has caused more ritual anomalies than any other, by leading persons ignorant of Catholic tradition to limit the functions of clergy discharging those offices to reading the Epistle and Gospel. Whereas it is the Gospeller's function to assist the Priest, and the Epistoler's function to assist the Gospeller.

† It is perhaps better, *certainly in an æsthetic point of view*, for the Deacon to stand a little

towards the right of the Priest, and the sub-deacon a little towards the right of the Deacon, thus forming almost a semi-circle,—this arrangement obtains frequently in the modern West.

‡ If the Celebrant kneels after the consecration of each Species, as it is ordered in the Roman rite, the Deacon kneels and rises with him; the sub-deacon should kneel after the first, and remain kneeling until after the second consecration.

istration, that is to say: a white alb, plain, with a vestment or cope. And where there be y Priests or Deacons, there so many shall be ready to help the Priest in the ministrations as be requisite; and shall have upon them likewise the vestures appointed for their ministry, that say, albs with tunicles.

Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after form as is appointed by the King's Majesty's injunctions; or as is or shall be otherwise inted by his highness. And though there be none to communicate with the Priest, yet these (after the Litany ended) the Priest shall put upon him a plain alb or surplice with a cope, and all things at the Altar (appointed to be said at the celebration of the LORD's Supper,) until the offertory. And then shall add one or two of the Collects aforewritten, as occasion shall be, by his discretion. And then turning him to the people shall let them depart with the accustomed blessing.

And whensoever the Bishop shall celebrate the Holy Communion in the church, or execute other public ministrations, he shall have upon him, besides his rochette, a surplice or alb, and cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." rubric in "The Supper of the LORD, and Holy Communion; commonly called, The Mass."

From a comparison of the above rubric it would appear, that whenever Holy Communion was actually celebrated, the Priest* who celebrated was wear an alb with a vestment (chafuble), and his assistants albs with tunicles; that when no celebration took place, the Priest was at liberty to wear a surplice, and that instead of the vestment he was then to wear a cope.

The First Book of Common Prayer, which did not come into use till the third year of Edward VI., ought not to have any authority with us as to directing the Ornaments of the second year of Edward. And it would in itself, if it defined the Ornaments of the Celebrant, make but one unimportant difference, viz., that the alb should be white and "plain," that is, without apparels, but of white colour and not enriched with embroidery; the "apparels" are not of course part of the alb, but supplemental ornaments removable at pleasure, whilst amice, stole, and maniple would be included under the term vestment, which included the appendages of the Priest's ornaments as well as the chafuble.

Arrangement of Vestments for Solemn Service by a Bishop in his own Diocese.

In the centre of the Altar, (if the Bishop do not vest in the sacristy,) the copal vestments in the following order: chafuble, dalmatic, tunic, cope (extended,) stole,† girdle, alb, amice, and the gloves on a silver salver; the stole will be covered with the gremial veil. At the Gospel corner will be

As we have the function (though not the office) of sub-deacon discharged by the Epistoler, it is more desirable to use the more ancient designation.
See Par. 81, Note *.

† The Bishop's maniple is usually enclosed in the service book in the place of the Gospel for the day.

placed the costly mitre,* and at the Epistle corner the plain one, each on its stand.

An antependium, of more than ordinary costliness, should be used.

When the Eucharistic is not preceded by the ordinary Office, the cope will be omitted.

A stand for the pastoral staff, should be ready, if required.

84. *The Gremial.*

The gremial† is a silken apron placed upon the Bishop's lap whenever he sits down in the intervals of the celebration of Holy Communion. An assistant Deacon attends to the placing and replacing the gremial on the lap of the Bishop as required; it is also used for covering the episcopal vestments when placed upon the Altar. See Par. 83.

85. *The Rochet.*

"And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministrations, he shall have upon him, besides his Rochette, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." — Rubric in First Book of Ed. VI.

The rochet‡ is a fine linen vestment reaching a little beyond the knees, and with tight sleeves. It is worn under the alb or surplice. It is, in fact, a diminution of the alb.

86. *Arrangement of Vestments where there is no Sacristy.*

The Celebrant, when not a Bishop, vests of course in the sacristy. A Priest

* The Ribbons are to hang over the antependium. When the Deacon carries the mitre to the Bishop, he will be careful to let the ribbons fall towards *himself*.

The costly mitre is used till the Creed, after which the plain mitre is used: after the Offertory the costly mitre is re-assumed, and is used for the rest of the service.

The mitre is removed at the Collects, the Gospel and during the Credo, and is not resumed till the Absolution, after which it is again taken

off, and not used till the final benediction.¹ It is then removed, and at the end of the purifications and ablutions, the Bishop receives it again, and after bowing to the Altar proceeds to the baldstool to take off the sacred vestments.

† The gremial should be three feet long and two feet broad, and should have a border embroidered with gold or silver.

‡ The rochet is also worn under the chimere.² There is however no authority either for its great length or large lawn sleeves.

¹ The mitre is not worn during the *Gloria in excelsis Deo*, as in the Roman Rite, in which at the latter part of the *Gloria* the Bishop sits and assumes the mitre which he had laid aside at its beginning. The position of the Angelic Hymn in the English Liturgy gives it another phase, so to speak, to that which it shows in the Rite

of S. Peter, and hence the different use. See Par. 43, note †.

² The chimere is properly a kind of cope with apertures for the arms to pass through. A scarlet one is used in Convocation, and when the sovereign attends Parliament; on ordinary occasions a black satin one is used.

may not receive his vestments from the Altar; where there is no sacristy that he may use, he should receive them from a table in the sanctuary.

87. *Altar Lights and other Candles.*

The candles should be always of pure white wax, those of sperm, composition, or other substance, not being permitted. Oil lamps may be used in extreme scarcity.

Candles of *unbleached* wax* should be used *de missis de requiem*, and at evensong† on Wednesday in Holy Week, and during all the services of Maundy Thursday and Good Friday.

88. *The Washing of Corporals.‡*

As the corporal is the linen cloth on which has been laid the LORD'S Body, the Church of old ordered the washing of it with a minute and pious care.§

* When unbleached candles cannot be procured, white ones may be coloured with ordinary gamboge.

† The standard and other candles are lighted at Evensong; the *Altar* candles are only lighted at the celebration of the Holy Eucharist (see Par. 15), and therefore *not* at the Proanaphoral (see Par. 46, note †) Service on Good Friday.

‡ The corporal may not be touched after use by laics without especial permission, nor must it ever be washed after use in domestic vessels, until it has been first washed by a clerk in Holy Orders, when it may be touched by laics again. Those corporals which have been employed at the Altar should be left in the burse, and not be taken out and put away in drawers.

§ The following was the practice of the mediæval Church. A favourable time of year should be chosen for this purpose, either the pure air of spring or after the middle of September,

when the flies are less troublesome than in summer. Deep brazen vessels should be kept for this reverent custom. After evensong the corporals should be immersed, in the church, in cold water, twice, and rubbed in the hands; and both waters should be poured into the *piscina* over which the chalice is washed: fresh water should then be poured upon them the third time, in which they are to remain all night; and in the morning that water also should be poured into the same *piscina*. They may then be carried from the church, and regularly washed, (see the *Consuetudines* of Udalricus.) According to a gloss of Lyndewolde on a Constitution of Archbishop Walter, the use of starch in corporals is forbidden, *at least once*. But the prohibition is merely an interpretation of the Decretum, "Non in serico panno, sed puro linteo sacrificium consecratur altaris."

The Calendar.

89. *A Table of all the Feasts that are to be observed in the Church of England throughout the Year.*

All Sundays in the Year.

The Days of the Feasts of	The Circumcision of our LORD JESUS CHRIST. The Epiphany. The Conversion of <i>S. Paul</i> . The Purification of the Blessed Virgin. <i>S. Matthias</i> the Apostle. The Annunciation of the Blessed Virgin. <i>S. Mark</i> the Evangelist. <i>S. Philip</i> and <i>S. Jacob</i> the Apostles. The Ascension of our LORD JESUS CHRIST. <i>S. Barnabas</i> . The Nativity of <i>S. John Baptist</i> .	The Days of the Feasts of	<i>S. Peter</i> the Apostle. <i>S. James</i> the Apostle. <i>S. Bartholomew</i> the Apostle. <i>S. Matthew</i> the Apostle. <i>S. Michael</i> and all Angels. <i>S. Luke</i> the Evangelist. <i>S. Simon</i> and <i>S. Jude</i> the Apostles. All Saints. <i>S. Andrew</i> the Apostle. <i>S. Thomas</i> the Apostle. THE NATIVITY of our LORD. <i>S. Stephen</i> the Martyr. <i>S. John</i> the Evangelist. The Holy Innocents.
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Monday and Tuesday in Easter Week.

Monday and Tuesday in Whitfun Week.

90.

To the above Table of all the Feasts that are to be observed in the Church of England through the year, must be added the solemnity of the Feast of Dedication of every parish Church, and of the faint to whom such church is dedicated.

The Feast* of Dedication was originally celebrated on the very day of dedication as it annually occurred, and was afterwards transferred to some other day, especially Sunday. By an Act of Convocation passed in the reign of Henry VIII., A.D. 1536, the feast of the dedication of every church is ordered to be kept on one and the selfsame day, viz., the first Sunday in October; and the church holyday, that is, the festival of the Saint to whom the church is dedicated, is wholly laid aside.

In regard to the church holyday. It is obvious that when the church is dedicated to GOD in honour of a faint in the English Calendar whose Festival is on the Table of *all* the Feasts that are to be observed through the year, that the feast may be kept on the festival of such faint.

* The Sunday within the Octave was always observed with as great devotion as the feast itself.

When, however, the church is in honour of a black letter faint, the minor festivals being only of *private* obligation, for manner of proceeding see Note † and Subnote ¹ to Par. 22 and Par. 91.

91. *The Minor Festivals of the Church; commonly called "The Black Letter Saints' Days."**

S. Lucian, Pr. and M.
 S. Hilary, Bp. and Conf.
 S. Prisca, Rom. V. and M.
 S. Fabian, Bp. of Rome and M.
 S. Agnes, Rom. V. and M.
 S. Vincent, Span. Deac. and M.
 S. Blasius, an Armenian Bp. and M.
 S. Agatha, a Sicilian V. and M.
 S. Valentine, Bp. and M.
 S. David, Abp. of Menevia or S. David's.
 S. Cedde, or Chad, Bp. of Litch.
 S. Perpetua, Mauritan. M.
 S. Gregory, M., Bp. of Rome and C.
 S. Edward, King of the West Saxons.
 S. Benedict, Abbot.
 S. Richard, Bishop of Chichester.
 S. Ambrose, Bishop of Milan.
 S. Alphege, Abp. of Cant.
 S. George, M.
 Invention of the Holy Cross.
 S. John, ante Port. Lat.
 S. Dunstan, Abp. of Cant.
 S. Augustine, first Abp. of Cant.
 Ven. Bede, Pr.
 S. Nicomede, Rom. Pr. and M.
 S. Boniface, Bp. of Mentz and M.
 S. Alban, M.
 Translation of King Edward.
 Visitation of B. V. M.
 Translation of S. Martin, B. and C.
 S. Swithun, Bp. Winch. Transf.
 S. Margaret, V. and M. at Antioch.
 S. Mary Magdalen.
 S. Anne, Mother of B. V. M.

Lammas Day.
 Transfiguration of our Lord.
 Holy Name of Jesus.
 S. Lawrence, Archdeac. of Rom. and M.
 S. Augustin, Bp. of Hippo, C. D.
 Beheading of S. John Baptist.
 S. Giles, Abbot and Conf.
 S. Enurchus, Bp. of Orleans.
 Nativity of B. V. M.
 Holy Cross Day.
 S. Lambert, Bp. and M.
 S. Cyprian, Abp. of Carth. and M.
 S. Jerome, Pr., Conf. and Doct.
 S. Remigius, Bp. of Rhemes.
 S. Faith, V. and M.
 S. Denys, Arcopagite, Bp. and M.
 Translation of King Edward the Confessor.
 S. Etheldreda, V. and Queen.
 S. Crispin, M.
 S. Leonard, Conf.
 S. Martin, Bp. and Conf.
 S. Britius, Bp.
 S. Machutus, Bp.
 S. Hugh, Bp. of Lincoln.
 S. Edmund, King and Martyr.
 S. Cecilia, V. and M.
 S. Clement, first Bp. of R. and M.
 S. Catharine, V.
 S. Nicolas, Bp. of Myra in Lycia.
 Conception of B. V. M.
 S. Lucy, V. and M.
 O Sapientia. †
 S. Silvester, Bp. of Rome.

* "Sixty-six in number: 16 are of Eastern origin, 17 are British, 15 French, 2 African, 1 Spanish, 16 Italian or Sicilian. Of these 31 commemorate persons or events before the first General Council in 325; 19 belong to the interval between the 1st and 6th Council in 680; 7 between that date and the schism between East

and West in the 9th century, and 10 belong to the period subsequent to that Division. Those of S. George, Lammas Day, S. Lawrence, and S. Clement were restored to the Calendar in Queen Elizabeth's reign."—Note in Churchman's Diary.

† This is not a festival, but a note to remind the faithful that certain anthems begin to be used.

These feſtal commemorations are “to be obſerved,” and it is convenient for the miniſter to declare unto the people the days on which they are to be obſerved. See Par. 22, note (†). As in the caſe of Vigils* and Rogation Days the black letter feaſt days have no proper offices provided for them, yet when it is remembered that the Second Book of Homilies contains one “for the days of Rogation Week,” it is convenient to give a ſhort diſcourſe upon the teaching of the minor holydays of the Church, in order that the faithful may learn the private obligation thereof. No. 89 contains *all the Feaſts* with proper offices and of *ſtatutable* obſervance.

92. *A Table of the Vigils, Faſts, and Days of Abſtinence, to be obſerved in the Year.*

The Eves or Vigils before	{	The Nativity of our LORD.		The Eves or Vigils before	{	<i>Saint John</i> Baptiſt.
		The Purification of the Bleſſed Virgin <i>Mary</i> .				<i>Saint Peter</i> .
		The Annunciation of the Bleſſed Virgin.				<i>Saint James</i> .
		<i>Eaſter</i> Day.				<i>Saint Bartholomew</i> .
		<i>Aſcenſion</i> Day.				<i>Saint Matthew</i> .
		<i>Pentecoſt</i> .				<i>Saint Simon</i> and <i>Saint Jude</i> .
		<i>Saint Matthias</i> .				<i>Saint Andrew</i> .
						<i>Saint Thomas</i> .
						All Saints.

NOTE, that if any of theſe Feaſt-days fall upon a *Monday*, then the Vigil or Faſt-day ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

93.

S. Luke has no Vigil probably becauſe the Church is doubtful whether he ſuffered martyrdom. The eve of courſe remains.

94.

The Feaſt of S. Michael and All Angels has no Vigil, becauſe the *faſted* eve is ſymbolical of a ſtate of trial through which ſaints paſs before entering heaven, and therefore it is inapplicable to the eve of a Feſtival in honour of angels.†

95. *Unfaſted Eves.*

The Feaſts which fall generally between Christmas and the feſtival of the Purification of the Bleſſed Virgin *Mary* have no vigils, ſimply eves, becauſe the

* It is not perhaps ſtrictly correct to ſay that vigils have no “offices” appointed for them—the collect uſed by anticipation is ſuch as far as it goes. And yet when a feaſt falls on a Monday, the vigil is kept on the Saturday, whilſt the

office (= collect) is not uſed then, but on the Evenſong of the Sunday.

† This is not equally true of the Eaſt as of the Weſt, as à *twelve days’ faſt* before S. Michael and All Angels was obſerved in at leaſt one portion of it.

Church does not deem it right to multiply fast days at such a joyful season. The Feasts which fall during this period are SS. Stephen, John the Evangelist, the Holy Innocents, (see *infra* Par. 98,) the Circumcision of our LORD JESUS CHRIST, the Epiphany, and the Conversion of S. Paul.

96. *Unfasted Eves.*

The Feasts which generally fall between Easter and Whitsuntide have no vigils, simply eves, for the like reason. The feasts are those of SS. Mark the Evangelist, Philip and James the Apostles, and Barnabas the Apostle.

As exceptions to the above must be noted the Festival of the Ascension of our LORD JESUS CHRIST and Whitsun-day itself, which have Vigils. The Rogation days, the third of which falls on the Vigil of the Ascension, together with Fridays, are the only abstinence days at the above period.

97. *The Concurrence and Occurrence of Holy-days.*

Festivals are said to "concur" when one feast is succeeded by another feast, so that the second Evensong of the former "concur" (*viz.* takes place at the same Evening Prayer) with the first Evensong of the latter. The "occurrence" of festivals is when they "occur" on the same day, in which case the inferior feast is "translated" to some unoccupied day, or at least "commemorated" by its collect.

98. *Eves or Vigils.**

"NOTE, that the Collect appointed for every Sunday, or for any Holyday that hath a Vigil or Eve, shall be said at the Evening Service next before."

Not that a vigil or eve is implied to be one and the selfsame thing, but that the collect for fast days which have of course neither vigil nor eve must not be said at Evening Service next before.

* The distinction between vigils and eves will be manifest from a consideration of the rubric for S. Stephen's Day. "Then shall follow the collect of the Nativity which shall be said continually until New Year's Eve." Thus though the Circumcision has no vigil, its eve is recognised by the Book of Common Prayer in accordance with Catholic usage, and its collect, and that alone, is to be said on that eve. Again, Christmas Day has a vigil, but if it falls on a Monday, the rubric upon vigils commands the vigil to be kept on the Saturday preceding. In

which case, if vigil and eve be the same thing, the Collect for the Fourth Sunday in Advent must be said at the Evening Service on Saturday without the First, thus violating the rubric which orders "this collect is to be repeated every day with the other collects in Advent until Christmas Eve." If however we take Christmas Eve to be the first evensong of the Nativity, that is, the Evening Service next before, the matter is quite plain, the order of collects varies as follows:

Vigil of Christmas.—At Evensong, Saturday

It is convenient to remember that fast days have *no* evens, and that festivals *have* always; the collect for a festival is *always* said at the evening service next before.

The day before a festival, if fasted is called its vigil, if unfasted its eve. If a festival which has a vigil fall on Monday, Saturday is the vigil, Sunday the eve. The Church never fasts on the LORD'S DAY. An eve is not a fast. It is to be noted in the above case that the collect for the festival will not be said at all on the vigil, but on the eve at the Evening Service next before. That is, not at Evenfong on Saturday, but on Sunday.

99. *Vigils, Eves, and Evenfongs, use of Collect thereon.*

The collect for a saint's day, and that alone, save in certain exceptional cases, (for which see *infra*,) is to be said on its eve at first Evenfong, or on its vigil except the feast fall on a Monday, in which case Saturday is the vigil and Sunday the eve. Thus if the Feast of the Nativity fall on a Monday, Saturday in compliance with the rubric, or note to the Table of Vigils, will be the vigil or fast day—the Church never fasting on the LORD'S DAY—and Sunday the eve. The collect of the Nativity will therefore not be said at all on the vigil, but that of the Fourth Sunday in Advent and First at Evenfong. On the Evenfong of Sunday, being the first Evenfong of the Nativity, that is, the Evening Service next before, the collect of the Nativity is alone said, the Sunday is not to be commemorated.

100. *General Rule for using Collect of First Evenfong.*

The collect for the festival and that alone, is to be said at the Evening Service next before, whether it be that of vigil or eve.*

101. *Concurrence of First and Second Evenfongs of Festivals.*

For instance, when the second Evenfong of a festival concurs with the first Evenfong of a commencing festival, the proper use of collects on such Evenfong will be (1) coll. for the office of the morrow, (2) coll. for the day.

Thus, the collect of first Evenfong takes precedence on concurrence of first and second Evenfongs of the festivals. When there are two Evenfongs there is of course no "concurrence." At the first the office (= collect) of the day will be said, at the latter that of the morrow.

Service, coll. (1) 4th Sund. in Advent (2) Advent.

Eve of Christmas.—At Evenfong, Sunday Service, collect for Christmas.

* All holydays have evens or vigils, except fasts, in which case the collect is not to be said at Evening Service next before.

The Feasts of SS. Stephen, John, and Holy Innocents have *no* first Evenfongs. Hence the collects should be said thus:—at second Evenfong of Christmas (1) Christmas Day, (2) S. Stephen, as *memorial*. Of course at Matins of S. Stephen, (1) S. Stephen, (2) Christmas. The same order of collects obtains at Holy Communion. At Evenfong on the 26th of December, (1) S. Stephen, (2) Nativity, (3) S. John, as *memorial*. At Matins of 27th, (1) S. John, (2) Nativity. At Evenfong of 27th, (1) S. John, (2) Nativity, (3) Holy Innocents, as *memorial*. At Matins, Holy Communion, and Evenfong of 28th, (1) Holy Innocents, (2) Nativity.

102. Occurrence of Eves.

When a faint's day falls for instance on a Sunday, the collects of both festivals must be used upon the Evening Service next before. The faint's day collect first, because the faint's day takes precedence of the Sunday, and that of the Sunday after it as a *commemoration*, not as being part of a Service whose first Evenfong is then beginning. (For exceptions to this rule see infra Par. 105 and 106.)

103. Cases in which the Sunday Collect is added as a memorial to that of the Saint's Day, though it be otherwise ordered.

In "the Order how the rest of Holy Scripture is appointed to be read," occurs the following note :

"The Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered." See infra Par. 110 for Services during Octaves.

When a faint's day falls on any day except Sunday, *it is otherwise ordered*; and therefore the Sunday collect ought not to be repeated after the collect for the faint's day, either on the festival or the Evenfong of its eve or vigil.

Two first collects are never said, one after the other, except on Occurrence of Holy Days, or Concurrence of second and first Evenfongs, (see Par. 97,) or that of faint's day and Sunday, when the latter is said on eve and festival in *commemoration* only, not as forming part of service of the day (see infra Par. 104), and during the Octaves of Christmas, Easter, and Pentecost. (See Par. 20, for Advent and Lent, &c.)

104. Occurrence of Holy-days, Memorial Collect.

When a feast day falls upon a Sunday it was ordered in the service of Sarum, our legitimate guide in cases not treated of in our present rubric, that the Sunday service should give way to the proper service ordained for the

festival, except some peculiar Sunday only, and then the one or the other transferred to some day of the week following. Our Prayer Book tho silent upon the translation* of festivals, evidently allows it, as of course compilers intended its silence to be traditionally explained, as in the antiphonal recitation of the Psalms and so many other matters. But where translation does not obtain, and a Holy Day is not transferred to some unoccupied day, must by the light of the Use of Sarum, and the universal practice of the entire Western Church, act on an analogous principle. Our best plan will be, according to the custom of the most approved ritualists, when two holydays (the word includes Sundays, feasts and fasts,) fall together, to observe the superior Holy Day, *commemorating* the inferior by the use of its collect.

105. *Sundays which take precedence of Saints' days.*

The First Sunday in Advent.
 Fourth Sunday in Advent.
 First Sunday in Lent.
 Sixth Sunday in Lent. Palm Sunday.
 Easter Day.
 Low Sunday.
 Feast of Pentecost.
 Trinity Sunday.

In all other cases the festival should have precedence of the Sunday.

106. *Holy-days which take precedence of other Holy-days.*

Christmas Day.
 Circumcision.
 Epiphany.
 The Annunciation of our Lady.
 Ash Wednesday.
 All the days of Holy Week.
 Monday in Easter Week.
 Tuesday in Easter Week.
 Monday in Whitsun Week.
 Tuesday in Whitsun Week.
 Ascension Day.

* It were to be wished that Convocation | *Ordo recitandi* for the translation of festivals
 would authorize the annual publication of an | other ritual matter.

107. *The Services of Holy-days not to be mingled.*

It has been shown that when two Holy-days "occur" the only notice commonly taken of the inferior in the English Church is by the use of its collect as a memorial after that of the day; the translation of festivals not being general amongst us. And this *memorial* is to be used at Matins and Evensong, as well as in the Communion Office. The head Collects of Seasons, viz. Advent and Lent, are only used as "memorials" in the Eucharistic, *not* in the ordinary Office.* (See Par. 20.)

108. *The Lessons.*

As to the Lessons, it is perfectly against all correctness and precision of ritual to use the Lessons belonging to one service, and the Epistle and Gospel belonging to another. The Lessons must always belong to the same Holy Day as the Collect, Epistle, and Gospel, except on *Ferial*, that is, on ordinary week-days.

109. *Exceptions to the above Rule for the Lessons.*

The Feast of SS. Philip and James has a *second* as well as first Lesson at *Matins*. If this festival falls on the higher one of Low Sunday, the second Morning Lesson must of necessity (there being no second Lesson for Morning Prayer in the Calendar on May 1st, though there is a second Lesson for the Ferial Evensong,) be that of SS. Philip and James; but no further notice must be taken of the festival save by its memorial collect, (see Par. 104 and 105.)

110. *Octaves and Proper Prefaces.*

The festivals whose octaves are observed in the English Church by the use of proper prefaces for seven days after, are Christmas, Easter, Ascension

* Though this is undoubtedly the Sarum Use, yet—as many may be averse to throw away the head collects from the Daily Service, and with them the note of the season, the only one we have left, (since, unhappily, for once that the Eucharistic Service is used, the ordinary Service is used ten or a dozen times)—as a matter of

edification the *retention* of the head collects in the ordinary office is strongly advised (since the rubric¹ certainly admits of it, and probably intended it,) in those cases where there is not daily celebration, as where this is the case, the omission of the head collect would in some sort depenitentialise Lent and strip Advent of Advent feeling.

¹ See rubric after the collect for Ash Wednesday. The collect for the day (*de die*) is properly so called in ordering

it for Matins and Evensong as well as for the Daily Eucharist.

and Whitsunday. The preface for Whitsunday is ordered to be used only six days after that festival, because the seventh, viz., the Octave of Whitsunday, would be Trinity Sunday which has a preface of its own. The two first days of the Octaves of Easter and Whitsuntide have festal services, and are days of obligation.

It is proper during the octave to say the service of the feast of which the octave is kept, viz., the Liturgy of the feast,* and the collect for the daily service. The LORD'S Day within the octave is excepted, as it has its special Eucharistic and Dominical office. This will include the Easter Day anthems.

III. Days of fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the *Wednesday, Friday, and Saturday* after

1. The First Sunday in Lent.
2. The Feast of Pentecost.
3. September 14.
4. December 13.

III. The Three Rogation Days, being the *Monday, Tuesday, and Wednesday*, before Holy Thursday, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS DAY.

Fast days, for which no special service is appointed, may be marked by the use of the collect "O GOD, Whose Nature and Property." Consequently, although the Collect for Ash Wednesday is said in the Communion Office on all the Sundays in Lent, thus giving them a *penitential character*, yet as they are still feast days, the collect "O GOD, Whose Nature, &c." must not be used. By analogy this collect will be used on vigils and not on eves.

The distinction between (1) fasting and (2) abstinence, requires, the first—abstaining from food, or diminishing the amount of it; the second—laying aside the more nourishing *kinds* of it, i.e. all flesh meats. Lent, vigils, and Rogation days are of the former, Fridays of the latter class.

The Prayer for those who are to be admitted into Holy Orders is to be said every day in Ember Week, and not only on the three fasting days. The rubric of the Book of Common Prayer, 1637, prepared for the Church of Scotland by Archbishop Laud, is explicit on this point. "A Prayer to be said in the Ember Weeks, for those which are then to be admitted into Holy Orders: and is to be read every day of the week, beginning on the Sunday before the Day of Ordination."—Keeling, p. 52-58.

Some ritualists argue that the Ember prayer should only be said on the Em-

* That is, except on such days as have their own Liturgy, viz. the three Martyr days, which occur during the octave of the Nativity, and the

Mondays and Tuesdays in those of Easter and Whitsuntide.

ber days. Their argument is based on the circumstance of the 31st Canon 160 $\frac{3}{4}$ calling the three fast days which precede the Ordination Sunday, *jejunia quatuor temporum*, commonly called Ember weeks. The word "weeks" applying to the three fasting days as a technicality, though they do not make up a whole week. The present rubric however is quite sufficient, even without the light of the Scotch Prayer Book of Laud, to warrant the use of the Ember collect every day in Ember week from Sunday to Saturday inclusive. The first prayer might be used on the Sunday till Friday inclusive, the second on the final Saturday: the collect "O GOD, Whose Nature and Property," &c., will be used on the Wednesday, Friday, and Saturday.

It is incorrect to use the prayer on the succeeding Sunday also. The ancient usual day for Ordination in the English Church was Saturday.

*Rogation Days** are to be observed by the use of the collect "O GOD, Whose Nature," &c., and by the reading of a several part of the sermon for Rogation week, to be found in the second book of Homilies. The fourth part thereof is to be read on the day of perambulation, which is sometimes on Ascension Day, though sometimes on the day following. Of course the Priest is at liberty to preach a sermon of his own, so it be in a like spirit.

During the perambulation the 104th Psalm, *Benedic, anima mea*, should be sung. Banners for the perambulation are provided by Winchelsea's Constitution, they are expressly named "vexilla pro rogationibus."†

It is convenient for the parish Priest to inculcate this and such sentences, as "Curfed be he which translateth the bounds and doles of his neighbour," and to say certain prayers and collects.

Fridays may be marked by the collect "O GOD, Whose Nature, &c.," except when Christmas Day falls on a Friday, in which case the abstinence is abolished.

* Permission should be gained from the Diocesan to say the Litany.

† Enforced by Parliamentary authority, viz. by 25 Henry VIII., c. 19. This is "the authority of Parliament in the second year of King Edward VI.," as set forth in the rubric, regulat-

ing the ornaments of the church and of the ministers thereof at all times of their ministration, which occurs before the Order for Morning Prayer daily throughout the Year. (See Gibson's Codex, Vol. i., p. 225.)

The Order for Morning and Evening Prayer;

OR,

MATINS AND EVENSONG.*

112.

“The Morning† and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel;‡ except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.”

“And here it is to be noted, that such ornaments of the church and of the ministers thereof at all times of their ministrations, shall be retained and be in use

* The old *Matins and Lauds* are now called *Matins; Vespers and Compline* Evensong. So Cranmer writing to Henry VIII.

The ancient rule for the East and West is, that the Holy Eucharist should never be celebrated unless matins and lauds, at least, had preceded.¹ The intention of the English Church as a general rule is still, no doubt, the same, (see supra Par. pp. 1—2,) and is clear for Sundays, Wednesdays, and Fridays at least; since the Litany appointed to be sung “after Morning Prayer” is properly preparatory to the Liturgy, (see Par. 16, note †,) and it was in this character that it first found its way into our Service Book. (Conf. Injunctions of Edwd. VI. 1549.) “The Litany shall be said *afore High Mass* in the midst of the choir;” and rubric at end of Communion Office, First Book of Edwd. VI., “After the Litany ended the Priest shall . . . say all things at the Altar,” &c.²

† *Hour of Matins.* Matins and Lauds (the Matins or Morning Prayer of the English Church) may be said or sung at any time from 12 A.M. to 12 at noon.

‡ Trullan canons (69th). “That no layman³ come within the Holy Chancel, except the Emperor, when he comes to make his offering, according to tradition.”

“We come now to speak of the Chancel Arch and the Rood Screen, two of the most important features in a church. These, as separating the Choir from the Nave, denote literally the separation of the Clergy from the Laity, but symbolically the division between the Militant and Triumphant Churches, that is to say, the Death of the Faithful. The first great symbol which sets this forth is the Triumphal Cross, the image of Him Who by His Death hath overcome Death, and has gone before His people through the valley of its shadow. The images of Saints and

¹ For authorities see Freeman's “Principles of Divine Service,” Vol. ii., p. 116.

² The idea is that the praise of the Ordinary Office is a contribution to that of the Eucharistic.

³ Singers would be considered to be in orders.

as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."

The direction that "chancels shall remain as in times past," implies that they shall be separated from the nave by a Rood-screen,* and that the clergy, together with all who are about to assist in the service, i.e. the choir, should have their places there, and no one else.

"The ornaments of the church and of the Ministers thereof" are fully described under the heads: "The Celebration of the Holy Eucharist," and "The Order of Administration." A complete list of furniture of the Altar, and of the sacred vestments is given in the Appendix.

113.

The Daily Office is ordered to be "sung *or* said;" i.e. either recited musically on a single note, or with the use of certain simple inflections, which constitute "Plain Song."

Public worship consists of praise and prayer. The first part of the service is introductory. The office of praise begins with the *Gloria Patri*, and includes the Psalms (furnishing topics of praise as well as Divine instruction); Lessons, Canticles (a descant of praise on the lessons and on the whole economy of redemption). The remainder comprises the Creed (which declares the object of the act of *prayer*, and has also an avowed relation to the first part of the office, and is as it were a link between the praise of the office and its intercessory function), and the office of prayer; the portion after the third collect being devoted to intercessory prayer.

In the Prayers, Psalms, and Creeds, with which the people are familiar, it

Martyrs appear in the lower panelling, as examples of faith and patience to us. The colours of the Rood Screen itself represent their Passion and Victory; the crimson sets forth the one, the gold the other. The curious tracery of network typifies the obscure manner in which heavenly things are set forth, while we look at them from the Church Militant."—Introductory Essay to Neale and Webb's *Durandus*, p. cii.

For post-Reformation authorities see "Chancel and Roodcreens" in contents of "*Hierurgia Anglicana*."

* The Rood Screen should be always furnished by a Cross. This architectural ornament, so distinctively authorized by the recent

judgment of the Privy Council, in the case of the Knightsbridge Churches, will of course everywhere be restored.

Crosses exist in the following churches:

- Ely Cathedral.
- SS. Peter and Paul, Worminghall, Bucks.
- S. Leonard, Sunningwell, Berks.
- S. Barnabas, Pimlico.
- S. Mark, Pensnett, Staffordshire.
- S. Saviour, Leeds.
- Sackville College, East Grinstead.
- S. John Baptist, Eastnor.
- S. Peter, Puddleston.

This list has no pretension to be a complete one.

is better not to make the termination *ed* a separate syllable. In reading Holy Scripture it may be founded separately.

114. *Vestments for the Daily Service, or Divine Office.**

Preparatio ad chorum.

On entering Church.—“This is none other but the House of God: this is the Gate of Heaven.”

On entering the Vestry kneel down and say,—O LORD, I am come now into Thine House, and am

about to { offer before Thee the prayers and praises (*Clergy*)
assist in the service (*Choir*)

of Thy Holy Church. Do Thou, in all things, I beseech Thee, direct and rule my heart and lips, so that I may praise Thee with the spirit and with the understanding also, and finally be found worthy to sing Thy praises in the choirs of heaven. Amen.

On putting on the Surplice or Alb.—Have mercy upon me, O LORD, and cleanse me from all stains of sin, that, with those who have made their robes white in the Blood of the Lamb, I may have grace to attain to everlasting happiness. Amen.

Ad Stolam.—Stola justitiæ circumda Domine cervicem meam, et ab omni contagione peccati purificationem meam. Amen.

Ad Caputium.—Indue me Domine lorica fidei et galea salutis et gladio Spiritus Sancti. Amen.

In passing to the Choir.—Who shall ascend into the hill of the LORD, or who shall rise up in His holy place? Even he that hath clean hands, and a pure heart, that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

In Choir.—O God, before Whose Presence the very Angels veil their faces, help me to adore Thee present in this Sanctuary with reverence and godly fear. May the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O LORD, my strength and my Redeemer. Amen.

As applying to several departments of Services.

Unite our prayers and praises to those of Thy Church throughout the world. Amen.

Give unto us the preparations of heart which are from the LORD;—an open mouth to show forth Thy praise;—a wise and understanding heart to receive the knowledge of Thy truth, and to praise Thee for all the glorious things which Thou hast done;—a spirit of supplication to seek those things of which we have need. Through our LORD JESUS CHRIST.

Aperi Domine os meum ad benedicendum nomen Tuum, munda quoque cor meum ab omnibus vanis, perverfis, atque alienis cogitationibus, intellectum illumina, affectum inflamma, ut dignè attentè ac devotè hoc officium recitare valeam, et exaudiri merear ante conspectum divinæ Majestatis Tuæ. Per Christum Dominum nostrum. Amen.

* Bands may be worn in choir during the | course never worn with the Eucharistic vest-
recitation of the Divine Office. They are of | ments.

Choristers.—Cassock, *cotta*,* (*viz.* short surplice,) square cap.

Deacons.—Cassock, *cotta*, silk hood “agreeable to their degrees,” or decent tippet of black, so it be not silk, for those not graduates, square cap.

Priests.—Cassock, *cotta*, silk hood “agreeable to their degrees,” or decent tippet of black, so it be not silk, if not graduates, square cap, perhaps the stole also. Note: the cassock should reach to the feet.

115.

The rector, or vicar may wear *causa honoris* the grey amys over a long ministerial surplice. If not taking part in matins he need not wear the hood; if he assist thereat, the grey amys can be worn over the graduate’s hood.†

116. *The Stole.*‡

Neither Priests or Deacons *need* wear the stole at matins, the office not being of a decidedly sacramental character. See p. 13. Par. 4.

117. *Mode of proceeding to Choir.*

(1) The choristers, (2) Deacons, (3) Priests preceding the (4) rector or vicar issue from the sacristy with heads uncovered, and advance towards the choir in such a manner that the right shoulder of the one may nearly touch the left of the other; and thus each two maintaining an equal distance from the other, proceed with measured step, holding their caps with both hands before the breast. Having arrived in the choir, they bow towards the Altar,§ and those who form each pair, face one another, and retire to their places at

* Choristers should wear the *alb* at the Eucharist, as the *alb* is the sacrificial, the surplice the choral vestment.

† That the *grey amys* (see Sparrow’s Collection, 227) was used since the Reformation is proved by its being forbidden to be worn by a set of canons put forth in 1571. These canons, never having been submitted to the Lower House of Convocation, and never having received the Royal sanction, nor been ratified by Parliament, are of not the slightest authority. They are considered to have been subscribed and approved

by Grindall, Archbishop of York. Strype’s Parker, ii. 57—62.

‡ If a deacon wear the stole at the ordinary office, he had better wear it pendent over the left shoulder, and not crossed as in the Eucharistic.

§ Canon VII., of the Synod of 1640. This canon may serve as a recommendation of this most reverent practice, though it is not binding as a legal authority, having been framed in a synod of Convocation, which had been improperly convened. See also Bishop Jeremy Taylor’s “Treatise on Reverence to the Altar.”

opposite sides of the choir, where they remain standing,* till they take their seats laterally north and south, the choristers on the floor of the chancel.†

118.

The rector or vicar goes to the Decani stall with back to rood-screen and fronting the east.‡

119.

The Priest, if one there be, who is appointed to pronounce the Absolution may occupy the corresponding Cantoris stall.

120.

If it be the custom (a very undesirable one) for the choristers and ecclesiastics

* See Cærem. Epif. Liber I. cap. 18.

† It is the custom in some choirs for the Officiant and choristers to kneel on taking their places, and at the same time to cover up their heads in the sleeves of their surplices, this latter unseemly usage should never be permitted. It is not necessary to kneel on entering the choir, bowing to the Altar is enough; but if kneeling is practised on the choir first taking their places, the head should simply be bowed over the joined hands.

‡ *Worshipping towards the East.* Clemens Alex. Strom. I. 7. p. 724. (Wheatley.)

From the 27th chapter, concerning the HOLY GHOST, to Amphilochius.

He speaks of the written doctrine and unwritten traditions of the Apostles, and says that both have the same efficacy as to religion. The unwritten traditions, which he mentions, are the signing our hope in CHRIST with the cross, turning towards the East, to denote that we are in quest of Eden from whence our first parents were ejected, (as he afterwards explains it.) Canons of S. Basil (92nd), now owned only by the Eastern Church. See also Neale and Webb's Durandus, Appendix B.

"The very position of our Blessed SAVIOUR on the Cross as represented in the Great Rood and in stained glass is not without a meaning. In modern paintings, the arms are high above the head, the whole weight of the body seeming to rest upon them. And this, besides its literal truth, gives occasion to that miserable display of

anatomical knowledge, in which such pictures fo much abound. The Catholic representation pictures the Arms as extended horizontally: thereby signifying how the SAVIOUR, when extended on the Cross, embraced the whole world. Thus, as it ever ought to be, is physical sacrificed to moral truth."—Introductory Essay to Neale and Webb's Durandus, p. lxxxv.—vi.

"The Priest being in the quire shall begin with a loud voice the LORD'S PRAYER, called the *Paternoster*." First rubric in the "Order for Matins daily through the year," in King Edward's First Prayer Book.

See Cardw. Con. p. 314, 351, which will show that the mind of the English Church is not to read prayers westward fronting the people.

Till after the Restoration, there was no instance, it is believed, of the desk for prayers facing westward. Jebb's Choral Service, p. 329.

See also Robertson's "How to Conform," p. 623. A very cautious and moderate writer. It appears that in Elizabeth's time though the reading-desk might be put up in the body of the church, it never fronted the west; it may have done so between 1552—1553. See rubric of 1552. See Robertson for first introduction, 66. Procter, 180.

For full post-Reformation *examples*, besides those given by Mr. Robertson, the reader is referred to that book of great authority "Hierurgia Anglicana," pp. 32—40; 73, 109; 260, 261; 363, &c.

not to enter the choir processionally, it is only seemly for them to kneel some little time in prayer in their places. See notes to Par. 117.

121.

It is quite irregular for any clerics to occupy the sedilia during matins and even-song, or to sit in two easy chairs at the north and south ends of the Altar. Note: the legs are not to be crossed in choir.

122.

THE ORDER FOR MORNING PRAYER,
DAILY THROUGHOUT THE YEAR.

"At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences."*

The old rubrics direct the making the sign of the cross before beginning any Office.†

N.B. In all processions what will be the right hand *in going into the choir*

* A brief prelude of praise in the form of a short hymn,¹ followed immediately by the Sentence, would certainly be in accordance with the purest conception of Divine Service. The authority of the injunction of Queen Elizabeth can be pleaded for this slight variation from the rigour of the Rubric:—"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 mere reading without singing; and yet nevertheless for the comforting of such as delight in musick, it may be permitted, that 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, to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived."—Injunctions by Q. Elizabeth, 1559. Sparrow's Collection, ed. 1671, p. 79.

¹ The hymn should be commenced by the choir without any preface, such as "Let us sing, &c.," either by clergy or acolytes.

† The sign of the Cross is made by lifting the right hand to the forehead and afterwards a line to the bottom of the breast, and then another line crossing the former from the left shoulder to the right. Whilst performing this action it is proper to invoke (*secretò*) the Three Persons of the Ever Blessed Trinity in token of our faith therein. The Cross is made with the whole hand. In the act of blessing anything the Cross is made over it in the air, and in benediction of the faithful it is made towards the congregation. In the West, *at the Gospel*, a distinct Cross is traced with the edge of the thumb on the brow, lips, and bosom. In the East, the Cross is made with three fingers, that is, the thumb and two fingers, in honour of the TRINITY.² The sign used to be made at the end of the Gospel, the Creeds, the Lord's Prayer, the *Gloria in excelsis*, the *Sanctus*, the *Agnus Dei*, the *Benedictus*, *Magnificat*, *Nunc Dimittis*, the end of the Liturgy, when the Priest gives the Benediction, and whenever mention is made of the Cross or THE CRUCIFIED.

² The Jacobites and Eutychians use only one finger.

is the place of honour; in returning, the place of honour is the left. In chanting, the first verse is sung full; the Cantoris side takes the second, the Decani side the third, and so on.

The Sentences are to be regarded as antiphons, and not as "exhortations." Consequently, they should be musically recited, also not towards the people.*

The following arrangement has been suggested:—

Advent: "Repent ye," "Enter not," "O LORD, correct me."

Lent and Fridays: "The sacrifices," "Rend your heart."

Sundays and Festivals: "To the LORD our GOD."

Vigils and Wednesdays: "I acknowledge."

Evens: "Hide Thy face."

Ferial days: "When the wicked man," "I will arise," or "If we say."

123. *Arrangement of Sentences on Occurrence of Fridays and Festivals.*

When a festival falls on a Friday, it is seemly to use the festal antiphon. The meaning of "reading with a loud voice"† is, reading according to musical notation "some one or more of these sentences," and not the colloquial utterance of certain Scripture texts to the congregation. The feast of the Nativity being the only festival which supercedes the Friday Abstinence-day. When Christmas Day falls on a Friday, of course no penitential antiphon, nor the collect, "O GOD, Whose Nature," should be used.

124. *Position of Hands.*

Joined before the breast, with fingers extended, and the right thumb placed over the left in the form of a cross, when kneeling. In sitting the same rule is observed, and the hands are placed upon the lap. In standing the hands should still be joined before the breast.

125. *The Exhortation.*

"And then he shall say that which is written after the said Sentences."

To be said, facing the congregation.

* When celebration of Holy Eucharist is about to follow the Ordinary Office the same arrangement of sentences will obtain. The Eucharist has its penitential aspect on Wednesdays and Fridays in the English Church. Those days were customary days of celebration in the African and Eastern use, in addition to Sundays, especially in Lent. A separate Epistle and Gospel was

provided, in the English uses, in Epiphany for Wednesdays and Fridays, and in the Trinity period for Wednesday only.

† In contradistinction to the inaudible tone called *secreto* in the Western Church. The loud or audible voice (*clara vox*) is identical with the Ecclesiastical tone.

126. *The General Confession.*

"A general Confession to be said of the whole congregation after the Minister, all kneeling."

"After the Minister," not *with** the Minister. Each clause of the Confession is marked by a capital letter commencing it, a rule which should be carefully observed, as, pervading similar places in the Prayer Book, and ought to be repeated in each interval, when the Minister has paused after the manner of the Litany.

127. *The Amen.*

It will be observed that the word "Amen" is printed at the end of the General Confession; but that the first rubric, directing it to be said by the people at the end of all the prayers, occurs after the Absolution: also that the word is printed in a different type at the end of the prayers. In these the Officiant says the prayer or the collect, and there stops, while the people answer their "Amen." In other parts as the General Confession, LORD'S Prayer, Creeds, "Gloria Patri," which are repeated by the Officiant and people, there is no such difference, the Minister goes on, and says "Amen" himself, thus directing the people to do the same. The *Gloria* should always be said full.

128. *The Absolution.*

"The Absolution, or Remission of sins, to be pronounced by the Priest alone, † standing; the people still kneeling."

* The parts which are said *with* the Minister are, the LORD'S Prayer, (except in the ante-Communion Service when the Priest says it, and in the post-Communion where it is said *after* him,) the Apostles' Creed, and the Nicene Creed. Those which are said after the Minister are the General Confession, and by analogy (for precise rubrical directions are wanting) that in the Communion Office, and the prayer, "Turn Thou us, good LORD," in the Communion.

† The old form was said interchangeably, with the exception of the last clause, by Priest and people. Vide Maskell, *Anc. Lit.* p. 6, 1st edit. P. 12, 13, 2nd edit.

A Deacon ought not to read prayers save in the presence of a Priest, except in cases of necessity. For the part that a Deacon may perform, see Ordination Service. If a Deacon

be performing the introductory portion of the service when a Priest also is present, and in his place in the choir (no cleric occupies the sedilia or other seat in the sacarium save during the Sermon in the Communion Office), the Priest should stand and pronounce the Absolution, the Deacon kneeling with bowed head and joined hands in his stall, as he is acting as assistant to the Priest, and ready to proceed to lead the people in the next petitions. But when no Priest is present, the Deacon should continue kneeling and proceed to the LORD'S Prayer. It is quite wrong to insert the prayer, "O GOD, Whose nature and property," or "O LORD, we beseech Thee, mercifully hear our prayers," from the Communion Service, in the place of the Absolution.

When a Deacon is officiating he should continue to kneel even where the Officiant (who is

The Absolution should be pronounced "*junctis manibus*" according to mediæval custom.*

129.

"The people shall answer here, and at the end of all other prayers, Amen."

Vide supra, Par. 127.

130. *The LORD's Prayer.*

"Then the Minister shall kneel, and say the LORD's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service."

Audible voice, "*clara vox.*" "If," says Archbishop Laud, "in some principal part of the service there be a caveat given that the presbyter shall speak with a loud voice and distinctly, it implies that he be very careful in that place that his voice be audible and distinct." The LORD's Prayer was in the ancient office for matins repeated in a low voice throughout. The Church of England in order to secure distinctness of recitation, as is seemly in the enunciation of the LORD's own words, orders it to be repeated here with the Minister, and not after him.

The LORD's Prayer concludes the introductory part of matins. The doxology at the close of it was not added till the last review, it is used here only in the office of matins, and is greatly to be prized as possessed by us alone among Western Churches. It also serves to impart to this Divine summary of all our worship, as the general thanksgiving does to the office itself, the dominant and pervading aspect of praise.

"Wheresoever else it is used in Divine Service,"—with this exception, the opening of the Communion Office. The rubric in the Communion Office orders the Priest "standing at the north side of the Table to say the LORD's Prayer with the collect following, the *people kneeling;*" not, observe, saying it with him. In the post-Communion Service it is ordered that the LORD's Prayer shall be repeated every petition after the Priest by the people, and it is unreasonable to suppose that at the last revision there was any intention to make

supposed to be a Priest) is directed to stand. Where a Priest is present he must read the intercessory part of the Office as well as the Absolution.

"The Priest alone" probably means not in contradistinction to a Deacon, but to the people, in reference to the old custom. In a translation of our Prayer Book, by Elias Petley, dedicated

to Archbishop Laud, the Absolution is ordered to be said *ὑπὸ τοῦ διακόνου μόνου.*

* For bowing the head at the Name of the LORD JESUS, see Canon XVIII., 160³. Some have held that the head need not be bowed in kneeling, and consequently that the people need not bow the head when in that position, but in our upright way of kneeling it is seemly to do so.

a rubric at matins abolish in an underhand manner a Catholic rubric in the Liturgy. Indeed the character and predilections of the revisers render such an hypothesis absurd. We should also remember that wherever the LORD'S Prayer occurs, save in the commencement of the Holy Communion, the direction for the people to say it with the Minister is usually repeated, although the rubrics are in different terms. "Wherever else it is used in Divine Service," must mean wherever else, except there be a rubric to the contrary; the one rubric to the contrary being the one in the opening of the Communion Office as we have seen.

131. *The Versicles.*

"Then likewise he shall say,"

These two* pairs of Versicles should be used as the link between our penitential preface or introduction, and the act of worship itself. When we remember that the first pair is from Psalm li. and the second from Psalm lxx., their humbling and penitential character will be manifest. A low pitch is always assigned to them in musical recitation.

132. *The Praise of the Office.—The Gloria, Versicle and Response.*

"Here all standing up, the Priest shall say,"

With the "Gloria" the praise of the Office begins, and here all, clergy, choir, and people not only stand, but according to the Sarum Use, still retained as a Catholic tradition in many places, they who in choir are ranged laterally, turn to the Altar, the head moderately inclined.†

V. "Praise ye the LORD." R. "The LORD'S Name be praised." This Versicle, and its answer represent for us both the "Alleluia" and "Invitatory." Indeed the exhortation "Praise ye the LORD," (the old Alleluia) answers the purpose of the regular Invitatory, and was probably intended to do so, when ‡ in the First Book of Edward VI., the *Venite* was ordered to be sung "without any Invitatory," i.e., without any of the exact type which had been customary.

* They were formerly sung, all turned to the Altar.

† "Quotiesque dicitur Gloria Patri et Filio et Spiritui Sancto, ad eadem verba Deo humiliter se inclinent."—Canon of English Church, Wilkins, iii. 20. According to the Roman Use, the head is inclined, but they do not turn to the Altar.

‡ "Praise ye the LORD. (And from Easter to Trinity Sunday.) Hallelujah!"—Edward VI.'s First Book of Common Prayer.

The response was added at the last revision, but was first inserted in the Prayer Book for Scotland (1637).

Consequently the Versicle and Response forms the Alleluia and Invitatory to the Venite, the prelude of the psalmody and worship of the day.

Praise ye the LORD, (or Alleluia) is to be said by the Priest, turned to the people.*

133. *The Venite.*

“Then shall be said, or sung this Psalm following: except on Easter Day, upon which another Anthem is appointed: and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Psalm xciv.”

Whatever† loss we may sustain from the general unvarying character of our Invitatory Psalm, this tends to put a singular degree of honour upon the one day in the year on which we lay it aside, the great and supreme festival of Easter, the queen of feasts. It is not that at other times we fail to acknowledge CHRIST as the Great King, One with the FATHER and the HOLY SPIRIT; but that the one piece of heavenly tidings which we recognise as making Christian praise itself more Christian still, and so claiming to supersede our ordinary Invitatory, is that “CHRIST is risen from the dead, and become the firstfruits of them that slept.” The omission of the *Venite* when it occurs in the ordinary course of the Psalms, which has been sometimes animadverted upon as a novelty, was customary throughout the West.‡ It anciently occurred as a proper Psalm for the Epiphany.

In some parish churches where an imitation of the choral service is professed, the *Venite* is often chanted whilst the Psalms are not even said in monotone, but colloquially. It is not necessary to enlarge upon the absurdity of this practice, which after having given the appropriate musical expression to the invitation to praise, denies it to the act of praise itself. Where partial chanting is used, it would be much more consistent to confine it to the Canticles after the Lessons, though even this is undesirable. The service ought either to be said (monotoned) throughout, or chanted.

The first seven verses of the *Venite* being of a joyful character, the rest more penitential, it is well suited to precede the Psalms of the day, whether joyful or otherwise.

* In the Western Church the organ does not sound throughout Lent or Advent, except on the Sundays *Gaudemus* and *Lætare*.

† It may be conjectured, though we have no positive evidence of the fact, that the temple service commenced daily with the 95th Psalm itself, or with some part of it. The Synagogue

Service on the Sabbath so commences at this day.—Freeman, Principles of Divine Service, whose interesting note see p. 402.

‡ “In Brev. Rom. the Psalm was still treated invitatory-wise, but in Sar. not so.”—Freeman’s note.

At the *Venite* the organ usually sounds for the first time. Before it commences, the first half of the first verse is intoned by the Officiant or by the Precentor. The faithful usually bow the head at the *Gloria Patri*. According to the Sarum rite, (our legitimate guide,) they turn* towards the Altar, and incline.

The *Venite* should be recited on decani and cantoris sides, antiphonally.

134. *The Psalms.—Eagle Lectern.† Gloria.*

"Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis, shall be repeated,

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen."

These should immediately follow the "Gloria" of the *Venite*, without giving out the day of the month, or number of the Psalm, such as "the first day," "the first Psalm," "Morning Prayer," and the like, which is a modern corruption never contemplated by the Rubric.

The choir stand laterally except at the *Gloria*, the rector or vicar fronting the Altar from his Decani stall.

The chief thing to be borne in mind in the saying or singing of the *Psalms*, is that we are now fairly embarked in our great enterprise of Praise, in which we give all glory to GOD and offer ourselves in body, soul, and spirit to Him. This part of the service is therefore of the same kind, and should be performed in the same spirit, as that greater and more acceptable act of oblation (or offering,) praise and thanksgiving, which we are privileged to make at the Holy Eucharist, when we "offer (as a second oblation,) ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice," to GOD.

The *Psalms* are chanted antiphonally by those who occupy the opposite sides of the church, the choir leading. They should not be said alternately by Minister and choir, but antiphonally, viz., on Decani and Cantoris sides.‡

* In one widely prevailing variety of the Western Rite, special provision was made for a penitential act in connection with the *Venite*. For it was ordered by the Rubric that at the words, "O come, let us worship, and fall down: and weep (*sic*, after the Vulg. and LXX.) before the LORD our Maker," all were "to fall down" accordingly.¹

¹ S. Benedic. ad Vig. The injunction was doubtless borrowed from the Greek Rite which enjoins three reverences (*μετανοίας*, v. Goar, in loc.) to be made at the

† This is now usually used for reading the Lessons from, and is sometimes placed without the roodscreen. In mediæval times it stood in the midst of the choir, fronting the Altar, and the antiphonary was placed on it, and the Precentor who gave out the antiphon took his stand there.

‡ Where there is no choir the *Psalms* may be said by Priest and people alternately.

words of the Invitatory, "O come, let us worship, and fall down before," &c. Horolog. in loc. Freeman.

To read the Psalms colloquially instead of chanting them, or at least saying them in monotone, is absurd and unedifying. It would be as proper to chant the sermon, or to intone the notices of holydays, banns of marriage, and excommunications. S. Basil points out as one use of the alternate method of singing, in chanting the Psalms, viz., that they are *also* great media of knowledge as well as of praise, though that is doubtless their first function.* The Gloria should be said full.

In some parish churches the GLORIA PATRI is chanted whilst the Psalms are said. In this there is nothing abstractedly wrong; since the Gloria Patri is a separate hymn. Still, as the repetition of the doxology† after each Psalm signifies our belief that the same GOD was worshipped by the Jewish church as by us, and many of the Psalms (and probably the 95th) were used in the Temple worship, only the mystery of the HOLY TRINITY is more clearly revealed to us; and we by this addition turn the Jewish Psalms to Christian hymns: it seems improper to dissociate the Psalms by so different a manner of performance from that hymn which so markedly stamps them with the character of Christian songs. The prophecies of David being now converted into the praises of the Church, we ought to aid the Church, not hinder her, in the assimilation she designed. Besides this consideration to *say* the Psalms, and to chant the Gloria Patri violates the general rule that the office should be either monotoned, or chanted, throughout.

The chants called Gregorian, there is good reason for believing, have David for their author no less than the Psalms, and are the identical melodies to which the Psalter was sung from the very first in the service of the sanctuary.

For the position of the clergy, choir, and people, during the Gloria, see Par. 132.

135. *The Voluntary‡ after the Psalms.*

The sanction of old custom is all that can be urged in favour of the voluntary. In churches where the lessons are read from the lectern in the centre of the choir, or without the Roodscreen, it might be well to play a few bars

* *διχῆ διανεμηθέντες ἀντιγράφουσιν ἀλλήλοις.*
—Ep. 3, ad Neocæs. See Freeman, p. 331, and Jebb, 277, 278.

† The repetition of the Doxology at the end of every Psalm was ordered in 1549. First Book of Edward VI.

Benedict in his rule speaks of the Gloria Patri being used at the beginning of the offices. It has been conjectured that it began to be used here some time before the age of Benedict as a

termination to some introductory Psalms, which were then repeated entirely.—See Palmer, vol. i. p. 220. But see Freeman, vol. i. p. 329.

“In hac provincia (Gallia) in clausula psalmi, omnes adstantes concinunt cum clamore GLORIA PATRI ET FILIO ET SPIRITUI SANCTO.”—Cassianus, lib. ii. c. viii.

‡ See Neale's letter to Daniel. Vol. v. pp. 3—4 of Daniel's *Treasures Hymnologicus*.

upon the organ whilst the Minister is going from his stall to the lectern, so as to avoid the indecorum of moving about whilst any part of the office is going on.

The Voluntary may plead, however, some analogy in that musical prolongation of the last note of the Alleluia of the Gradual, to which the Sequences were afterwards adapted. Thus viewed, it should be a quiet harmony, winding on out of the last note of "Amen" following the "Glory be to the FATHER." Its significance would thus be like that of the Sequences, the echo and prolongation, in the heavenly courts, of the Praise.

136. *The Lessons.*

"Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) He, that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said, or sung in English, the Hymn called Te Deum Laudamus, daily throughout the Year."

These are to be read from a lectern in the midst of the choir, or immediately outside the chancel-screen, the reader fronting the west. They are, however, sometimes read from the Reader's stall in the choir. By the words "He that readeth," an intimation is given that the reader of lessons is not necessarily assigned to the Officiant at Matins or Evensong. The reader in Deacon's orders, to whose office it pertaineth to assist the Priest in Divine Service, reads the first lesson; a Priest, *causa honoris*, might read the second.

"Read distinctly with an audible voice:" this evidently refers to reading according to musical notation with the "clara vox," that is, the lessons are to be read in a chanting tone. In former rubrics the lessons were ordered to be sung in a plain tune, when of course ordinary reading in the speaking tones of the voice was at once put out of the question.* At the last revision the rubric was altered to its present form. The rubric is worded so as to permit ordinary reading in the lessons taking the words in their usual conventional meaning, whilst *technically* the *animus* of the rubric is perfectly unaltered.

In cathedrals the lessons are the portions of the service most indistinctly heard, indeed as far as being "understood of the people," they might as well be read out of the Vulgate. Though doubtless whether read in Latin; or, so indistinctly read as to be inaudible, in English, they are to be honoured, and given thanks for, as the Words of GOD, as the founding of the Divine

* "And (to the end the people may better hear) in such places where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading: and likewise the Epistle and

Gospel." Rubric of 1549, 1552, 1559, 1604, and Scotch Prayer Book of Laud, 1637. See Keeling, pp. 12, 13, for comparison of rubrics.

Voice in the ears of men. In cathedrals and large churches it is expedient therefore to read the lessons in a plain tune, or, at least on a high sustained pitch, to the end the faithful may better hear, according to the mind of the English Church.

In parish churches of ordinary size, it may suffice to read the lessons in the speaking tones of the voice, dropping alike the monotone and the chant.

In regard to "the plain tune after the manner of distinct reading," it should be remembered that in ancient times the musical tone (as in the modern Opera recitative, and as in the recitation* of Roman Tragedy,) was used not only in the prayers but in all lessons of the Church. The "distinct" reading means the inflexions by which the tone was varied, which were fixed by stated rules: the interrogations, exclamations, pauses, &c., being marked by corresponding rises and falls. For these inflexions very exact rules are laid down in the ancient treatises on Church Music. So that those who justify a monotonous mode of reading the lessons by the alleged inflexibility of the ancient tone, are altogether mistaken. If they chant, the inflexions of the chant, the end of which is due expression, ought to be used.

When the lessons are read in the speaking tones of the voice, by analogy the due varieties of ordinary speech ought to be used. Those who are capable of managing their voice (and this ought to be a matter of study to all †) ought,

* "At Paris I once saw Mars, with Talma, in a tragedy, where the whole of her part was *plaintive supplication*; and I remarked to my companion at the close, that during the entire representation her voice, said to be the sweetest pronunciation ever known, had never changed from *one note*." Note to a letter by Ven. Archdeacon Thorp, addressed to the editor of the "Guardian," which appeared in that paper Sept. 19, 1855.

† "Clergymen's sore throat is due entirely to a neglect of observation of the mechanism of speaking; a mechanism which is obvious to any one whose attention is once directed to the matter. Look at a public singer, who wishes to exert the voice to the utmost, at a Greek or Roman statue of an orator, at Raphael's S. Paul preaching at Athens, at most of our really powerful speakers and preachers, and what is the attitude? The lungs are expanded to the full, the windpipe is held straight, the shoulders thrown back, and the arms swung loose; the muscles of the whole trunk have full easy play. Every one of them can be brought to bear in throwing out the voice, because they have nothing

else to do; the cartilages of the ribs are stretched so that their elasticity is also made useful, and saves the muscles considerably. Not a single part is overworked, because all act at once, and assist one another. But make a man with clergyman's fore throat read, and you see the origin of his ailment in a moment. The windpipe is bent at an angle, so as to make it difficult to speak at all; the shoulders are brought forward, so that the poor costal cartilages have no chance of exhibiting the beautiful elasticity they are endowed with, and the lungs emptied, so that the relaxed muscles and the diaphragm have to act at an enormous disadvantage, and to strain themselves in order to squeeze out the creaking falsetto which results. Naturally enough all the delicate muscles of the throat are overworked, and affect, secondarily, the mucous membrane that clothes them. There was a quack fellow who made quite a fortune by curing clergymen who had lost their voices. He used to make them promise or swear secrecy concerning his method of treatment, and so it was not generally known that the whole art consisted in teaching them to speak with the chest dilated, and thus to get rid not only of fore

in ordinary reading so to pitch it, as to lay the prevailing stresses upon one's strongest tones; not straining it upon a high key, after the manner of experienced readers, but dwelling upon that tone which is most natural to him, whether it be bass or tenor, so that the voice may come from the chest, not from the throat, and may admit of that elastic sound, which makes a low voice audible throughout the largest building. A judicious mixture of musical tones ought to be observed, and the conversational quarter tones as

but of stammering, and a variety of other ailments arising from feeble muscle. The or rather the prevention, is so simple, and so naturally to every person who has never so superficially the mechanism of singing, that the ailment ought never to be of among educated persons." Dr. Cham-

Lectures to Ladies on Practical Subjects. London: Macmillan.—p. 145.

Another of your grievances is the feebleness of the officiating Minister; he has no health or strength to get through his duty in the morning of the Lord's Day in an ordinary manner. Of course not. How should

He shuts up his church from Sunday to Sunday, and instead of saying or singing the service reads it in a feigned, unnatural voice, and soon has a 'clergyman's throat,' from the constant exertion, and his own wretched reading.

One of these Priests, with the usual mysterious malady in his bronchial apparatus, consulted the late Bishop of Lincoln upon the matter, upon his Lordship advised as a remedy the reading of Matins and Evensong daily. I know well what a daily service is, there is no service like it, whether for pastor or for flock;

moreover, the voice rarely gets out of order, the Priest never feels fatigued by the length of the Sunday service."—"The Book of Common Prayer unabridged." A Letter to the Rev. J. Hildyard, B.D., by the Rev. J. Purchas, p. 23. London: Masters.

It is sometimes alleged as an objection to the mode of saying the service (viz., intoning or chanting it) in the church, that it is one which probably very few clergymen would be found able to perform, from want of voice or musical ear. So far, however, as the present writer's experience goes, he confesses that he has found it a much more occurrence to meet with a person who can say the prayers reverently, without more or less

intoning them, than it is to find clergymen who are able to intone them properly. Surely there must be very few indeed, who are unable to sustain one note in their prayers, if it be only one of easy compass to them; and this is, after all, as much as is really necessary for the purpose of intoning. The less it has of the character of a musical performance and the more simple and natural it is, the better."—The Churchman's Library, *Church Worship*, p. 27. London: Masters.

"If the Sunday services are so heavy a drag, if they occasion such wear and tear to the lungs, what must daily prayers be? But, by the same rule, a man who is compelled to take violent exercise once a week, would do well to take none at all on the intermediate days. What is the reason that consumption is so fearfully prevalent among the English clergy, while among their French brethren, certainly not physically stronger, it is almost unknown! Doubtless, in some measure, the most injurious effect of reading instead of intoning, but certainly also because the one set of men tax their lungs to their utmost once a week, the other call theirs pretty equally into play every day. So in like manner, English lawyers, who do not intone, and who speak as much as, or more than, clergymen, are comparatively free from phthisis. The reason is, that when they exercise their voice, the strain is continuous and equable; and when they rest, the rest is complete. We believe, and we are sure we should be borne out by the testimony of physicians, that daily prayers would be found a preventive of that which they are commonly thought to induce. And we are told by the editors of the 'Guide,' that, in their very numerous inquiries, they found only one instance, where daily service, having been commenced, was given up on the score of ill-health."—*Christian Remembrancer*, quoted in Monro's "Parochial Work," 2nd edit. pp. 75, 76.

little dwelt upon as possible. The contrary practice is too general, and the reading of the lessons, even by those who can chant admirably, is often degraded to the indistinct and hurried cadences of the most ordinary conversation. The tone ought to be slightly elevated above that of common speech, so as to partake somewhat of the character of a chant, just in that degree which a judicious reader of solemn poetry ordinarily assumes. But to lay down any precise rules on this matter is impossible, so much depends on taste, judgment, and devotional reverence. Where there is affectation, or a love of display, on the one hand, or irreverence on the other, the case is hopeless.

It may be observed that a good reader will preserve some of the archaisms of pronunciation which the best precedents have made customary; such as, the making a distinct syllable of the termination of the past tense or participle "ed," as err-ed, instead of err'd and the like. In a paper of the Spectator, the affectation of some young readers, who even then curtailed these syllables, is remarked upon. In solemn poetry, and in the speech of the common people in many parts of England, this more ancient and harmonious mode of pronunciation is kept up; and the dignity of Holy Scripture, and its matchless rhythm demand it. It may also be observed that the word "wind" ought in lessons of Scripture to be pronounced as in poetry "wînd." How the anomalous and inharmonious pronunciation of this word now naturalized in England crept in, it is difficult to say. The ancient method is still retained in common speech in Ireland, which, in this particular, as in many others, both of prosody and grammar, has been preserved from the degrading barbarisms of English colloquial idioms.

It has been argued that the lessons should be read colloquially, as read to the people, to distinguish them from the monotoned or chanted prayers addressed to God. We may answer that as the Praise of the office under the form of Scripture meditation is still going on, it is seemly to say the lessons in recitative as a loftier mode than that of the ordinary speaking tone. Doubtless this is so, but generally the *size* of the church will determine the mode of reading the lessons as a practical matter.

It is only necessary to refer to the rubric to see the impropriety of the frequent usage, of announcing the lessons in these terms: "The first or second lesson appointed for this morning (or evening) service is such a chapter of such a book." Or having announced the lesson according to the rubrical formula, to add with imbecile iteration, "such a chapter or verse of such a chapter." The consideration that every one present must know whether the lesson be the first or the second, and whether the service is morning or evening, shows the absurdity of the practice, and the "vain repetition" alluded to, besides being unrubrical, makes the announcement needlessly long.

Equally wrong in announcing the first lesson, if not canonical, is the introduction of the word "Apocryphal;" an innovation, not authorized by the Church.

Other irregularities are frequent: such as saying, "Here beginneth such a chapter at such a verse," instead of "Here beginneth such a verse of such a chapter;" or of mentioning the verse at which the lesson terminates, (in cases where the whole chapter is not read,) for which there is no authority whatever.

Where it is directed that a chapter shall be read to a certain verse, it means that verse exclusive; but where it is to begin at a certain verse, it means that verse inclusive.

N.B. Lay persons who have been solemnly admitted to serve in a church choir, or recognized candidates for holy Orders, may, by the analogy of the ancient minor Orders, be permitted to read the Lessons. When the Lessons are read by a layman he may be vested simply in cassock and *cotta*, or in cassock and surplice, bands, and silk hood agreeable to his degree if he be a graduate. The former is to be preferred.

"NOTE, That before every Lesson the Minister shall say, 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."

In many places "*Thus endeth*" is said instead of "Here endeth." It may be said these are trifles. So they are in themselves. But since the Church makes certain orders, it is an act of holy and dutiful obedience to observe them, especially since it is not some "great thing" which is required of us, but something so easy for us to do, if we love her. Besides which, the transgression of these orders of our holy Mother implies either an ignorance or inattention to the rubric with which every clergyman ought to be familiar; and which if disregarded in smaller matters, is sure to be violated in those of the greatest moment.

The reader should not stand at the Lectern while the Canticle is sung after the First Lesson, unless he turn round and face the Altar, but should reverently retire to his stall with measured pace, first bowing towards the Altar.

According to ancient usage, the faithful sit at the Lessons in the Ordinary, and at the Epistle in the Eucharistic Office. If they sit at the Psalms, as is the custom still at the Metrical Psalms in some parts of England and Ireland, they rise or incline at the Gloria Patri. They stand at the Canticles.

137. *The Canticles.*

"And after that shall be said or sung, in English, the Hymn called *Te Deum Laudamus*, daily* throughout the Year."

The Lessons and Canticles should, in accordance with the ancient ideas and

* In the Sarum Office the *Te Deum* was used | as in ours, an integral or *variable* portion of it.
as an *addition* to the Festal Service, not forming | If *Te Deum* was not said, nothing else was re-

modes of service which they represent, be considered primarily as carrying on jointly the work of praise begun at the Gloria, and going forward in the psalms without abatement. For the Lessons supply fresh matter for the Praise of the Office by continually advancing our knowledge of GOD, and of His work on behalf of man; whilst the Canticles descant on these great subjects, and render due acknowledgment for them in a storm of rapturous praise after scripture meditation.

The option given in the rubrics as to the selection of the Canticles, must be regulated by Catholic usage, in the manner following:—

TE DEUM AND BENEDICITE.—The hymn *Te Deum** is to be sung at Matins on all Sundays and Festivals (except the Feast of the Holy Innocents, when it does not fall on a Sunday,) and on Ferial days from Easter to Advent,† and from Christmas to Septuagesima.

It should not be said, according to Sarum Use, in Vigils, nor on Ember Days. Nor should it be said from the Sunday in Septuagesima, inclusive, to Easter Day.

It is well to use the *Benedicite*, at least on occasion, on Ferial days, besides those of Lent, except in the Easter and Christmas periods. For it certainly may well be used at other times than Lent, as having been a fixed *Sunday*

cited in its stead. The Ancient Offices of the English Church gave this Hymn the title of the “Psalm *Te Deum*,” or the “Song of Ambrose or Augustine” indifferently.

* It is customary in many places to bow the head at the “Holy, holy, holy,” in the *Te Deum*; the Priest and choir should always do the same.

This “Creed set hymn-wise,” grows out of the angelic hymn found twice in Holy Scripture (Isa. vi. 2, Rev. iv. 8,) with certain variations. The head is therefore bowed at the opening words (Holy, holy, holy) of the hymn in token of the exalted estimation in which the Church holds it, and of our exceeding reverence.

“It appears that this hymn was always sung.” *Mirrore*, lxiii.

“This angels’ song is taken out of the prophet Isay, that see in spiritual vision, our LORD GOD, set on a high seat, and cherubim seraphim singing loud either to other, Holy, holy, holy, LORD GOD of Sabaoth; and therefore, according to the angels ye sing choir to choir, one ‘Sanctus’ on one side, another on the other side, and so forth on to the other side; and for by cause

angels praise God with great reverence, therefore ye incline when ye sing this song.” *Ibid.* *Sarum Pfalter*, Chambers’ Translation, p. 53. *Masters*, London, 1852.

† The *Te Deum* is in the Western Church used only on Sundays and holydays, except those in Lent and Advent, Vigils and Ember Days. On these days the *Benedicite* supplies its place, except on the Ember days in Pentecost, when the *Te Deum* is used. The organ is silent in Lent and Advent, unless on the two Sundays GAUDEMUS and LÆTARE.

“*Non dicatur Te Deum Laudamus per totum Adventum.*” (Whatever be the service, Chambers’ Pfalter, p. 53.) *Brev. Sarisbur.*

“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,” Rubric in Edward VI.’s First Book, 1549.

See also Keeling for variations, pp. 14, 15.

This rubric would seem to imply that *Benedicite* was to be sung on the Sundays and festivals, as well as on the ferial days in Lent.

Lauds feature, and so Jubilant. In the East (see Freeman, Vol. i., p. 124) it was a week day feature. Cf. *ibid.* p. 350. See also Brev. Sarif. fol. v. et Pfalt. *ibid.* fol. vii.

“ Or this Canticle.

Benedicite, omnia Opera.”

According to the Sarum Use, *Benedicite* would be used *every day* in Lent, including Sundays* and other Holy days.

It is convenient also to use it on Septuagesima, (which besides being the first note of the approaching Lent has for its Proper Lesson at Matins Gen. i.,) Sexagesima and Quinquagesima. It is proper also to say this Canticle on the Nineteenth Sunday after Trinity, when the First Lesson at Matins is Daniel iii.

Benedicite† should also be used every day in Advent, Sundays and Saints' inclusive, according to the mind of our present Prayer Book.

“Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on S. John Baptist's Day.

Benedictus. S. Luke i. 68.”

* “Sequens Hymnus (*Te Deum*) a Septuagesimâ usque ad Pascha non dicetur nisi in Festis.”—Brev. Rom. no authority however for us.

† “There can be nothing more fitting for us, as we have said, than having heard the lessons and the goodness of God therein preached to us, to break out into a song of praise and thanksgiving, and the Church hath appointed to be used (either of them) after each lesson, but not so indifferently but that the former practice of exemplary Churches and Reason, may guide us in the choice; for the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis* being the most expressive jubilations and rejoicings for the redemption of the world may be said more often than the rest, especially on Sundays or other festivals of our LORD, excepting in Lent and Advent, which very times of humiliation and meditation on CHRIST as in expectation, or His sufferings, are not so fully enlarged with these songs of highest festivity (the custom being for the same reason in many churches in Lent to hide and conceal all the glory of their altars, covering them with black to comply with the season) and therefore in these

times may be rather used the following Psalms than the foregoing Canticles as at other times also, when the contents of the lesson shall give occasion, as when it speaks of the enlargement of the Church by bringing in the Gentiles into the Fold of it, for divers passages in these three Psalms import that sense.

“As for the Canticle *Benedicite*, (O all ye works of the LORD,) it may be used not only in the aforesaid times of humiliation, but when either the lessons are out of Daniel, or set before us the wonderful handiworks of God in any of the creatures, or the use He makes of them either ordinary or miraculous for the good of the Church. Then it will be very seasonable to return this song, (O all ye works of the LORD, bless ye the LORD: praise Him, and magnify Him for ever;) that is, ye are great occasion of blessing the LORD, who therefore be blessed, praised and magnified for ever.”—Anthony Sparrow, one of the coadjutors at the revision of the Book of Common Prayer, 1661, sometime Bishop of Norwich.

This Canticle is called the Song of the Three Children in the Sarum Psalter, and was sung on the LORD's Day at Lauds, and concludes with

“ Or this Psalm.

Jubilate Deo. Psalm c.”

BENEDICTUS AND JUBILATE.*—The Benedictus, if the rigour of the rubric is preserved, is sung at Matins every day, except when it shall happen to be read in the Lesson for the Day, or in the Gospel for the Feast of S. John Baptist, on which occasion, and on no other, shall be used the *Jubilate*. The above occasional and very restricted use of the *Jubilate* is a wise provision of the Church for avoiding the repetition of the same portion of Scripture in sequence.

Benedictus is the proper Canticle for Matins, (at any rate on Ferial days,) and its distinctive feature, as *Magnificat* is of Evensong.

The *Jubilate* is however recommended for *Sundays*, as at least on a par with *Benedictus*. For it is distinctly a Sunday Lauds feature, (see Freeman, Vol. i., p. 357,) probably as referring to the resurrection of “that Great Shepherd of His sheep,” (“we are His people and the sheep of His pasture.”) It is also highly and purely jubilant, whereas *Benedictus*, as pertaining to S. John Baptist, has a penitential touch.

After the Canticles have been sung the Praise of the Office ends.

138. *The Prime Function—Intercessory Prayer.*

The Apostles' Creed.

“ Then shall be sung or said the Apostles' Creed by the Minister and the people, standing; except only such days as the Creed of S. Athanasius is appointed to be read.”

The recitation of the Creed is a Prime feature, personal and practical, and

these two verses which our Prayer Book omits, and puts the *Gloria* instead thereof:¹ “ Bless we the FATHER, and the SON, with the HOLY GHOST: praise Him and highly exalt Him for ever.

Blessed be Thou, O LORD, in the firmament of heaven: worthy to be praised, and glorious, and highly exalted for ever.” See Chambers' Translation of the Sarum Psalter, p. 60.

* *Jubilate*. Not in the first Book of Edward VI., except in ordinary course of Psalms. The second Psalm at Lauds on Sundays in the Sarum Breviary.

It has been sung among the Psalms of Lauds in the old Offices; and the only difference be-

tween its former and present position is, that it was formerly read before the lesson, and is now read after it. It is an appropriate song of praise for Creation and Providence, and has been most commonly used. *Jubilate* is generally ordered, together with the *Te Deum* on Solemn Thanksgivings, though not from a very evident rubrical propriety, as the *Benedictus* is quite as proper for such an occasion.

In some Prayer Books the colon in the second verse is printed after the words “we ourselves:” it should be according to the Sealed Books after the words, “He is God:”

The *Jubilate*, called in the Hebrew a Song of Praise, is said by the Jews to have been sung at the Eucharistical sacrifices as the Priest was entering into the temple.

¹ Ye incline at this verse as ye do at Gloria Patri.—Mirroure, lxvii.

stands in avowed relation to the preceding part of the Office. It has ever succeeded hearing, whether of Psalms or other Scriptures, or both, no less than it has preceded or been associated with prayer. It is this that renders the transition to the Prayers from the Praise of the Office, viz. the Psalms, Lessons, and Canticles,—to the Prime tone from that of Matins and Lauds,—though sensible by no means abrupt. We pass by a delicately shaded gradation out of the stage of service in which the objective is dominant, to that in which the subjective claims the larger part, though it can never rightly be the supreme consideration. This function is well performed by the Creed; while it rounds up, fills in, and completes the cycle of Christian doctrine, brought to view by the Lessons, it at the same time turns towards us its subjective and practical side, as the faith of living men, and admonishes that “praying is the end of preaching,” and prayer in this world the condition and the instrument of the fruition of God.

The Creed* is said aloud, with the Minister still standing, *junctis manibus*, to express the firmness and openness with which we avow in the sight of God and man, that it is the creed of our Baptism, and in obedience to the XVIIIth Canon of 160 $\frac{3}{4}$.

In saying the Creed the choir and such of the clerics as are arranged laterally turn to the east† and therefore to the Altar.

* The Apostles' Creed was formerly said under the breath; the Athanasian Creed aloud. When the two Creeds changed places in King Edward's Book, 1549, the manner and partly the occasion of using them underwent a change.

After the *Benedictus* in King Edward's First Book, is this rubric:

“Then shall be said daily through the year, the prayers following, as well at Evensong, as at Matins, all devoutly kneeling.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

Then the Minister shall say the Creed and the LORD's Prayer in English with a loud voice,”

&c.—King Edward VI.'s First Prayer Book. See Keeling in loc. 22, 23 for subsequent variations.

† In this work, I have supposed all the congregation “worshipping towards the east;” but where the internal arrangements of the church do not unhappily admit of this, the Faithful will doubtless turn to the east according to immemorial usage. The custom is a very ancient one, and doubtless originated in the practice of

the Jews, who always turned their faces in the direction of Jerusalem when they prayed. For the Jews before the captivity there was this reason for the practice, that they thus prayed towards the mercy seat where God vouchsafed to dwell. The primitive Christians in like manner, and by an acceptable analogy, turned towards the part of their churches, which contained the Christian Holy of Holies. For Christian churches are generally placed with the Altar-end to the east, and ought always to be so, as to the Place where the Dayspring from on high visited us. But this is unfortunately not universal; and it is remarkable that in churches which are placed north and south, the custom of turning to the Altar during the Creed has immemorially prevailed. We turn to the Altar to express more strongly our faith in CHRIST, whose death is there specially commemorated, and whence His most blessed Body and Blood are dispensed to the faithful.

The custom of bowing the head at the Name of JESUS has continued in the Creeds, even where, contrary to Catholic usage and the canons of the Church of England, it has been omitted else-

The rubric gives a permission to sing the Apostles' Creed. Now there is no record of this Creed being so performed in the Church of England. The Apostles' Creed is simply recited on one note, and the only inflection is the cadence on *Amen*, adopted in some choirs, but not found in the most ancient Service Books. The hymn is not constructed for chanting, not being divided into verses; it is however divided into three paragraphs, as the Nicene Creed: the first relating to the FATHER, the second to the SON, the third to the HOLY GHOST and to those particulars of the Christian Faith which have reference to the dispensation of the Spirit.

At the Name of JESUS in the Creed, the universal custom of the Church has been to bow the head. This, however, is more than a custom: it is a positive injunction of the Canons of the Church of England, extending however to every occasion on which that Name of our Blessed LORD is repeated, which designates His human nature; the prescribed act of adoration thus marking the indissoluble union of that Nature with the Divine. *The same act is not prescribed when the designation of His Office, Christ, is employed.*

139. *The "Dominus Vobiscum"—"Oremus," and Lesser Litany.*

"And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,"

"First pronouncing," i.e. before kneeling during the "Lesser Litany."

It will be seen (*supra* Par. 138, note *) that the "Lesser Litany" stood

where in Divine Service. This can only be accounted for by remembering that the custom was early introduced among the ceremonies of baptism, in which it was usual to renounce the devil with the face to the West, and then to turn to the east to make the covenant with CHRIST, the east, or region of the rising sun, being the source of light. Hence the turning towards the east became associated with the recitation of the Creed.

διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερέψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνόματα. Ἴνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνων κἀνυψῆ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάντα γλῶσσαι ἐξομολογήσῃται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς.—Φιλ. ii. 9, 10, 11.

Canon XVIII. of 1603.—When in time of Divine Service the LORD JESUS shall be men-

tioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed, testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the LORD JESUS CHRIST, the true and eternal SON of GOD, is the only SAVIOUR of the world, in Whom alone all the services, graces, and promises of GOD to mankind for this life, and the life to come, are fully and wholly comprised.

Eliz. Injunc. 1559. Sparrow, 81.

It hath been the custom of Christian men . . . at the Name of JESUS to bow.—Hooker, Eccl. Pol. xxx. 3, p. 531. ob. 1600.

That due reverence be visibly done by all persons present when the blessed Name of the LORD JESUS is mentioned. Bishop Wren's Injunctions, Card. Doc. An. II. 203.

before the Creed in our first revision. But as it was of old used as a notice of transition to some department of service, it is appropriate here, as a sort of introit, as we pass from the Praise to the Prayer of the Offices.

The salutation between Priest and people is entirely in the spirit, and to the purpose, of the old interchange of Confiteor and Misereatur. It is still to us what that formula was designed to be, a touching recognition of the equal need, under difference of position, of clergy and laity. These forms, saith an ancient council, (Bracarense A.D. 563,) all the East retains as delivered down by the Apostles.

The Officiant turns to the faithful, and pronounces *junctis manibus* the Dominus Vobiscum and the Oremus. The clerks and choir resume their lateral position.

The "Lesser Litany" ushering in the LORD'S Prayer, Preces, and collects, is to the *Prayer* what the "Gloria" is to the *Praise* of the whole Office; a prayer setting the tone and fixing the object of all the rest by being addressed to the Holy Trinity. It was triple, as with us, at its first occurrence in the old Eastern Offices; in our own it was threefold before the LORD'S Prayer at Lauds, though ninefold at Prime.

After the Oremus* all devoutly kneel, as the Prayer of the Office begins.

When the Service is said, the choir only repeats the middle versicle; when it is chanted, the three versicles are sung by Officiant and choir.

140. *The Pater Noster.*

"Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice."

The LORD'S Prayer as used in the introductory part of the Office, (see supra Par. 130,) acted as a summary of all our worship, especially of the office in hand; so in this place it acts as a summary, though under a different aspect. In the introductory part the doxology imparts to it that Eucharistic aspect which the "General Thanksgiving" does to the Office itself: in this part of the Service, from its position and the absence of the doxology, it has quite another office and function. It has a baptismal character, from its connection with the Creed, and is used rather, in its Prime or Compline position, in reference to the needs of the coming day or night, than to the remainder of the Office.

* After the Priest and people have interchanged salutation, the "Oremus," according to Catholic custom may be pronounced by a Deacon, the *Priest* and people then proceed with the Lesser Litany or "Kyrie Eleison."—See Sparrow, *Rationale*, p. 69. Ed. 1657.

The direction* to say the Pater Noster with the "*clara vox*" is to abolish the practice of saying it *secretò*, at least in this place and others where the like rubrical order occurs.

141. *The Preces.*

"Then the Priest† standing up shall say."

The Preces follow the rule of the Versicles, but the officiant *stands junctis manibus*. The direction for the Priest to stand while saying the suffrages is a continuation of the rubric in the Sarum‡ Office.

The Preces§ have an apparent reference to, and are in fact a short summary

* In ancient times the LORD'S Prayer was said secretly, except in the two last clauses,¹ "And lead us not," &c., "But deliver us," &c., which were repeated as versicle and response with the usual cadences. See also Par. 139, Note *.

† The Rubric directs that the suffrages after the Creed should be said, "*the Priest standing.*" When a Deacon says prayers, he may kneel.

This Rubric was first inserted in the Second Book of Edward VI., (1552.) The following is its Rationale. In the First Book of Edward VI., immediately after the *Benedictus* came the Lesser Litany, Apostles' Creed, *Pater noster* and *Preces*. The last clause of the LORD'S Prayer, "But deliver us from evil, Amen," forming the first 'answer' of the *Preces*, which went on as at present with "O LORD, show Thy mercy upon us,"—the *Dominus vobiscum* and its "answer" forming the concluding pair of versicles. It would seem from the Rubric before the three collects which conclude the Office, that the Officiant, contrary to the Catholic use, knelt at the Preces though of course he stood at the Creed. But in the Second Book of Edward VI., the Creed was removed from its place after the Lesser Litany to its present position after the second lesson, only the Canticle intervening, followed by a direction for all to kneel devoutly at the Lesser Litany which succeeded the Creed, during which of course all stood, and as the Rubric infers at the *Dominus*

vobiscum, which had been removed from the end of the Preces to the beginning of the Lesser Litany and *Pater noster*. It therefore became necessary to order the Officiant, who had been kneeling since the Oremus, to stand at the Preces in accordance with Catholic tradition, which, strangely enough, in this instance had been departed from in the First Book.

‡ "Finito Psalmo solus sacerdos erigat se et ad gradum cho. accedat ad mat. et ad vesperas tunc dicendo hos usus."—(ad Laudes) Brev. Sarisb. Pfalt. Fol. xxii. p. 2. Paris, 1556.

"Ita tamen quod immediate post psalmum erigat se sacerdos solus sic dicens."—(Preces complet.) Brev. Sarisb. Pfalt. Fol. lvii. p. 2. Paris, 1556.

See also Sparrow (in loc.) "It is noted that the Priest in the Holy Offices is appointed sometimes to *kneel*, sometimes to stand. The Priest being a man of like infirmities with the rest of the congregation, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins and penitential prayers, such as the Litany is, is directed to beg his pardon and grace upon his knees. He being moreover a Priest of the Most High God, that hath received from Him an office and authority, sometimes *stands* to signify that his office and authority . . . and in all these acts of authority, such as teaching, baptizing, consecrating the Holy Eucharist, absolving the penitent, which he does in the Name and Person of CHRIST, he is to stand."—Rationale, 77-8. Ed. 1657.

§ See Comber, Cofin, Freeman, Jebb, Palmer, Wheatley, in loc.

¹ According to the Sarum use the *Et ne nos* and *Sed libera* were reiterated after the *Pater Noster* and *Amen*, (said *secretò*), had been finished. See Seager's Ed. of Brev. Sarisbur. Fasc. i. fol. xv. and Chambers' Translation of the Sarum Pfalter, p. 14, note w.

of, all that is contained in the collect and prayers, or in the collect and Litany.

The first and two last petitions, "Grant us Thy salvation;" "Give peace, &c.;" "Take not Thy Holy SPIRIT, &c.," correspond with the three collects which are respectively for salvation, peace, and grace. The intermediate three answer to the prayers for the Queen,* the Clergy, and for all conditions of men.

These six Preces, followed by various collects, and among them, that for the Clergy and people, and on occasions at least, if not always, one for the King, were used† every Sunday and Festival, according to the use of some English Dioceses.

142. The Orations.

AT MATINS.

"Then shall follow three Collects; The first of the Day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling."‡

AT EVENSONG.

"Then shall follow three Collects; The first of the Day; The second for Peace; The third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration."

The first collect connects the Ordinary with the Eucharistic Office, and is a reflection of the mind and spirit of the Epistle and Gospel, and presents the appointed variation of the Liturgy for the current week.

* "The order in which the temporal powers and the clergy were prayed for was here, as elsewhere in the old Western forms, the reverse of that which we now have, both in these petitions and in the longer prayers, and which has often been severely commented on as a note of Eraftianism.¹ It is however the old Eastern order, both in Liturgies² and ordinary offices:³ and indeed we may say, it is the order prescribed by S. Paul himself."⁴—Freeman in loc.

† For examples, see Rev. H. O. Coxe's Forms of Bidding Prayer, p. 11, (Diocese of Worcester, 1349): p. 29, (Liber Festivalis, 1483.)

‡ The words "all kneeling," were inserted

at the final Revision in 1661. In the First Book of Edward VI., the rubric concluded thus:

"The Priest standing up and saying,

Let us pray.

Then the Collect for the Day."

It would therefore seem that the Priest said the Collects standing, according to the ancient use. In the Second Book this portion of the rubric was omitted, and Officiant and faithful probably both knelt as they generally do at present. But it appears that as there is no express direction for the Priest to kneel, he may continue standing, as, indeed, is the practice in some churches for him to do until the Anthem. (See *infra*, par. 145.)

¹ See "Loss and Gain." Compare Tracts for the Times, 86.

² Vix., S. Mark's; Syriac S. James'; and S. Basil's Liturgies. The Greek S. James' does not mention "kings":

S. Chryostom's and the Armenian have the Western order.

³ See the Eastern Lauds, Neale, pp. 915—916.

⁴ 1 Tim. ii. 1, 2.

“*The second Collect for Peace.*”

| “*The Second Collect at Evening Prayer.*”

The second collects at Morning and Evening, both entitled “for Peace,” have a peculiar and deeply interesting origin. In the old English Lauds and Vesper Offices, certain “memorials” were introduced on week days varying with the season. Besides these were one or two fixed “memorials,” used daily. One of these was of the HOLY SPIRIT, another of Peace. Of the collects on the latter subject, one (our evening Collect for Peace) was used at Lauds and Vespers, the other (our Morning Collect) at Lauds only. They were from a special Eucharistic Office on the subject of Peace. These collects represent a whole Communion Office, and are designed like that to embody and appropriate though of course in a far lower way than the HOLY OBLATION ITSELF, our LORD’S Eucharistic promises of peace.

“*The third Collect for Grace.*”

| “*The Third Collect for Aid against all Perils.*”

The third collects at Matins and Evensong are found in the sacramentaries or collect books of Gelasius and Gregory. The third Morning Collect is based on Psalms xc. 1, 2, 3, 12, and 17; and xci. 11—16. The third Evening Collect on Psalms xiii. 4; xviii. 28; and xxi. 1—6: and in virtue of the latter reference associates us with our LORD in His commendation of His Spirit into the hands of GOD.

The heading of the collect should never be announced. For the *Ordo* of saying the collects, (see par. 20.)

The intercessory part of the Office is said throughout *junctis manibus*.

143. *The Anthem.*

“*In Quires and Places where they sing, here followeth the Anthem.*”*

The choice of the Anthem ought to be a matter of deliberate and religious study. It should harmonize with some portion of the service of the day, the Lessons, or the Collect, or the Psalms, or the Epistle and Gospel. At each of the particular seasons of the year, as Lent, Advent, the Octaves of the great Festivals, and indeed the whole season from Easter to Trinity Sunday inclusive, it would be well to have a fixed rule as to the Anthems from which

* The word Anthem is a corruption of the ancient word Antiphona. It originally meant anything sung antiphonally. In the Breviary it has several significations. It is ordinarily applied

to a short sentence, generally from Scripture, sung before and after one or more psalms of the day. The same name is given to the prayers or ejaculations in the commemoration used at the

a selection should *invariably* be made; and on the greater Festivals the particular anthem should be designated.

Where Hymns are used, this is a proper place for them, (see Par. 16, note †) in cases where the Anthem* cannot conveniently be sung.

Hymns.—The singing of hymns has ever formed a part of Christian worship. The metrical Psalms should be used as little as possible: their versification has been pronounced by the best judges incurably bad; and there is another place in the Service where the Psalms are already appointed to be sung in their proper natural poetry. Wherever they are used, the *Gloria Patri* should in all cases be appended. Hymns formed on the ancient catholic model assist very much in giving variety to our Services, and bring out objectively the great truths of the Gospel. The ancient melodies too are generally far superior to modern psalm tunes. The notice of what is to be sung should be given out by one of the Clergy officiating, and without any such preface as "Let us sing," &c.

All persons should stand when the praises of GOD are sung. See Nehem. ix. 5.

end of various Services; and also to the metrical hymns at the end of Compline and other Offices. In the present English Office the rubric relating to the Anthem dates from the final Revision of the Book of Common Prayer in 1661. The place of its performance seems suggested by that which the antiphons occupy in Commemorations and concluding parts of the Service of the Breviary. In respect to the Anthem in connection with the Litany,¹ we find in the time of S. Gregory the Great, that the Service (Litany) during the procession consisted in chanting a number of Anthems. See also Par. 16, note †.

* *The Greater Antiphons of Advent.* Our Church by retaining "O Sapientia" in her Calendar on the 16th of December evidently intends that these Antiphons should be sung as formerly at the Magnificat at Vespers every day forward, except on the Feast of S. Thomas, until Christmas Eve.

Dec. 16. Antiphon. *O Sapientia.*

O Wisdom, which camest out of the mouth of the Most High, reaching from one end to another, mightily and sweetly ordering all things: Come and teach us the way of understanding.

¹ See Procter, p. 227, where this note occurs:—"S. Gregor. *Antiphonarius*. ² In Litaniam majorem . . . ad processionem Antiphonarum; 47 Anthems are given. Greg. M. Opp. iii. 689."

Dec. 17. Antiphon. *O Adonai.*

O LORD, and Ruler of the house of Israel, Who appearedst to Moses in a flame of fire in the bush, and gavest him the Law in Sinai: Come and deliver us with an outstretched arm.

Dec. 18. Antiphon. *O Radix Jesse.*

O Root of Jesse, Which standest for an ensign of the people, at Whom kings shall shut their mouths, Thou to Whom the Gentiles shall seek: Come and deliver us now, tarry not.

Dec. 19. Antiphon. *O Clavis David.*

O Key of David, and Sceptre of the house of Israel, Thou that openest and no man shutteth, and shuttest and no man openeth: Come and bring the prisoners out of the prison-house, and him that sitteth in darkness and in the shadow of death.

Dec. 20. Antiphon. *O Oriens.*

O Orient, Brightness of the Everlasting Light, and Sun of righteousness: Come and enlighten them that sit in darkness and in the shadow of death.

Dec. 22. Antiphon. *O Rex Gentium.*

O King and Desire of all nations, Thou Corner-stone, Who hast made both one: Come and save man, whom Thou formedst from the clay.

Dec. 23. Antiphon. *O Emmanuel.*

O Emmanuel, our King and Lawgiver, Hope of the Gentiles, and their SAVIOUR: Come and save us, O LORD our GOD.

Here the Office Book of Matins and Evensong ended till the Revision of 1662;* and does so still, when the Litany is said at a later hour, in which case the five prayers are omitted. It is permissible though not advisable to add one or more of the Collects from those appended to the Communion Office.

See Par. 20, pp. 35, 36, for the proper occasion and the right method of using these Collects.

144. *The five Prayers.*

“Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.”

The remainder of our present Office consists almost entirely of Intercessory Prayers. But though the conclusion of the Service is of so late an introduction as 1661, it belongs to a time when ancient customs were well understood. Our intercessions thus not only have their counterpart in the former phase of our ordinary Office, but follow the pattern of the Communion Office.

“A Prayer for the Queen’s Majesty.”†

See supra Par. 141, (note *).‡

* The Rubric ordering the anthem was then first inserted.

† The Scotch Liturgy, (1604) has the following rubric: “After this prayer ended, followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the prayer for the King’s Majesty, with the rest of the prayers following at the end of the Litany, and the benediction.” See Keeling, p. 24.

Although the following prayers (viz., prayers for the Queen, Royal Family, Clergy and People, of S. Chrysostom, and the Benedictory Prayer,) have long been used in the Church of England, yet they were not placed in their present position till the year 1661, having been previously repeated at the end of the Litany. The appellation of “prayers,” which is given to these collects, in itself marks their introduction into the Divine Office at a different period to the collects. The Rubric before the collect for the day says “Then shall follow three

collects.” That before the collect for the king, “Then these five prayers following.” Had these prayers been all introduced at the same time, they would all have been called “collects” or “prayers.” (See Keeling, pp. 24, 25, 48, 49, for the dates of the changes in the position of these prayers in our service book.) In fact there are now six collects after the collect for the day, besides the benedictory prayer. According to the ancient English Offices, these collects would be termed *memoriæ* or commemorations, *de Pace, de Gratia, pro Regina*,¹ &c. But see Palmer *in loco*, Vol. 1, p. 248.

‡ The earliest form of this prayer that has yet been discovered occurs in two little books, from the press of Berkelet, the king’s printer, at the end of the reign of King Henry VIII., and the beginning of Edward VI. In the Prayer Book of Edward VI., this prayer was not put

¹ Brev. Sar. Pfalt. fol. xxii. Memoriz Communes ad Laudes.

“ *A Prayer for the Royal Family.*”

“ *A Prayer for the Clergy and people.*”*

“ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*”

It is not necessary to give notice of such persons as desire the prayers of the Church before the Prayer for all Estates of Men, as the congregation are advertised of the fact in the Prayer itself. But see Par. 160.

“ *A General Thanksgiving.*”

It is customary to introduce the General Thanksgiving *daily* in this place ; but there is no rubrical authority for its continual use, which rests on purely voluntary grounds. Some ritualists hold that its interpolation interrupts the Service. Others, with greater reason, that it perfects the Eucharistic analogy of the Office, holding as it does a parallel position to the “Gloria in excelsis” in the Liturgy. It would therefore perhaps be well, at any rate, to omit it in the Litany when followed by a Celebration of the Holy Eucharist, and from that Service and also from the Divine Office during Advent, Lent, and on Ferial days.

“ *A Prayer of S. Chrysoptom.*”†

The Prayer of S. Chrysoptom sums up in a reverse or retrospective order the

in the morning or evening service, it was, however, placed in the Primer, (1553) as “*the fourth collect for the King*” at morning prayer ; and another and shorter form, “*Prayer for the King,*” was added to the collects “*for Peace*” and “*for aid against all Perils*” at evening prayer. In Elizabeth’s time this prayer for the Queen was altered and shortened and together with the prayer for the Clergy and people was placed before the “*Prayer of Chrysoptome*” at the end of the Litany, where it remained till the rubric of 1661 placed it in its present position.

See Procter, p. 218–220. Keeling, 24, 25, 48, 49. “*Liturgies of Edward VI., and other documents,*” pp. 393–406. Ed. Park. Soc.

The prayer itself was approved if not composed by Archbishop Whitgift, and appears for the first time after the revision by King James on his sole authority. The place it then occupied was among the collects at the end of the Litany. See Cardwell’s Conf. p. 235. Procter, p. 220. Keeling, pp. 24, 45, 50.

The prayers for the Queen, &c., are placed in precisely the same situation they would have occupied, had they been repeated in the Ordinary Office by the English Church in ancient times. See Palmer, *in loc.* Vol. i. p. 218.

* “*O omnipotens sempiternus Deus, qui facis mirabilia magna solus: prætende super famulos tuos pontifices, et super cunctas congregationes illis commissas, spiritum gratiæ salutaris: et ut in veritate tibi complacent, perpetuum eis rorem tuæ benedictionis infunde.*”—Brev. Sarif. Psalt. fol. lx. p. 2. Paris. 1556.

This collect is as old as the fifth century, being found in the Sacramentary of Gelafius, A.D. 494. Gelafii Sacramentar. Muratori, tom. i. p. 719. (quoted from Palmer.)

This was originally one of the prayers after the Litany, and was also in the Scotch Service Book, (1637) though slightly altered. See Keeling, 50, 51. There has been an English version of it in the Primer since the fourteenth century. See Maskell, Mon. Rit. Vol. ii. p. 107.

† This prayer is found in the Liturgies of

features of the foregoing Office, desiring first the fulfilment of our *petitions*; secondly, *knowledge* of GOD'S truth; thirdly, life everlasting, the occupation of which will be endless *praise*. And though this was perhaps not contemplated in appointing it, it is at least significant, that in its ancient Eastern position it was part of a *prelude*, (the prayer of the second antiphon to the hymn "Only-begotten,") to the Holy Communion.

*The Benedictory Prayer.**

"2 Cor. xiii."

The Prayer which concludes our Office stands related in several ways to the ancient ritual. It represents first, the closing Prime and Compline benedictions, of which the former was in the Name of the FATHER, SON, and HOLY GHOST. Again, it was the short chapter used at Terce, or Nine a.m. Office, on Sundays throughout the West; and as such, and not merely as a suitable apostolic benediction, found its way to its present position. But the selection of it for that hour on the first day of the week, (said to be due to S. Ambrose,) doubtless arose from hence, that it formed throughout the greater part of the East, the introductory benediction to the more solemn part of the Communion Office; for the celebration of which Nine a.m., the hour of the descent of the HOLY SPIRIT, was more especially set apart.

The chief excellence accordingly of this conclusion is, that while it breathes the present peace of old apostolic blessing, it is nevertheless not an absolute

SS. Basil and Chrysostom; and although the composition of it cannot be traced to either of those fathers, the prayer has been very anciently used in the Liturgies which bear their names. This prayer was placed at the end of the Litany when that Service was revised by Cranmer in 1544, and at the conclusion of the Daily Matins and Evensong in 1661, according to the rubric of the Prayer Book for Scotland (1637).—See Procter *in loc.* p. 222.

* This prayer is derived from the Liturgies of the Eastern Churches,¹ in which it has been probably used from the most primitive times. It is a common form of blessing used by S. Paul at the close of his epistles, turned into a benedictory prayer. The benediction appointed in the Breviary at the conclusion of the prayers at

Prime was nothing more than the ordinary commencement of a religious action, "In the Name of the FATHER, and of the SON, and of the HOLY GHOST." This was omitted in the Reformed Offices, but nothing was substituted until our present precatory form was placed at the conclusion of "the Litany used in the Queen's Chapel." The words are somewhat altered from what they are in the text whence they are taken. For 1. The first person is put for the second, so that the Officiant shares in them: 2. The word "evermore" is added. By the former of these alterations the form is turned from a benediction into a prayer. It is also expressly called a "prayer" in the rubric before the Prayer for the Sovereign. There is therefore no direction for the Officiant to stand whilst he utters it, as there would have been had it been a benediction,—he remains kneeling as in the other prayers.—See Procter, p. 222, and Stephens, Ed. of Book of Common Prayer *in loc.*

¹ The form occurred in the Liturgies of Antioch, Cæsarea, Constantinople, and Jerusalem.—Goar, *Euclid.* pp. 75—165.

conclusion at all, but points onward still to some better thing hoped for; and so leaves the spirit, which has most faithfully yielded up itself to the joys of this lower service, in the attitude of one unsatisfied still, and expecting a higher consolation.

“Here endeth the Order for Morning Prayer throughout the Year.”

145. *Manner of leaving the Choir.*

The Clergy and choristers leave the chancel and return to the sacristy in exactly the same order in which they entered it. (See Parr. 117, 122.) The people standing in like manner as when the procession entered the nave before the beginning of the Office.

N.B.—After Office the Service Books should be placed in their covers by the Sacristan.*

146.

THE ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

The rules for Evensong follow those for Matins, and from analogy the *Collects* may be said or sung by the Priest *kneeling*, although there is no rubric to that effect. It may however be reasonably doubted whether, “*all kneeling*” in the rubric before *the Orations* of Matins applies to the Priest at all. For according to the ancient rule the collects were invariably said *standing*.† And here is no direction for the Priest to kneel. There is for the people. (See Par. 141, note †.)

147. *The Magnificat.*

It was formerly the old English custom to burn incense at the Magnificat.

“While the antiphon of the ‘Benedictus’ or ‘Magnificat’ was being sung, the Priest, who had retired during the last verse of the hymn, returned with his silken cope, Taper-bearers, and Thuribles; and the boy having offered him the Thurible, he filled it with incense and blessed it; and bowing to the altar, censured it in the middle, then the right, then the left, then the reliquary of the church; then bowing at the lowest step of the altar, he returned to his stall. Then the Boy censured the Priest himself, then the Rulers of the Choir, then

* “Be they (viz. the Service Books and Bible) well and fairly bound and embossed? and at end of Divine Service are they clasped or well tied up with fair strings, to keep out dust and soil, and to prevent tearing of the leaves?”—

Bishop Montague’s Visitation Articles, p. 49, No. 3.

† Both Sarum, Roman, and Greek Offices order *the collect* to be said standing, i.e., the collect properly so called.

the Dignitaries in order, beginning with the Dean's side and ending on the Precentor's side: bowing to each as he did so." From the Arlyngham MSS. at Vespers. Chambers' Sarum Psalter, p. 65.

148.

CAUTIONS AND DIRECTIONS.

Caution to officiant and choir in recitation of the Divine Offices.

The officiant and choir should rather use a *monotoned* rendering of the confession than any other, as its position in the Divine Office is merely introductory. (See Parr. 131—132.)

Where there are many Priests it is convenient for them to recite parts of the Divine Office. The Service naturally distributes itself into three divisions, which may perhaps indicate the period when a fresh Officiant may take his part; viz., The Introductory part,—The *Praise*—(see Par. 132), and the *Prayer*, (see Par. 139) of the Office, which last may be subdivided at the Anthem, thus marking the distinction between the *Orationes* and Prayers.

The Creeds in the Divine Office are said *junctis manibus* throughout. In the Holy Eucharist the *intonations* of the Nicene Creed are said *levatis manibus*,* the remaining is said *junctis manibus*. The following is the rationale of the use. The Apostles' Creed in the old English Office was said under the breath,—“credo in Deum a toto choro privatim.” Brev. Sarisbur. fol. iii., of course *junctis manibus* without any elevation. The Athanasian Creed in the Sarum Breviary was appointed to be sung daily after the Psalms† and before the Prayers, and is called Psalmus‡ *Quicumque vult*. It would, of course, be sung like any other Psalm, simply *junctis manibus* without any elevation.

Hence our present use of raising the hands at the first clause of the Creed in the Holy Eucharist, and *not* doing so in the Ordinary Office.

149. *The Cope.*§

It is proper to wear a Cope of the colour of the Feast at Solemn Vespers, viz., on the Evensong—both First and Second—of Sundays and Festivals.

* The old English use is to raise the joined hands; the present Roman use to raise the extended hands.

“Et sacerdos stando in medio altaris manibus junctis aliquantulum levatis dicat vel cantet: et jungat manus prosequendo.” Herford Missale.

“Deinde ad medium altaris extendens, elevans, et jungens manus, dicet, si dicendum fit,

et prosequetur junctis manibus.” Missale Romanum.

† Brev. Sarisbur. Psalt. fol. xii.

‡ Brev. Sarisbur. fol. v. Psalt. *ibid.* fol. xi.

§ Copes were worn at Durham till lately. See Hierurgia Anglicana; Table of Contents, p. xvii.

150. *The Collects.*

When the Priest says the Collects *standing*, (see Par. 142, note †) he should do so *extensis manibus*, joining them at the close "through our," &c.; when he says them kneeling, *junctis manibus*.

151. *Reading.*

The way in which many pronounce, or rather mispronounce *o* is a growing defect in reading, viz., it is pronounced more like the Italian or French long *a*, or like our *au*; whereas it should have a round sound.

152. *A Collection after Office.*

If a "Collection" is made after Office, an Anthem should be sung, during which the Alms should be collected by deacons, acolytes, or other fit persons habited in cassock and surplice. The alms bags will be presented kneeling to the Priest, who will be vested in a cope of the colour of the season, and placed by him on the altar.

153. *Dress of the Preacher after Office.*

Cassock, surplice, hood and stole, and bands.

N.B.—There seems no objection to the Preacher wearing his academical habit; in which case he will not wear the stole.

No introductory Prayer should be delivered in the Pulpit before the Sermon. But see p. 41, Par. 23, and note * for the proper use of the Bidding Prayer. See also Bishop Montague's Visitation Articles, p. 70, No. 23.

154.

CREED OF S. ATHANASIUS.

Quicumque vult.

AT MORNING PRAYER.

"Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing."

It will be seen from the Rubric that the Athanasian Creed, or as it has been called the Psalm *Quicumque vult*, is ordered on all Feasts of our LORD; on that of the HOLY GHOST; on that of the ever-blessed TRINITY; on that of the

Forerunner; and on that of every Apostle *whose eve is fasted*, with two exceptions, SS. Peter and Thomas; in the first instance, because it has already been said five days previously; in the other, because it will be said four days subsequently. With the occasion then of repeating the Creed, the repetition is dropped, and this is perfectly in analogy with Catholic use in other points.

It should be remembered that the Creed of S. Athanasius is sung or said upon certain *Feasts*, and when those Feasts are *only commemorated by the use of the Collect as a memorial*, the Psalm *Quicumque vult* is not to be used. For instance, when Advent Sunday falls on S. Andrew's Day, the Sunday takes precedence of the Saint's Day (see Parr. 97, 104, 105, 107), consequently the Service for the Sunday is used, the Saint's Day simply commemorated by its collect, and the Athanasian Creed *not said*. This Creed should never be read when the Service for the Feast on which it is ordered to be said is not used.

In some churches, the Athanasian Creed is strangely enough the only portion of Matins which is said colloquially—not even intoned; but this is most anomalous, and arises from the absurd notion that Creeds are not Hymns, contrary to the universal acceptance of the Church.

155.

THE LITANY.

“Here followeth the Litany, or General Supplication to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.”

156. *Vestments.*

The same as in the Ordinary Office. See Par. 114.

N.B.—When the Litany is sung as a preamble, yet external, to the celebration of the Holy Eucharist, as is the case when Matins, Litany, and Holy Communion follow in succession, the alb* is worn instead of the surplice, and also the amice and cope of the colour of the day; as the Office is then a prelude to the Holy Sacrifice, and the alb is worn, though without the stole, maniple, and chasuble.

* In the Sarum Rite, the rubric specifies the alb as the proper vestment. “The Priests and their Ministers in albs without the Crofs.”¹ See Chambers' Sarum Psalter, p. 466.

¹ Probably the Processional Crofs.

On Easter Eve, *when alone* the Litany was actually incorporated in the Mass; the Priest put off his chasuble and put on a red cope until the Litany was finished. See Chambers' Psalter, *ibid.*

157. *Position of the Litany-desk.**

The low desk for the Litany should be placed as the Sarum Processional directs in the midst of the choir, viz., between the choir and the altar, that is, at the eastern end of the stalls, at the commencement of the Sacrament. Some ritualists hold that the desk should be placed in front of the gates of the Rood-screen, or in the midst of the nave; the ancient English use seems preferable.

158.

When the Litany is used as a distinct Service, or as a prelude of intercession in connection with the Communion, the Canon requires that warning shall be given to the people by tolling of a bell.†

159.

“All manner of persons then present shall reverently kneel upon their knees, when the . . . *Litany* and other Prayers are read.” Canon xviii. 1603.

160. *Notice of persons who desire the Prayers of the Church.*

When persons in sickness desire the prayers of the Church, notice should always be given (though not by name after the first time) at the commencement of the Litany in these words, “The Prayers of the Church are desired for A. B.”

“That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to show Thy pity upon all prisoners and captives;”

After the words “sick persons” a pause should be made for the offering up

* “Immediately before High Mass, the Priest with others of the choir, shall kneel in the midst of the church,¹ and sing or plainly say the Litany which is set forth in English, with all the suffrages following.”—Injunctions of Edward VI. 1547; Sparrow’s Collection, p. 8.

“Immediately before the time of Communion of the Sacrament, the Priests, with others of the choir, shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English with the suffrages following.”—Injunctions of Elizabeth, 1559. Sparrow’s Collection, p. 72.

“The Priest goeth from his seat into the body

of the church, and at a low desk before the chancel door . . . kneels, and says or sings the Litany. See the Prophet Joel, speaking of a place between the porch and the altar, where the priest and the prophet were commanded to weep and to say, ‘Spare Thy people, O LORD,’ &c., at the time of a fast.”—Bishop Andrewes’ notes in Nicholls’ Commentary, p. 23, second Edition.

† Canon XV. of 1603.

Archbishop Grindal was the first who ordered the Morning Prayer, Litany, and Communion Office to be celebrated at the same time. Some ritualists, however, hold that he confirmed the ancient order received from Latin times. See Blunt’s “Reformation,” pp. 214—218.

¹ I.e., In the midst of the nave.

of special prayer; but no clause should be inserted such as "especially for those," &c.

161.

When the Holy Communion is to follow the Litany—the Clergy and Choir return to the Sacrifice to vest in the same processional order as at Matins. (See Par. 16, note *.)

162.

The Litany ought not to be said on Fridays, if a Festival come on that day; because, of course, the Office of the Feast takes the place of the Office of the *Feria*. This does not apply to Sunday, because it is the *one* Feast on which the Rubric before the Litany orders it to be used.

163.

THE OCCASIONAL PRAYERS.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

"In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders."

The second Ember Collect seems most suited for Saturday, the other for the previous days in Ember-week.

"A Prayer that may be said after any of the former."

See Par. 111.

"A Prayer for the High Court of Parliament, to be read during their Session."

If the Houses adjourn themselves for a fortnight or longer time, it is still the *same Session*, and consequently this prayer is to be used. It should not be used, if they are prorogued for a shorter time, because that period is not reckoned part of the Session, they not being empowered to do business, as upon adjournment they are.

"A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said."

Bishop Gunning, the reputed author of this prayer, would never suffer it to be read in the chapel of his college at Even-song. It is, however, the universal custom to introduce this prayer at Even-song; and it is so lovely and catholic a prayer that it is difficult to wish it away. The head Rubric prescribes, strictly speaking, that it shall be said, like the other "occasional prayers," before the end of the Litany or of Morning and Evening Prayer; the particular Rubric before the Prayer was evidently prepared to point out that though all the other prayers *might* be used, this *must*, when the Litany was not said: if it had been said, there was, of course, no use for it; but at all such times as the Litany was not appointed to be said there *was*. And it should be observed, that though the *fixed* time for the Litany is after Matins, it may on occasion be said "at other times, when commanded by the Ordinary," e.g., in the evening. And the title of the Prayer says, in that case, the "Prayer for all conditions of Men" is to be dropped. There certainly was a Prayer for the Church at Even-song, as well as at Matins, in the old Offices.*

THANKSGIVINGS.

"A General Thanksgiving."

See *supra*, Par. 143, p. 115.

164.

THE COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

"NOTE.—That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before."

Vigils or Eves.

See Par. 98 and note *, and Par. 100, note †.

Sundays before Advent.

The following is the correct rule for the introduction of Epiphany Sundays before Advent, when necessary:—If there be twenty-two (the fewest possible),

* See Freeman's Principles, p. 371, 372.

twenty-three, or twenty-four Sundays after Trinity, the Collect, Epistle, and Gospel marked as for the twenty-fifth Sunday are to be said on the Sunday next before Advent, to the omission of the others. If there be twenty-six, on the twenty-fifth are to be said the Collect, Epistle, and Gospel of the sixth Sunday after Epiphany. If there be twenty-seven (the greatest number possible), on the twenty-fifth the Collect, &c., of the fifth; and on the twenty-sixth, those of the sixth after Epiphany. And the Collect, Epistle, and Gospel marked as for the twenty-fifth Sunday after Trinity, are always to be said on the Sunday next before Advent.*

The First Sunday in Advent.

"This Collect is to be repeated every day, with the other Collects in Advent until Christmas Eve."

"With the other Collects," that is, in the Eucharistic Service, and *not* in the Divine Office (see Par. 20) as a "memorial" after the Collect for the day and other memorial Collect if there be one. But see Par. 107, note *, and subnote 1.

The Epiphany.

The Rubric after the Circumcision is as follows:—

"The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany."

Acting by analogy, the Collect, Epistle, and Gospel serves for every day after unto the Sunday after Epiphany. At Saturday Evensong the Collect for the Sunday will, of course, be used instead of that for the Epiphany.

The Ascension Day.

On the days between this Feast and the Sunday after, the same rule will, of course, be followed.

* There are Lessons given for twenty-six | occurs, the Lessons must be taken from the
Sundays. For the twenty-seventh, when it | Monthly Calendar.

The Occasional Offices.

165.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

For Holy Baptism should be secured—

- (1.) The integrity of the matter.
- (2.) The integrity of the form.
- (3.) The contact of the matter with the person.
- (4.) The essential unity of the action in combination of matter and form together.

“The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most number of people come together: as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of CHRIST’S Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be administered in the vulgar tongue. Nevertheless (if necessity so require), children may be baptized upon any other day.

*“And note, that there shall be for every male-child to be baptized two godfathers and one godmother: and for every female, one godfather and two godmothers.**

“When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the curate. And then the godfathers and godmothers, and the people with the Children, must be ready at the font, either immediately

* In a council held at York, in 1195, it is decreed:—“Statuimus ne in baptisinate plures quam tres suscipiunt puerum de sacro fonte; masculinum duo mares, et una mulier; foeminam duæ feminæ, et unus mas.” A similar order was made in a council at Durham. (Wilkins’ Conc. Vol. I. p. 576.) A.D. 1220. And again at a Synod of Worcester (*Ibid.* Vol. I. p. 667) in 1240. The Canon (XXIX.) which forbids parents to be sponsors for their own children, is in strict conformity with the Sarum rubric:—“Similiter pater vel mater non debet proprium

filium de sacro fonte levare, nec baptizare, nisi in extremæ necessitatis articulo.” This, however, does not seem to have been always observed. In Leofric’s Missal we find the words, “Et accipiat presbyter eos a parentibus eorum,” which, explained by a further order given in the Bangor Pontifical, that the same parties who give the child to the priest should take it back from his arms, would necessarily imply that parents might be admitted to answer for their own children. Our own rule forbids the father, but allows the mother to be sponsor. See Canon XXIX.

after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Prayer, as the curate by his direction shall appoint. And the Priest coming to the font is then to be filled with pure water) and standing there, shall say,"*

Vestments: cassock, surplice, two stoles, one of violet and one of white. The violet to be worn till the Interrogations, when the white one is assumed.

The ancient Sarum use was to wear a violet stole in the first part of the Office, and to lay it aside for a white one before the Interrogations and the "Ego te baptizo," &c. The Roman use† is the same.

The names of the Sponsors should always be sent in with the notice of Baptism that is desired to take place; and they should be made to answer the questions one by one. Water should be poured on the child at the mention of each several name of the Blessed TRINITY. After a Baptism, the water should be let off immediately, otherwise it would be often consecrated over again.

"It appertaineth to the Office of a Deacon, in the Church where he is appointed to serve, in the absence of the Priest to baptize infants." O

With regard to posture, the Priest should stand in every part, without exception.

It is desirable always to have a lay clerk or chorister, habited in cassock and short surplice (*cotta*), in attendance to hold the service book, and silver shell (if the Priest use one,) and to make the responses, &c.

A napkin of fine linen, marked with a small cross, will be found very convenient for use at the font, e.g., to wipe the fingers before taking the Book into the hand again.

According to the ancient form‡ which was used at the door of the church, the male infants should be placed on the right hand of the officiating Priest, and the females on his left.

It is proper for the Priest, in celebrating this Sacrament, to make the sign of the cross in the water, at the words, "Sanctify this water," in the Prayer of Benediction, as he does upon the elements in the Sacrament of the Holy Communion. He ought to stand according to the Sarum use "versus orientem."

The custom of the Western Church, English as well as Roman, is to pour the water in baptism thrice||—once at the name of each Person of the

* In some churches it is the practice for an acolyte to fill the font with pure water, (for which purpose a large latten vessel should be provided,) in the presence of the congregation immediately before the administration of Holy Baptism.

† "Tunc Sacerdos indutus superpelliceo et stola violacei coloris," &c. Rituale Angl. Bangor, MSS. "Hic deponit stolam violaceam, et sumit

aliam albi coloris." Rit. Rom. Lutetie, 1665. (De Sac. Bap.)

‡ "Masculus autem statuitur a dextera; mulier vero a sinistris." Marten, *usum percelebris ecclesie Saris.* 1554. ad fac. cat. In Leofric's Missal, "Baptizatio primi masculi, deinde femine."

§ Saris. Manuale.

|| "In the ancient Church the child

Blessed TRINITY—on the head of the recipient (which is uncovered for that purpose). Sprinkling is not recognized by the rubric of the English Church.* By the Canon law, confirmed by the Ecclesiastical Courts, baptism, although administered by a woman or even by a heretic or schismatic, ought not, if the proper form and matter have been used, to be iterated, conditionally or otherwise.

With regard to names given to children, the Priest has the power of altering them if they seem to him improper. It is well to give the godfathers and godmothers, in such a case, time to change the proposed name. It is a constitution of Archbishop Peckham, † A. D. 1281, which directs the Clergy to take care not to allow wanton names to be imposed on infants, especially those of the female sex.

The ancient English form of Baptism is as follows;—“Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina immersione, 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.*” At the same time affusion was allowed according to our present practice. The practice of signing the infant with the chrism followed immediately on the baptism. In our formulary the announcement of its public reception into the Church takes the place of this ceremony, and of that of putting on the chrism. Hence the sign of the cross is made upon the child's forehead with the *thumb*. ‡

166.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

“The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the curate.”

baptized, was thrice dipped in the font, in the name of the FATHER, and of the SON, and of the HOLY GHOST; semblably is he to be thrice aspersed with water on his face, (if for fear of danger, not dipped, as the Book of Common Prayer appointeth) the Priest using those sacramental words; after which act doth he receive the child into his arms, unto CHRIST's flock, and then set the badge of Christianity upon him, signing him with the sign of the Cross.” Bishop Montague's Visitation Articles, p. 72, No. 7.

* Immersion is the rule of the English Church with permission to use affusion.

† Lyndwood, Lib. 3, tit. 24. “Attendant sacerdotes, ne lasciva nomina, quæ scilicet, mox prolata, sonent in lasciviam, imponi permittant parvulis baptizatis, sexus præcipue fœminini.” But see Stephens' edition of Book of Common Prayer, vol. ii. fol. 1286.

‡ “Hic liniat infantem de ipso chrismate cum pollice in vertice in modum crucis, dicens.” Manuale Sarisbur. fol. xiii.

“And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then baptism shall be administered on this fashion :

“First, let the Minister of the parish (or in his absence, any other lawful Minister that can be procured) with them that are present call upon GOD, and say the LORD’S Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words :

“N. I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

“Then, all kneeling down, the Minister shall give thanks unto GOD, and say,

“We yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate *this Infant* with Thy Holy SPIRIT, to receive *him* for Thine own child by adoption, and to incorporate *him* into Thy holy Church. And we humbly beseech Thee to grant, that as *he* is now made partaker of the death of Thy SON, so *he* may be also of His resurrection ; and that finally, with the residue of Thy Saints, *he* may inherit Thine everlasting kingdom ; through the same Thy SON JESUS CHRIST OUR LORD. Amen.”

Note in the Office for Baptism, that at the words “*Sanctify this water,*” &c. the sign of the cross should be made. Thus stood the rubric directing it in the order for the Benediction of the Font in the Sarum Ritual, “*Hic dividat Sacerdos aquam manu sua dextra in modum crucis.*”

For private baptism it is convenient for the parish Priest to have a baptismal basket, containing office book, small quarto ; a small brass vessel marked with a cross and sacred monogram, and lined with lead—the material of the vessel itself being latten ; two stoles—one of violet, the other of white silk ; two linen napkins—one to spread on the table, and the other to wipe the fingers, both marked with a red cross ; and a baptismal shell with a small stand.* The proper prayers to use are, the LORD’S Prayer ; “Almighty and immortal GOD ;” “Almighty and everlasting GOD, heavenly FATHER ;” “Almighty everliving GOD.” In this, as in all private ministrations, the Priest will take with him the same vestments as he uses in Church.†

The water, of which it is well, therefore, only to consecrate a small quantity,

* The vessel used in private baptisms seems anciently to have been of sufficient size for the practice of immersion, as may be gathered from a gloss of Lyndwood’s (Lib. 3, tit. 24), who speaking of an order that the vessel employed as above should be burnt or set aside for the use of the Church, explains this to mean such uses as to wash vestments in, “*vel possunt talia vasa verti ad usum prælati ecclesiæ in aliquo mi-*

nisterio honesto.” A small cruet, brass vessel, a shell, or stone, or rock basin, seems most fitting for our requirements.

† It is convenient to use a long surplice of fine lawn, as the Priest will probably be habited in a short cassock. The surplice, being of fine material, can be folded up in a very small compass, and can be carried in a brown Holland case.

should be either put into the fire, or carried into the church, and poured into the font and allowed to run through the drain.

“ And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized and ought not to be baptized again. Yet nevertheless, if the child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the church, to the intent that, if the Minister of the same parish did himself baptize that child, the congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

“ I Certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.”

The Priest having certified the faithful of the true form of Baptism will then proceed to admit the child into the Church, beginning the Office provided for that purpose, (see the Ministration of Private Baptism of Children in houses. Book of Common Prayer,) at the Gospel.

“ But if the child were baptized by any other lawful Minister;† then the Minister of the parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,”

The best plan which can be adopted in uniting the two Baptismal Offices for Infants, is to cause the child (or children) that is about to be admitted into the Church to be withdrawn (the sponsors of such child remaining with the other sponsors) and then to proceed with the Service as though it were an ordinary baptism till after the benediction of the water; and this done, to call up the child *and receive it into the Church before the others are baptized.* In this way there is no real awkwardness in the Service, provided that the sponsors of the child to be admitted can be made to understand that *they are not to answer the third question—“ Wilt thou be baptized in this faith ?”*

* This form should not be used if the Baptism has been done by a brother Priest, as it seems absurd to ask the question, in that case, about *what matter.*

† The term “lawful minister” with regard to the Sacrament of Baptism includes under certain circumstances not only persons clerical but lay. But even if it meant an “ordained” minister only, it would simply act as a discouragement to

lay and schismatical Baptisms, for which purpose it was introduced in the Book of 1604, as treating them as *irregular* but *valid*, and therefore not to be reiterated conditionally or otherwise, for the proper matter and form are alone essential to this Sacrament, “a lawful (ordained) minister is *not.*” See Maskell’s Holy Baptism, c. ix. Procter, p. 361. Cardwell’s Hist. of Conf. c. iii.

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS,*
AND ABLE TO ANSWER FOR THEMSELVES.

- “When any such persons, as are of riper years, are to be baptized, timely notice should be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*
- “And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*
- “And standing there, the Priest shall ask, whether any of the persons here presented be baptized or no: If they shall answer, No; then shall the Priest say thus.”*

167. *Immersion and Affusion.*

- “Then shall the Priest 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; and then shall dip him in the water, or pour water upon him, saying.”*

The Priest may either immerse the head of the adult in the water, or pour water upon it. In some cases, where the adult has required total immersion, a bath or some large vessel has been brought into the church; but there is no authority for this incorrect practice. The water must be placed in the Font and no where else. It should be pointed out to a person wishing for total immersion that dipping does not necessarily imply the submersion of the whole body, but rather the immersion of a part thereof (viz., the head), and even if it did imply total submersion, the adult, from whatever cause, is physically incapable of being so dipped in a Font constructed for the immersion of infants, (and of these probably only the partial immersion was contemplated, as is evident from the directions as to trine immersion in the ancient Rubric, and from the Rubric in the First Book of Edward VI.) and that the word “dip” is retained in the Office for adults as a protest that the Church only contemplates Infant Baptism, and uses the word to the adult which was more conveniently applied in the case of infants.

* “Si baptizandus non poterit loqui; vel quia parvulus, vel quia mutus, vel quia ægrotans aut aliunde impotens, tunc debent patrini pro eo respondere ad omnes interrogationes in baptismo. Si autem loqui poterit, tum pro seipso respondeat ad singulas orationes nisi ad interrogationes sui nominis tantum, ad quas semper patrini sui re-

spondeant pro eo.” Manuale Sarisbur. De Baptismo, fol. xlvi.

Some Priests make the determination which Service should be used to depend on whether or no the child is of an age to be confirmed. At twelve or thirteen a child may very well be confirmed, and therefore should answer the questions for itself.

It is very strange that so good a ritualist and theologian as Johnson (see *The Clergyman's Vade Mecum*, p. 21,) should suggest that Fonts should be made large enough for the submerſion of adults; a practice which would have gone far to diſcourage the Church's Rule of Infant Baptiſm, and in behalf of which the word "dip," (whether taken to mean total or partial immerſion) in the Rubric in "The Miniſtration of Baptiſm to ſuch as are of riper years," affords no ground to argue in favour of total immerſion of adults whether in Fonts conſtructed for that purpoſe or in unauthoriſed veſſels.*

168. *Cautions and Directions.*

The Prieſt during the entire Service will *ſtand* on the platform of the font, in order not only to perform the function conveniently, but to be ſeen of the people in the action of pouring the water.

Immediately after the child is baptized, and without deſcending from the ſtone platform of the Font, the Prieſt will proceed with the Collect of Reception,—he will thus be ſeen by the faithful when he makes the ſign of the Croſs on the child's forehead. The prayer ſhould be ſaid without the uſe of the Office Book. After the prayer he will (without leaving the platform) deliver the child to the perſon in charge of it.

The whole Function ſhould be moſt carefully performed.

169. *The Rochet.*†

A ſhort ſurplice with cloſe ſleeves (*Rochet*) is more convenient for the adminiſtration of this Sacrament than the ſurplice proper.

* The editor knows an inſtance of a bath having been brought into the church for an adult Baptiſm in the Dioceſe of Ely, and has heard of ſome recent caſes where the demand has been made.

† Wincheſea's Conſtitution, A.D., 1305, in force by virtue of 25 Henry VIII. c. 19, orders, amongſt other ornaments and furniture to be provided for Divine Service by the pariſhioners, one rochet ("unum Rochetum"). The following is Lyndwood's Gloſs: "The rochet differs from the ſurplice, becauſe the ſurplice has hanging ſleeves, but the rochet is *without ſleeves*, and is ordered for the clerk who ſerves, or perhaps for the work of the Prieſt himſelf in baptizing infants, leſt his arms be hindered by the ſleeves." See Gibſon's Codex, fol. 225. The rochet, however, may be either with or without ſleeves. See

Pugin's "Gloſſary of Eccleſiaſtical Ornament." Art. ſurplice. If with ſleeves, they ſhould be rather tighter from the elbow to the wrift, and ſomewhat more full at the ſhoulder, (decreasing towards the elbow) than thoſe of the alb. A rochet with ſleeves is moſt convenient for Baptiſms, as it protects the caſſock ſleeve, and as in point of fact, a rochet is a *cotta* with the ſleeves diminiſhed, cloſed and gathered round the wrift; it answers to the deſcription of "a decent and comely ſurplice with ſleeves." LVIIIth Canon of 1603. Not that the Canon can limit the Rubric which orders the ornaments of the ſecond year of Edw. VI. This veſtment is ſometimes ſo ſhort that it reaches only midway down the thigh; but for this there is no ancient authority. See *ſupra*, Par. 85.

170. *Parents not to Baptize their own children.**

If a Priest or Deacon may not be had, in an urgent case of private Baptism (the speedy death of the child being apprehended) the parents had better get some friend to baptize the child. If such cannot be procured, the father must administer the Sacrament; the mother may only do so if the father knows not the Sacramental words, † or some other impediment exists.

171. *A Priest not to Baptize his own child during Divine Service. ‡*

It of course is quite irregular (see Par. 170, note *,) for a Priest to baptize his own child in the church. If there be a Deacon he may, in such a case, administer the Sacrament, although in the presence of the Priest.

172.

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

“Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.”

In the sacristy the proper vestments § should be prepared for the Bishop,

* The following are the old English Rubrics on the subject:—“Non licet laico vel mulieri aliquem baptizare nisi in articulo necessitatis. Si vero vir et mulier adessent ubi immineret necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus præfens: vir baptizet et non mulier, nisi forte mulier bene sciret verba sacramentalia, et non vir: vel aliud impedimentum subesset.” “Similiter pater vel mater non debet proprium filium de sacro fonte levare nec baptizare, nisi in extremæ necessitatis articulo: tunc enim bene possunt sine præjudicio copulæ conjugalis ipsam baptizare, nisi fuerit aliquis alius præfens qui hoc facere sciret et vellet.” *Manuale Sarisbur.* fol. xiv.

† The sacramental words (= “form”) are: “N. I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST.” The “matter” of course pure water. The water should be poured upon the head of the infant, and the *contact thereof should be plainly seen.* Sprinkling is not only contrary to the rule of the Church,

but in a case of private Baptism by a lay person, it might happen if the fingers were dipped into the water, that not even a drop in the hurry of the moment might come in contact with the child’s person, in which case it would die unbaptized. The water ought to be seen evidently to run upon the child’s person (not its clothes:) laics should be careful to pour plenty of water upon the child.

Two corollaries seem to follow here:—*a.* that the Priest should use some instrument like a shell for holding the water. (See Parr. 165, 166.) *β.* that the cap should be removed from the infant before it is given into the hands of the Priest.

‡ In most parishes it will be easy to obtain the aid of a brother Priest (or Deacon). But the Priest must not baptize his own child *in church under any circumstances.* He may at home, if there be immediate danger.

§ “In the absence of the Priest to baptize infants.” Ordering of Deacons.

|| “Whenever the Bishop shall . . . execute

viz., a rochette, an amice, a surplice, a white stole, a white cope, a gold embroidered (*aurifrigiata*) mitre, and pastoral staff; and the usual surplices, hoods, and cottas, for the Priests and assistants. The pastoral staff may be carried in his hand, or else borne by his chaplain. If the Litany is sung or said previously a kneeling-stool should be prepared for the Bishop before the episcopal throne, which should always be placed a little distance from the altar, against the north* wall. During the administration of this Sacrament† the throne should be adorned with white hangings, and the arms of the diocese may be suspended behind. Seats should be prepared for the chaplains, one on each side the throne. The altar should be vested in white, and vases of white flowers may be placed upon the super-altar. In the ancient English Church the lights on the altar were burning.

At the time of Confirmation a chair should be placed facing westwards, in the centre of the altar, as at Ordinations.

The preparation of persons to receive the grace of Confirmation by the laying on of the hands of the Bishop, consists in these two things, viz. : 1, instruction in the Catechism; and 2, examination of conscience according to the promises made at Baptism. In the latter, the parish Priest must do all he can to assist the candidates individually. The rite itself consists in the laying on of hands. The question asked before is intended to satisfy *the congregation* that the candidate is in earnest. The first Book of Edward VI. does not contain the renewal of Baptismal vows.

The candidates in order to be confirmed come up and kneel either at the footstep of the Sacrament; or, so that the Service may be both seen and heard, sometimes at the step of the chancel.

It is a Catholic custom for females to be dressed in white, and to wear veils without caps.

other public ministrations, he shall have upon him beside his rochette, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." Edw. VIth's first Prayer Book. The Roman Pontifical does not order both the rochet and surplice. The rochet is ordered, unless the Bishop be a religious, in which case he wears the surplice instead.

* The Bishop's throne proper is always at the easternmost stall of the south side, and there he sits during the Offices; but if he takes part in any celebration or function at the altar, it is always on the north side opposite the permanent sedilia on the south side. It is only during the

celebration of the Holy Eucharist that he has a chair and faldstool on the north side. (See also p. 7, sec. 5.)

† "Therefore, neither it (Absolution) nor any other Sacrament else, be such Sacraments as Baptism and Communion are."—Second volume of Homilies, of Common Prayer and Sacraments.

"Confirmation is a *Sacrament* of no mean character, though the Church does not place it among the two Sacraments (Baptism and the Lord's Supper) which are necessary to every one for his own salvation. Where there is no Bishop to confirm, it cannot be done, no one else *can* do it."—Bishop of Chichester; apud Newland's Confirmation and First Communion, p. 215.

173.

THE FORM OF
SOLEMNIZATION OF MATRIMONY.*

The Office for Holy Matrimony consists of three parts, viz., the Address to the Congregation, the Betrothal, † both of which the Rubric orders to take place in the nave, ‡ (in which will be prepared the faldstool,) and the more sacramental part, imploring the graces needful for the married state, which is said at the altar. In pronouncing the first Benediction, the Priest may lay his hands on the heads of the man and woman, or he may perform this function as in Par. 44. The Psalm (which except the woman be "past child-bearing" should always be the 128th, *Beati omnes*) is to be said in procession.

In the sacristy should be prepared a surplice and white stole for the Priest, and also the Eucharistic vestments (*white*), surplices for the clerks and servers, together with the office book and the books of registration.

The altar should *always* be prepared for the celebration of the Holy Sacrament, in the event of the parties desiring to meet the LORD in His fullest manifestation of grace; or, if they have not desired it, as a testimony, that the Church is ready to administer it, and wishes to do so.

The antependium should be white, and vases of flowers may be placed on the super-altar. The deacon or sacristan will, of course, be careful to see that everything is prepared for the celebration. If there be a celebration, and the Priest and his assistants do not vest in the Sacristy, the chasuble and maniple for the celebrant, and tunics for the deacon and subdeacon, and maniple for the deacon may be laid upon a table in the sanctuary.

* "Have any been married in the times wherein marriage is by law¹ restrained, without lawful licence, viz., from the Sunday next before Advent Sunday until the fourteenth of January; and from the Saturday next before Septuagesima Sunday until the Monday next after Low Sunday; and from the Sunday before the Rogation week until Trinity Sunday." Bp. Montague's Visitation Articles, p. 74, No. 17.

† The words of Betrothal, and indeed great part of the Rite, are *verbatim* from the old Sarum Form. The old Rubric provided that the ring

should be placed on the thumb of the woman's left hand at the name of the FATHER, on the fore finger at that of the SON, on the third at that of the HOLY GHOST, and on the fourth at the Amen. Some trace of this is found in our present Rubric which says, "the man *leaving* the ring upon the fourth finger of the woman's left hand," &c., and, indeed, the custom still prevails in some places.

‡ "The persons to be married shall come into the *body of the church*."²—Rubric of Book of Common Prayer.

¹ Solemnizatio non potest fieri a prima Dominica Adventus usque ad octavas Epiphaniæ exclusive; et a Dominica lxx. usque ad primam Dominicam post Pascha inclusive; et a prima die Rogationis usque ad septimum diem Pentecostes inclusive; licet quoad vinculum his diebus

contrahi possit. Lyndwood's Gloss apud Gibson's Codes, fol. 518. See also Stephen's Edition of Book of Common Prayer, fol. 1502.

² But outside the chancel—the Priest will stand on the step in front of the screen gates.

"It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage."

If the notice has been given to the Priest that a celebration is desired, he will wear the alb* instead of the surplice and also the amice, in which case he will not wear the hood, but may substitute a white cope.

The assistant Ministers will wear albs and amices. They may wear, as well as the Priest, white copes during the Solemnization.

The celebrant and sacred Ministers will vest† themselves with the exception of their maniples, and then proceed to vest the celebrant, after which they will put on their maniples.

Only the bride and bridegroom and their immediate friends communicate.

Kneeling stools should be prepared for them before the altar, at the sanctuary rails, which will be covered with the Communion cloth (see p. 56, Par. 38,) immediately before the bridegroom and bride are communicated. The man will be communicated before the woman.

A deacon should never venture to administer the lesser Sacrament of Matrimony.

For the person occupying the place of "father" (it is a great mistake that this is not ordinarily the actual father), when the Priest inquires, "Who giveth this woman?" himself to place her hand in that of the Priest, is of course right, and should be always observed.‡

174. *Position of Assistant Ministers, &c.*

During the betrothal the clerks and acolytes will be in their place in the choir; the Priest in the body of the church, being served by a single acolyte, who should be provided with a *scutum* or a dish or alms bag, for the reception of the accustomed duty to the Priest and clerk, after it has been laid upon the service book.

When the Priest goes to the altar, the sacred Ministers will occupy their respective steps as gospeller and epistoler on the south side of the Sacramentary,

* The Herf. Missale even ordered the maniple to be worn—in violation of the rule that it was not to be worn at any service but the Holy Eucharist.—"*Coram presbytero amictu, alba, fonsne, et stola vestito.*"

† According to Catholic custom only the Deacon wears the stole (see p. 2, note †); both Deacon and Subdeacon wear the maniple. In the old English Ordinals (see Pont. Sarisb. apud Maskell. Mon. Rit. iii. 182; and Pont. Exon.

apud Barnes, p. 84,) the maniple was given to the Subdeacon as a distinctive badge—thence the custom of epistoler and gospeller both wearing maniples; and the latter the stole.

‡ The old English and present Roman use is for the father to place the hand of the woman in that of the man, without delivering her to the Priest. Our present rite seems preferable, as being more symbolical.

and the acolytes their places at the credence—all standing laterally, till the Introit of the Communion Office begins.

● If there be no Sermon, which may either be instead of the address, or in the proper place in the Communion Office, the Exhortation may be read by the deacon or subdeacon as directed by the Priest.

N.B.—Only the man and the woman kneel, when so ordered by the rubric: the faithful stand.

175.

THE ORDER FOR
THE VISITATION OF THE SICK.

The object of the Office for the Visitation of the Sick is to prevent the departure of any baptized person out of the world without the Church's blessing. Should the sick person be already in a state of grace, and in the habitual use of the privileges which the Church provides, he will be of course at once entitled to it. If not, the business of the Priest is, after the manner here laid down, to effect his reconciliation. The Office should not be repeated.

The Priest should be vested in cassock, surplice, and *purple* stole.*

The Preface to the "Visitatio Infirmorum" (London: Masters,) contains some careful instructions on this head.

The accustomed form for making a confession (as the sick are to be moved to do) is as follows, (to be said kneeling): † "In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. I confess to GOD the FATHER Almighty, to His only-begotten SON JESUS CHRIST our LORD, to GOD the HOLY GHOST, and before the whole company of heaven, and to thee, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault, [here comes in the confession.] For these and all my other sins which I cannot now remember I humbly beg pardon of Almighty GOD and grace to amend; and of thee, Father, I ask penance, counsel, and absolution. And therefore I beseech GOD the FATHER Almighty, His only-begotten SON JESUS CHRIST, and GOD the HOLY GHOST, to have mercy upon me, and thee, Father, to pray for me."

In pronouncing the Absolution it is proper either to lay the right hand, or hands, upon the head of the person, or else to raise the hand as directed in

* "In primis se sacerdos superpellicio cum stola." Man. Sar. Ordo ad Vis. Infirm. fol. lxxxv. The surplice, however, *may* be omitted; all that is

essential as far as ritual is concerned is the stole. † Not kneeling, of course, if the sick person be a cleric.

Par. 44. The imposition of hands is the usual custom in the English Church. In either case the sign of the Holy Cross should be made over the penitent.

N.B.—“The Spirit of the Church” (London: Masters,)—a collection of articles from the “Ecclesiastic”—contains a most valuable paper on “The Visitation of the Sick.” The concluding observations with reference to the care of the body after death are very important. If they were followed, “the laying out” would be a pious and dutiful Christian office, instead of the ghastly and shocking process it has degenerated into only too often.

176.

THE COMMUNION OF THE SICK.

“Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) 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; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.”

Vestments:* cassock, albe, chafuble, &c., of the colour of the day.†

For the Communion of the Sick the Priest should take with him the elements required, and altar cloths and linen. It is desirable to use the Prayer of Oblation before the consecration.

The small toy-like vessels which are sometimes used ought to be avoided; the chalice should, at the least, be six inches in height, and the paten of a corresponding size.

* The following are the ancient English Rubrics on the subject:—“Interim sacerdos præparet se omnibus sacerdotalibus indumentis, præter casulam.” Ordo ad Comm. Infirm. Bangor Pontifical apud Maskell. Mon. Rit. Vol. i. p. 66. “Induat se superhumerali, alba, et stola, cum phanone, atque planeta, si affuerit; sin alias casula non induatur.” English Order of the ninth century. *Ibid.* p. 68. “In primis induat se episcopus superpellicio cum stola.” Pont. Sarif. *Ibid.* p. 69. “Sacerdos præter casulam indutus aut stola pro necessitate.” Manuale Ebor. *Ibid.* The

present Roman Rubric prescribes a surplice and stole, and white cope. “Sacerdos indutus superpellicio et stola, et si haberi possit, pluviali albi coloris.” Rit. Rom. De Sac. Euch., p. 94. As with us there is no reserved Sacrament, the Sacrificial Vestments must be used; in accordance also with the old English practice which existed in times when the Eucharist was reserved for the sick.

† The Priest will send a server, or other fit person, with the vestments he uses at Low Service.

There is ample authority for the use of a portable altar of stone,* marble, or alabaster. The use of portable stones was enjoined by many early English Canons and visitation articles.† These were formed of a thin stone or piece of marble, set in a wooden frame, and ornamented with gold, and silver, and jewels. They were sometimes employed in churches or oratories, which possessed only wooden altars, being placed upon the fixed slab to hold the paten and chalice. Their‡ size was about one foot long by six inches across, and about two inches high. It was the custom for Bishops to consecrate many of them to be distributed, not only to persons who had private chaplains and oratories of their own, but to guilds and brotherhoods and parish priests, that thus the Holy Eucharist might be celebrated without irreverence even in unconsecrated places.

It seems also desirable to provide (besides altar linen, pall, chalice veil, and veil of linen and lace,) a cross or crucifix, and a pair of small candlesticks, all of which add greatly to the solemnity of the Function, and to impress those present with the necessity of a reverent demeanour, a thing much to be wished.

The Priest should be served by an assistant, who will previously have made the requisite preparations, and must be vested in cassock and surplice.

It is highly desirable to administer the Holy Communion in the morning—that being the universal practice of the Catholic Church. If, however, this be impracticable, it is only seemly for the Priest to have been fasting at least for some hours previously. For a Priest *ought* not ever to celebrate except fasting.§

N.B.—Should the sick person, in accordance with the command in the fifth chapter of the General Epistle of S. James, desire the Priest to “pray over him, anointing him with oil in the Name of the LORD;” the proper place will be after the Collect which follows the Absolution in the “Visitation,” just before the “Communion of the Sick,” as the sick person will, in this case, probably be visited, and communicate “all at one time.” If at different times—the anointing will be ministered immediately after the Prayer—“The Almighty

* Its size should be one foot by six inches, and it should be marked with the usual five crosses.

† See Rock: Church of our Fathers. Vol. I. pp. 247, sqq.

‡ Superaltar, for Communion of Sick. Bede tells us of two Priests, who “Quotidie Sacrificium Deo victimæ salutaris offerebant, habentes secum vascula sacra, et tabulam altaris vice dedicatam.” Hist. Ecclesiast. Bedæ, lib. v. cap. x.

§ Except in cases of necessity. The old rubrics permit the sick man to communicate after

eating in extreme cases, and hence a Priest may be allowed to celebrate in case of extreme urgency after eating, under present circumstances of not being allowed to reserve the Blessed Sacrament. If a Priest went to a sick person after eating his usual meal, and found him dying, he would be justified in returning to get the Sacramental vessels and Eucharistic vestments, &c. to *celebrate, because* we have no reserved Sacrament. But except in the like emergencies there is no justification—(save on the plea of *ill-health*)—to warrant celebration after eating.

GOD who is a most strong tower," etc., in the Office of the Visitation of the Sick.

The Priest should use the Office in the first Book of Edward VI.*

* *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST'S Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that JESUS CHRIST hath suffered death upon the Cross for him; and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our SAVIOUR CHRIST profitably to his soul's health, although he do not receive the Sacrament with his mouth."*

The very same provision occurs in the pre-Reformation Service Books.

"*Deinde communicetur infirmus nisi prius communicatus fuerit, et nisi de vomitu*

* "¶ *If the sick person desire to be anointed, he 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. 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." First Book of Edw. VI., *Order for the Visitation of the Sick.*

The holy oil stock should be made of silver, or at least of latten. It should be shaped like a cruet. The holy oil stock should have a case of purple silk, and may be preserved in the aumbry on the gospel side of the altar, or if there be not one, in some convenient place in the sacristy, or in the house of the Priest if he resides far from the church.

The Priest will anoint the sick person by making the sign of the most holy cross upon the forehead with his right thumb,¹ steeped in the holy oil. He will then cleanse his thumb with a particle of bread, which he will have brought with him for that purpose, and at the end of the function wipe the unction from the sick person's forehead with a piece of cotton stuff. The Priest will be careful to take the particle and cotton so used to the sacristy, there to be burnt in the accustomed place.

† "*Mox autem ut eum viderint ad exitum propinquare, communicandus est de sacrificio sancto; etiam si comedisset ipsa die.*" Rubric, Leofric. MS., apud Maskell. Mon. Rit., vol. i. p. 89.

¹ "*Dum dicitur prædictus Psalmus a choro vel a clerico, accipiat interim sacerdos oleum infirmorum super pollicem dextrum: et sic cum illo pollice tangat infirmum cum oleo, genu sanctæ crucis faciens, super utrumque oculum inci-*

piendo ad dextrum, et dicat sacerdos hoc modo." Man. Sarisb. fol. xciv.

"*Deinde intincto pollice in oleo sancto in modum crucis ungit infirmum.*" Rjt. Rom. de Ex. Unc.

vel alia irreverentia probabiliter timeatur : in quo casu dicat sacerdos infirmo : Frater, in hoc casu sufficit tibi vera fides, et bona voluntas : tantum crede et manducasti." Manuale Sarif. de Extrema Unctione, fol. xcvi.

177.

THE BURIAL OF THE DEAD.*

Vestments: Priest—surplice, † black stole, black cope, and birretta.

‡ Clerks—cassocks and surplices.

It is very desirable that the Burial Office should be celebrated chorally, and gloominess avoided in all the arrangements. The coffin, which ought to have nothing black about it, should be placed on a bier in church *before* the mourners, and covered with a purple (or for unmarried persons a white) pall, with a cross of red or white. The people should be instructed to stand during the Psalm, § and to sing or say the alternate verses. The last prayer is called "the Collect," because it is to be used as such in the Communion Office, which should form a part of this Office as well as of that for Holy Matrimony.

The most proper place for the Priest and clerks to say the Psalm appears to be in the middle of the chancel, half-way between the choir-doors and the lower step of the altar, where a small lectern should be placed for the Office-book. A clerk might stand on either side the Priest, all of whom should face eastward. The Lesson should be read from the lectern outside the chancel screen. If the Holy Eucharist be celebrated, it should commence immediately after the Lesson when the Priest and sacred Ministers will vest themselves for the altar function at a table placed in the chancel, for that purpose, (see Par. 173), and after the blessing, the Priest will uncross his stole, and resume the black cope and birretta, as preparatory to going toward the grave.

Holy Eucharist at funerals.

Vestments: black.

Introits: Psalm xliii. *Judica me Deus.*

Psalm cxxx. *De profundis.* Sometimes the *Dies Iræ* is sung as an introit.

* At the burial of infants, who have died after baptism under seven years of age, the Priest will wear a white stole.

† If there is a celebration the Priest had better wear the girded alb, and amice, (instead of the surplice) from the commencement of the function. The stole pendent till he vests for the celebration. The sacred Ministers should also wear the girded alb, and amice. Immediately before the cele-

bration they will vest themselves with the exception of their maniples; they will then assist the celebrant to vest in his maniple and chafuble, and will then put on their own maniples.

‡ Clerks are not Priests and Deacons, but *Ministers*, acolytes, or lay clerks (properly so called.)

§ The first is more suitable for the young; the other for old persons.

Collect: "O merciful GOD," &c. Burial Service.

Epistle: 1 Theff. iv. ver. 13 to end. }
 Gospel: S. John vi. ver. 37 to 40. } Edw. Vith's first Prayer Book.*

Bishops, Priests, and other clerics, are each buried in vestments proper to their order. It was an ancient custom to place a chalice and paten of inferior metal into the hands of Priests and a pastoral staff into the left hand of Bishops; examples which it would be well to follow where practicable now-a-days.

Both in the procession, from the churchyard gate to the church, and afterwards from the church to the grave, a cross should be borne before the corpse, (α) as symbolizing the faith in which the deceased died, and (β) also as showing forth the truth that by the Cross alone salvation is looked for.

The altar should be vested in black. The sanctuary hangings, if there be any, may be of purple or violet. The Service book should be put into a cover of black silk or velvet, and no flower-vases should be suffered to remain on the altar,—nothing but a plain cross and two lights. If a coloured pedecloth be in ordinary use, a black or violet carpet should, if possible, be substituted for it. The coffin should be placed in a bier outside the chancel screen or in the usual place, with the head towards the west; except in the case of ecclesiastics, when it may be brought into the chancel, and should be placed with the head towards the east. If there be a funeral sermon, the pulpit will be hung with black drapery. (*Vide Funerals and Funeral Arrangements.* London: Masters.)

In Heylyn's History of the Reformation (London, 1660; p. 119), where he treats of the obsequies of the French King, celebrated at S. Paul's cathedral, by Parker, Barlow, Scorey, &c., we find—"a communion was celebrated by the Bishops then attired in *cofes* upon their surplices."

The purpose for which of old the corpse was brought into the church was to have the Eucharistic Sacrifice offered in the presence and on behalf of the dead. Our own practice is a standing protest against the neglect of the Holy Sacrament, and it is in conformity alike with ancient precedent and modern directions that the altar Service should commence after the Lesson: the coffin standing before the congregation in the nave.

When there is a celebration of the Holy Eucharist in the presence of the deceased, "the Collect," *O merciful GOD, the FATHER of our LORD JESUS CHRIST*, which occurs at the end of the Order of the Burial of the Dead as if it were an occasional prayer, is to be used in the Communion Office instead of the Collect for the day—it is, of course not to be repeated afterwards. When there is no celebration, "the Collect" is a kind of link between the Burial of

* If the Epistle and Gospel for the day are used, the Collect for the day must be used also, followed by the Collect from the Burial Service.

the Dead and the Eucharistic Office, and also the Church's protest for a celebration on behalf of the soul of the deceased person.

If there is to be a Funeral Oration it will, of course, be delivered in the appointed place before the Offertory, if there is a celebration; if there is not, it will be spoken after the Lesson. In the former case, if the celebrant is preacher, he will preach in his full Eucharistic vestments either from the altar or from the pulpit. If one of the sacred Ministers preach he will do the same. If a simple Priest he will be vested in surplice or cotta and black stole.

Funeral palls should be made of a violet colour, ornamented with pink or white crosses. For children or young people they should be of a white material. If adorned with inscriptions, the following, from the best authorities, are recommended:—

“Blessed are the dead that die in the LORD.”

“JESU Mercy.”

“LORD of mercy, JESU blest, Grant them Thine eternal rest.”

“The souls of the righteous are in the hands of GOD.”

“Eternal rest give to them, O LORD, and let perpetual light shine upon them.”

“The LORD grant that they may find mercy of the LORD in that day.”

Wilkins, i. p. 180. Laws of Keneth, 840 A.S.: “Let every tomb be esteemed sacred, adorn it with the sign of the cross, and beware that you trample not upon it with your feet.”

N.B.—The altar lights should be lighted by an acolyte in cassock and *cotta* immediately after the lesson.

It is an ancient custom to have three lights burning on each side of the bier,* and for a mourner holding a lighted taper to kneel on each side facing the chancel gates.

All the candles should be of unbleached wax. See Par. 87.

* “The funeral tapers (however thought of by some) are of the same humble import (viz., Gospel lights). Their meaning is to show that the departed souls are not quite put out, but hav-

ing walked here as children of light, are now gone to walk before God in *the light of the living*.” Gregorie's Works, p. 169.

178.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH,*

COMMONLY CALLED

THE CHURCHING OF WOMEN.†

“The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,”

It is convenient to have a kneeling-stool and portable rails placed near the church door‡ for the woman who is to be churched.

The proper time for women to return thanks after childbirth is just *before* the service in which they are going to take part, whether Morning or Evening Prayer; most fitly of all before the celebration of the Holy Sacrament, in which the Rubric directs them to partake.§ The address “Forasmuch” should be said to the woman near the door. The Psalm—the first if before Holy Communion, the second at other times—should be said by the Priest close to the woman, who follows him *secreto*. It is the Priest *teaching her what to say*. The Psalm is not a processional one. The Psalm ended, the Priest will lead the woman by her right hand|| to the altar rails, and complete the Function at

* “If she be an unmarried woman, the form of thanksgiving shall not be said for her, except she hath either before her childbirth, done penance for her fault, or shall then do it at her coming to be churched, by appointment of the Ordinary. Abp. Grindal’s¹ Art. for Cant. Prov. 1576.” “It is to be done immediately before the Communion Service.” Bp. of Norwich, 1536. “If there be a Communion she is to receive It.” Bp. Cosin’s Works, vol. v. Notes and Collections on the Book of Common Prayer.

† “The Order for the Purification of Women.” Edw. Vith’s First Book. In Latin, “Purificatio

Post Partum” or “Purificatio Mulierum.” Manuale Sarisbur.

‡ “Ordo ad purificandum mulierem post partum ante ostium ecclesie.” Man. Saris.

§ “If there be a Communion it is convenient that she receive the Holy Communion.” Book of Common Prayer.

|| “Deinde inducat eam sacerdos per manum dextrum in ecclesiam dicens.” Man. Saris.

“Et ipsa ingressa genuflectit coram Altari et orat, gratias agens Deo de beneficiis sibi collatis: et sacerdos dicat.” Rit. Rom. De Benedic. Mul. p. Partum.

¹ “Whether your parson, vicar, curate, minister, or reader do church any unmarried woman who hath been gotten with child out of lawful marriage, and say for her the Form of Thanksgiving of Women after Childbirth, except such an unmarried woman have either, before her childbirth, done due penance for her fault to the satisfaction of the congregation, or at her coming to give thanks do openly

acknowledge her fault before the congregation, at the appointment of the minister, according to order prescribed to the said minister by the Ordinary or his deputy; the same churching to be always on some Sunday or Holy Day, and upon no other day.” Articles, &c. within Prov. of Canterbury. Art. 22, Grindal’s Remains, p. 164.

the altar. The service ended, the woman should come forward and make her offering, unless there be an Offertory.*

If there is not a celebration the Priest will place the woman's offering† on the altar, and then pass to his place in the choir. If there be a celebration the offering will be given through the Offertory. It is desirable to fold it in paper, as though an offering to Almighty GOD—and so always offered as an oblation *on the altar*—the Priest has warrant to take it from thence, as deputed by HIM, as S. Paul plainly shows. 1 Cor. ix. 13, 14; Heb. xii. 10.

The Priest should be vested in surplice, and white stole, and should be attended by a lay clerk or chorister in surplice. The office book should be prepared in the sacristy.

179.

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

“After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the reading-pew or pulpit, say,”

Vestments: the same as at Matins—the stole violet or black.

The Commination Service is to be regarded as a protest against the abeyance of that Godly discipline by which the Church has never rested till her sinning members are brought to confess their sins, and to seek reconciliation.

* “Tunc furgat et eat ad locum ubi federe debeat, usque post missam. Peractaque missa furgat et reveniat ad eundem locum ubi prius, videlicet, ad gradum altaris: et ibi genuflectens ut sumat et recipiat absolutionem a sacerdote. Hoc modo dicat sacerdos. Misereatur, etc.” Man. Ebor. apud Maskell.

† The use of the chrism¹ which was put on the child at Baptism was disused in 1552. And

in 1561 we find amongst the Bishops' interpretations of the Royal Injunctions the following directions: “To avoid contention, let the curate have the value of the chrism, not under the value of fourpence, and above as they may agree, and as the state of the parents may require.” This appears to be a rule for the amount of the offering at Churching. See Stephens' Book of Common Prayer in loc. fol. 1762.

¹ “The Minister shall put upon him his white vesture, commonly called the chrism.” Rub. 1st Book Edw. VI. This preceded the anointing. The same Book of Edw. VI.

orders, that “the woman who is purified must offer her chrism and other accustomed offerings.”

The word "reading-pew" in the Rubric prefixed to this Office is merely an ancient expression for "reading stall,"* i.e., the stall in the chancel from which the ancient "Lections" were read, which was usually one of those placed against the chancel screen; supposing then, that the chancel be used as in olden times, this is the place from which to read the address, "Brethren, &c." Or, as the Rubric asserts, the pulpit may be used.

"Then shall they all kneel upon their knees, and the Priests and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm."

Miserere mei, Deus. Psal. li.

The Litany stool should be placed between the choir and the altar: that is, at the eastern end of the stalls, at the commencement of the Sacrament.

* This may be seen from any old church-wardens' account book: the expression is found in use more than a century prior to the erection of Puritan "dozing-pens."

The Ordinal.

“Homo imponit manum, Deus largitur gratiam: sacerdos imponit supplicem dexteram, Deus benedicit potenti dextera.”—*S. Ambrose.*

180.

THE FORM AND MANNER OF*

MAKING, ORDAINING, AND CONSECRATING OF

BISHOPS, PRIESTS, AND DEACONS,†

ACCORDING TO THE ORDER OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

THE PREFACE.

“It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles’ time there have been these Orders of Ministers in CHRIST’S Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.‡

“And none shall be admitted a Deacon, except he be twenty-three years of age, unless he have a faculty. And every man which is to be admitted a Priest shall be full four-and-twenty years

* “Et bene semper caveatur ab omni intulacione, et nimia deformitate membrorum in sacris, ne sint gibbosi, vel neri, vel alias corpore vitiati, propter scandalum ecclesiæ et cleri evitandum: præmuniantur omnes ordinandi quod non recedunt ante finem missæ.” Pont. Exon.

“Et bene caveatur de omni mutilacione membrorum ordinandorum in sacris. Ne sint etiam gibbosi, vel mansi, vel alias corpore vitiati, propter scandalum cleri et ecclesiæ evitandum.” Pont. Sarif.

† Bishops are consecrated before the Offer-tory, Priests after the Gospel, and Deacons before it: according to the rule of the Universal Church.

‡ On this principle a Priest coming from the Greek or the Roman Church is received without re-ordination. A Lutheran or Calvinist Minister cannot exercise any Sacerdotal Functions till he has been ordained, and is treated in every respect as a mere layman, for such he is.

And every man which is to be ordained or consecrated Bishop shall be fully thirty years of age. The Bishop, knowing either by himself, or by sufficient testimony, any person to be a man of serious conversation, and without crime; and, after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in Holy Scripture, may at the times appointed in Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the church, admit him a Deacon, in such manner and form as hereafter followeth."

THE FORM AND MANNER OF MAKING OF DEACONS.*

On the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a sermon or Exhortation, declaring the duty and office of such as come to be admitted Deacons; and it is necessary that Order is in the Church of CHRIST, and also, how the people ought to esteem them in their Office."

episcopal Vestments: purple cassock,† amice, rochet, alb, stole, tunicle, mitre, maniple, chasuble, mitre, gloves, episcopal ring, sandals,‡ buskins,‡ pastoral staff.

—The gremial should be laid on the credence. For its use see

The Bishop will enter the Cathedral Church vested in purple cassock, rochet, episcopal ring, zucchetto, and birretta. If he do not vest in the rochet he will receive his vestments from the altar. (See Par. 83.) The mitre must be placed at the epistle corner for this purpose. The Bishop will carry his pastoral staff, unless it be carried by his chaplain, will proceed to the sacristy to the altar preceded by the choir, acolytes, deacons, priests,

Synod of Exeter, A.D. 1287, expressly commands Deacons to hear confessions; "firmius, ne diaconi confessiones audiant, nisi sine injungant, vel sacra ministrant, nisi officia exercent, quæ solis sacerdotibus concessa." Wilkins' *Conc. Tom. 2.*

The Bishop's cassock has a train which is carried, till he vests for the function.

et aliam vestem breviorē apertam, ut per se extrahi possint, quod genus vestis Mantellatum. Vestes autem hujusmodi erunt, vel ex camelotto coloris violacei, nullo autem modo. Cær. Epif. Lib. i. cap. 1. But see Par. 85, note 2.

Mozzetta is not unlike a properly shaped academic hood, (see p. 20, sec. 19, 20,) except the caputium is much smaller. The Cardinal's cape has no hood

† These are put on in the sacristy by the Bishop's domestic servant—not dressed in the episcopal livery.

§ The Bishop's chimere (see Par. 85, note †, and subnote 2,) answers to the *Mantelletum*¹ of the west. The Priest's hood corresponds to the *Mozzetta*² in form. The Roman Pontifical prescribes that the Bishop shall come to the church vested in a cope.³

attached. And such is the proper shape of the tippet of the Canons.

³ "Et demum, cum tempus ordinationis inflat, hora competenti, Pontifex cappa magna indutus, capellano illum post eum deferente, venit ad Ecclesiam ubi ordinationes fieri debent," &c. Rub. de Ord. Conf. Pont. Rom. There is no difference between the *cappa* and *pluviale*—they both mean a cope. See Gavant. Thef. Liber i. Pars i. Tit. xix.

and Ministers of the altar, in their proper vestments, (the holy Ministers *without their maniples*,) in the accustomed processional order. (See Parr. 16, 117, 122.) The persons to be ordained will remain with the Archdeacon in the sacristy. On reaching the faldstool the Bishop will remove his birretta and deliver it to the Deacon,* who will hand it to the subdeacon, who in his turn will deliver it to an acolyte. He will wear the zucchetto till the assumption of the mitre. It is desirable on so solemn an occasion to appoint some discreet and learned Priest to act as a master of the ceremonies, that "all things may be done decently and in order." He will distribute the episcopal vestments amongst the clerks, commencing with the amice, according to the usual order. The gloves will be carried on a salver. The vestments will be received by the Deacon from the acolyte in the accustomed order, (see *supra*, Episcopal Vestments,) and with the assistance of the subdeacon he will vest the Bishop therewith.

N.B.—The Bishop on being vested with the dalmatic sits down, and the Deacon removes the episcopal ring, and hands it to the subdeacon to place on a salver held by an acolyte for that function. The gloves are then presented on a salver, and should be so arranged that the right may lie at the side of the Deacon and the left on that of the Subdeacon. In putting on the gloves the Deacon assists at the right, the Subdeacon at the left. The Bishop having put on his gloves rises and is vested in the chasuble, and again sits down. Whilst he is assuming the chasuble the assistant Priest, who should be the highest dignitary of the choir, puts on a cope and reverently places the ring on the annular finger of the Bishop. (See p. 18, sec. 15.) The Deacon then puts upon him the orphreied mitre which the Subdeacon has brought from the gospel corner. (See Par. 83, note *, and subnote †.) The Deacon throughout the function is principally intrusted to assist with the mitre. The mitre being placed on the Bishop, the Deacon and Subdeacon pass to his left, having previously made an inclination to him. They then, with the assistance of the acolytes, *put on their maniples*. The Bishop then leaves his faldstool, which the acolytes place in front of the midst of the altar, and seats himself on his throne on the north side (see Par. 172, note *) fronting the south, he delivers his pastoral staff to his chaplain, who either holds it or places it in its stand beside the throne (on the left). The Deacon and Subdeacon will stand on the right and left of, and nearest to, the throne. The assistant Priest and Clergy will take their position west of the throne facing the south, the acolytes theirs on the south side. The Canons† will sit on benches north and south of the Sacramentum. The altar-rails, if there be any, should be removed, as they would interfere with the ceremony. The other clerics will

* It is the Deacon's function to vest the Bishop
—the Subdeacon's to assist the Deacon in so doing.

† Canons should wear the amyss instead of
the hood. See p. 21, sec. 21, and subnote 2.

fit in the stalls *in choro*. The Archdeacon vested in surplice and cope,* will then issue from the sacristy followed by the persons about to be ordained, (the Deacons, if there be any to be ordained Priests, to take precedence of the laics to be admitted into the order of Deacons,) and will conduct them to their place in the choir. Matins will then commence, and a sermon will follow. A moveable pulpit or a lectern will be placed in the midst of the choir for the preacher fronting the altar, who will be vested in cassock, *cotta*, and stole of the colour of the day. The sermon ended, the Bishop with his pastoral staff in his hand, will take his seat on the faldstool (the chair) in front of the altar; the Deacon and Subdeacon standing on his right and left, the other clerics and the acolytes on the south side facing the north. The Archdeacon will then signify (by an acolyte) that the persons to be ordained are to take their places in front of the sacrum, who will advance two by two *in plano*, and taught by the Archdeacon will, in succession, genuflect to the Bishop and gradually arrange themselves in a semicircle before the episcopal chair.† After the presentation by the Archdeacon, who will then kneel at a faldstool fronting the north prepared for him on the south side at the extremity of the *corona* of persons to be ordained, the Bishop having delivered his pastoral staff to his chaplain, who will stand on the left of the Subdeacon, will sing the Litany before the faldstool with his face to the east, the Deacon passing to his right, the Subdeacon to his left,—both kneeling. If the Bishop delegates the singing of the Litany to an inferior cleric, as it appears he may from the remarkable introduction of the word “Priest” in the latter portion of the Litany,—“Then shall the *Priest*,” &c., the Litany desk must either be (previously) moved within the sacrum, or else the *corona* of persons to be ordained must open out into two lines, north and south, facing each other. In either case the Bishop will still kneel before his faldstool (or chair), as directed above. The old English custom is for the Bishop to rise at the petition,‡—“That it may please Thee to bless these Thy servants, now to be admitted into the order of Deacons (or *Priests*),” or “our brother elected,” if a Bishop or Archbishop, &c., and taking his pastoral staff, which his chaplain will deliver to him, in his (left) hand to turn him to those about to be ordained, and make the sign of the Cross over them. This done, the Bishop delivers his staff to his chaplain and again kneels at the faldstool as before.

* “Archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur.” Rubric Sarisbur. Pont.

† “Et si sint multi, stent in circuitu.” Rub. Sarisbur. Pont. “Ad Pontificem accedunt, et coram eo in modum coronæ se disponunt.” Rub. de Ord. Presb. Pont. Rom.

‡ “Hic surgat episcopus et sumat baculum in

manu sua, et conversus ad ordinandos dicat: Ut electos istos benedicere digneris. Te rogamus,” &c. Sarisbur. Pont. Cf. Pont. Exon. apud Barnes, p. 84. “Tunc surgat consecrator et ad consecrandum se vertens, baculum pastorem in manu sinistra tenens, dicat primo: Ut hunc presentem electum benedicere digneris. Chorus: Te rogamus audi nos.” Pont. Exon. Conf. Epif.

N.B.—The Bishop wears the mitre throughout the function, except at (the first verse of the *Veni Creator* at the ordination of Priests and consecration of an Archbishop or Bishop,) the Collects, Gospel, and intonations of the Creed. But see Par. 83, note *, for further directions as to the Mitre.

The maniple is not placed on the altar with the other vestments, but in the Service Book, in the place of the Gospel for the day. It is put on *last** of all the vestments. An acolyte will remove the maniple from the Service Book and present it to the Subdeacon. The Deacon will retire a little behind to give place to the Subdeacon. The *Subdeacon* then vests the Bishop with it.

The gloves and ring are taken off at the Offertory by the Deacon and Subdeacon; the Deacon taking off the ring and right glove, the Subdeacon the left. After the Washing the Deacon puts the ring on the Bishop's annular finger. The gloves are not put on again, but are placed upon a salver on the credence. Consequently they are worn at the laying on of hands.†

The Bishop will place both hands upon the heads of the persons to be ordained, he sits in his chair‡ each person kneeling before him in succession. All those to be ordained kneel immediately after the Interrogations.

In the Ordering of Priests and Consecration of Archbishops and Bishops the assistant Priests and Bishops stand on each side the chair. They must be careful to use both hands in "the laying on of hands."

The celebration will be, of course, solemn or high service, especially as it is "Pontifical."§ The lights will be lighted by an acolyte immediately before the Communion office, and the incense ignited in a thurible on the credence.

* According to the Roman Rite the Bishop's maniple is not put on till the "Confiteor." But as in the English Rite the Confession has been removed from the *Præparatio ad missam*, which before the revision of our Services in the reign of Edw. VI. preceded the *Introit*, to the *Ordinarium missæ*,¹ it seems most convenient, and accordant with Liturgical propriety for the Bishop to vest with maniple as directed in the text.

† In the old English Ordinal there were two layings on of hands; at the first, the Bishop stood and laid his *right* hand on the heads severally of each person to be ordained, the Priests doing likewise. At the second laying on of hands he places his *bands* (both hands) it would seem from the rubrics, *standing*, on the heads of those to be ordained. The Roman Pontifical directs the Bishop to stand during the first, and to sit during

the second Imposition. Between the two layings on of hands the Unction formerly took place, for which purpose the gloves were removed, the ring being retained. The gloves were resumed, according to the rubric in the Exeter Pontifical, immediately before the second imposition. It is therefore proper to retain the gloves throughout the function, with the exceptions given in the text. See Maskell's Mon. Rit. Vol. iii. pp. 204, 212, 219, and Exon. Pont. apud Barnes, pp. 37, 91.

‡ See note †. As our rubric combines the two impositions, it is proper for the Bishop to sit, considering the position that the laying on of hands occupies in the function. At the second imposition the Sarum Pontifical directed the *bands* of the Bishop to be imposed. The Exeter directed the gloved right hand, the mitre to be worn, and the stole to be held in the left hand. See Maskell and Barnes as above.

§ When a Bishop celebrates at *Low Service*,

¹ In the First Book of Edward VI. the Confession was remanded to the *Canon missæ*.

181. *Vestments for those to be Ordained Deacons.*

"First, the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his *chair near the holy table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words."

A girded albe, † or a surplice, over a cassock.

182. *The Bishop's Chair.*

Should be in front of the altar. ‡

183. *The Litany.*

The Litany as said by the Bishop in the Ordinal is said in the *full* Eucharistic Vestments, because in the Ordering of Priests and Deacons, he is vested as "Pontifex" and celebrant, throughout the Function, and not that the Litany is part of the Communion Office, but a prelude to it. If the Bishop delegates the singing of it to assistant Priests, they will be vested in amices, girded albes, and white copes, or at least in surplice and white cope. See Par. 156. But in the Consecration of an Archbishop or Bishop the Litany is *interpolated* into the Liturgy, and consequently must be said by the Consecrator in his full Archiepiscopal and Eucharistic vestments. If he delegates it to be sung by the Assistant Bishops, (the Gospeller, and Epistoler,) they are already vested in the vestments proper to the function. See Par. 189. If, however, the Assistant Priests have been directed by the Archbishop to say it, they will be vested in girded albe, amice, and white cope.

184. *The colours of vestments for the Communion Office.*

The Vestments of the altar and the ministers thereof will be of the colour of the day. § Clerics not ministering at the altar will wear cassocks, surplices and hoods.

he should always vest at the altar. He does not wear the tunic, dalmatic, or mitre, nor use his pastoral staff. The maniple is not put in the book, but laid on the gospel side. He is served by two servers, vested in cassock and *cotta*, one of whom ought properly to be in Deacon's orders at the least.

* "*Episcopus sedens cum mitra.*" Pont. Saris. et Exeter.

† "Every one of them that are present having upon him a plain alb."—Ordination Offices,

published by Grafton, 1549. Abp. Sancroft's Collections.

‡ "*Tunc sedeat episcopus ante medium altaris et introducantur omnes ordinandi et stent similiter ante episcopum.*" Rubric from Bp. Lacy's Pontifical.

§ In the Latin church, in the "*Missa pro eligendo Summo Pontifice,*" the colour is *red*. "*In Consecratione Summi Pontificis, . . . et electionis et consecrationis episcopi,*" *white*. See *Rub. Gen. Miss. Rom.*

*"Then one of them, appointed by the Bishop, shall read the Gospel."**

The Deacon appointed to read the Gospel will be vested in amice, girded albe, and maniple. He will carry his stole in his left hand, and his dalmatic over his left arm. An acolyte will assist him, before reading the Gospel, to vest in the stole and dalmatic; as he must, of course, perform the function of a Deacon in the full diaconal vestments required by the rubric.

An acolyte, while the Deacon is vesting, will replenish the thurible (with a spoon) from the incense-boat and ignite it.

"And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Priesthood, at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth."

THE FORM AND MANNER OF ORDERING OF PRIESTS.

"When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of CHRIST, and also how the people ought to esteem them in their Office."

185. *Habits of those who are to receive the Order of Priesthood.*

"First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,"

Cassock, amice, girded albe, † maniple, and stole (worn over left shoulder and tied on right side at the girdle,) and maniple. The folded chasuble (*planeta*) may be carried on the left arm.

N.B.—When there are persons to be ordained Deacons, as well as Priests, the former stand on the epistle side laterally, the latter in a semicircle. The rubric directs the Ordination of Deacons to precede that of Priests. But the Priests are to be communicated before the Deacons.

N.B.—The choristers and acolytes are always communicated before other lay people.

* "Putting on a tunicle, shall, &c." Ordinal of 1549.

† "Every one of them having upon a plain alb." Ordinal of 1549.

The proper Introit to the Communion is according to the Ordinal of 1549, "*Expectans expectavi Dominum.*" Pf. xli.; or else this Psalm, "*Memento, Domine, David.*" Pf. cxxxii.; or else this Psalm, "*Laudate Nomen Domini.*" Pf. cxxxv.

186. *Veni Creator Spiritus.*

The Bishop sings the first verse kneeling, without his mitre, turned to the altar. He then resumes the mitre and sits in his chair.* The next prayer following is said without the mitre standing before the chair and facing the Deacons to be ordained. A Priest will kneel before the Bishop and hold the Service Book.

N.B.—A Priest should always serve the Bishop with the book. When the Bishop sits in his chair the Priest with the Service Book stands on his right hand.

N.B.—The Priests who join in laying on of hands *stand* on either side of the Bishop who *sits* in his chair, the Deacons in turn kneeling before him—all the Deacons to be ordained Priests kneeling in a semicircle.

187. *Pause during silent Supplication.*

"*After this, the congregation shall be desired, secretly in their prayers, to make their humble supplications to GOD for all these things; for the which prayers there shall be silence kept for a space.*"

"Brethren, let us all join in one prayer, that he, who is chosen for the help and furtherance of your salvation may, by GOD's merciful gift, obtain the blessing of the priesthood, so that he may never be found unfit for his station; but that by the privilege of his office he may receive the gift and virtues of the HOLY GHOST, through JESUS CHRIST our LORD. Amen."—*Old Gallican Form of Prayer for those about to be Ordained Priests.*

188.

"*Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying.*"†

"*And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7—13, as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matt. ix. 36—38, as before in this Office; or else S. Luke xii. 35—38, as before in the Form for the Ordering of Deacons,) they that are to be made priests shall likewise take the Oath of Supremacy, be examined, and ordained, as is in this Office before appointed.*"

* Cf. Rub. Pont. Rom. de Ord. Prefb.

† "The Bible in the one hand, and the cha-

lice or cup with the bread in the other hand, and say." Ordination Offices, 1549.

Caution.

A Deacon will of course, during his diaconate, have profoundly studied every the minutest detail of the Communion Office, and will have been careful to perfect himself in the duties of his special function, for his habitual attendance on the Priest in offering the Holy Sacrifice, is the best of all preparation for the day when he shall be privileged to offer It himself.* His first celebration will, as is most likely and also most proper, be a *Low Service*, and it will be seemly for some learned and discreet Priest, who will most probably be the Rector of the parish, to fulfil the function of server.

THE FORM OF ORDAINING OR CONSECRATING OF AN
ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

“When all things are duly prepared in the church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service.”†

189. *The Vestments.*

Episcopal vestments. In addition to the episcopal vestments (see Par. 180,) the Archbishop will wear over his chafuble the pall,‡ and the crozier (see p. 18, sec. 16,) will be borne by one of his chaplains, chosen to act as cross-bearer or “croyser.”

The vestments of the altar, of the consecrator, and of the holy Ministers will be white. For the other arrangements and position of the Archbishop's chair, see Par. 180.

The altar lights will be lighted before the Archbishop arrives at the altar.

For the manner of vesting, see Par. 180.

The two assistant Bishops will wear rochets, white copes,§ and plain mitres,

* “His expletis, et eis ad ordinem suum reversis Pontifex sedens cum mitra, et baculo, admonet eos, dicens: quia res, quam tractaturi estis, satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missæ ordinem, atque Hostiæ consecrationem, ac fractionem, et communionem, ab aliis jam doctis Sacerdotibus discatis, priusquam ad celebrandum Missam accedatis.” Pont. Rom. De Ord. Presb.

† “Then shall the Psalm for the Introit and

other things at the Holy Communion be,” &c. Ordination Offices, 1549.

“The Psalm for the Introit at the Communion as at the Ordering of Priests.” Ordination Offices, 1549.

‡ The English Archbishops assume the pall, as belonging to their sees. It is never worn over any vestment but the chafuble.

§ “Duo episcopi, capis induti, deducant electum.” Pont. Sarisb. Two Bishops (being also

though they act as epistoler and gospeller, they will not wear the maniple or stole. The maniple is *never* worn with the cope, nor is the stole except in the Pontifical function proper, as at a Confirmation, or by the Priest in the roanaphoral Service used on Good Friday, at the Litany when preceding the solemn Celebration of the Holy Eucharist, at the lesser Sacrament of Matrimony and at Funerals.

The mitre given to the elected Bishop is *mitra simplex*.

190. *Habit of the Elected Bishop.*

When the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with the rochette*) shall be presented by two† Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy table, and the Bishops that present him saying, ”

“The rochet, which is worn under a girded albe with its appendages, viz., amice, surplice, stole crossed, and over all a cope. The colour white.

During the Litany ‡ the Archbishop will kneel at his faldstool with his face to the altar; the two assistant Bishops on each side. The elected Bishop will kneel at a faldstool placed for him below the platform of the altar. For other directions, episcopal and otherwise, in singing the Litany, see Par. 186.

When the *Veni Creator* ended, the Archbishop will stand, served by the senior Bishop with the book. See Par. 186. The junior Bishop will remove the elected Bishop’s mitre.

alices and copes, and having their pastoral staves in their hands.) Ordination Offices, 1549. Consecratio episcoporum semper agenda dominica, et examinatio et professio eorum sollemnia. Electus vero sacerdotum dumentis induatur præter casulam, pro qua r capa sollemniter et sic comprovinciales episcopi lucunt eum per manus eorum, consecrator super faldistorium, in medio magni altaris, erso ad altare, sedilia episcoporum in moronæ a dextris et a sinistris electi. Tunc ator dicat.” Rubric from Bishop Lacy’s al (Consecratio Episcoporum.) “The Bishop having upon him a surplice and a ll,” &c. Ordination Offices, 1549. Ut sine tribus episcopis nullus episcopus ur.” Council of Arles.

“Electus ducatur ad locum suum; acoliti induant illum sandalia, tunicam, dalmaticam et casulam, postquam consecrator dixerit,” &c. Bp. Lacy’s Pontifical, Consecratio Episcoporum. The Mitre is given somewhat later, but immediately before the delivery of the “codex evangeliorum.”

‡ “Cum Litanis; et prosternat se ordinator simul cum electo et cæteris episcopis ante altare super faldistoria; episcopus electus desuper stramenta ad basim altaris; et dicatur litania sicut in ordinibus, et cum ventum fuerit ad versum qui pro domino episcopo cantatur, surgat consecrator, et dicat conversus ad electum sic:

“Ut hunc electum bene dicere digneris, Resp. Te rogamus,” &c.
—Pont. Sarif. Conf. Elec. in epif.

191. *Assumption of the rest of the Episcopal habit.*

“Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, *Veni, Creator Spiritus*, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.”

The two assistant Bishops will then vest the elect Bishop with the tunic, the dalmatic, the gloves, the chasuble (white), and episcopal ring, and put the plain white mitre upon his head. The elect Bishop kneeling in front of the Archbishop. See Par. 186.

192. *The Consecration proper or laying on of hands.*

The elected Bishop will kneel, without his mitre, before the Archbishop, who has resumed his mitre, sitting in his chair before the midst of the altar.* The assistant Bishops will stand on either side the chair, the senior on the right, the junior on the left hand of the Archbishop. The Consecrator and assistant Bishops will touch the head of the elected Bishop with both hands.

An assistant Priest vested in cassock and *cotta* will kneel at the right of the Archbishop with the Book, which should be folio size, as more convenient for the Consecrator to read from. The assistant Bishops will stand on each side the chair as before. If the Archbishop, following an ancient custom,† lays the Bible on the neck of the Bishop before delivering it to him, he will, on receiving it from the senior assistant Bishop, stand and lay the book open upon the Bishop's neck. The lower part of the book will touch the nape of the neck, and the junior assistant Bishop will support the (reversed) book with his two hands. This is done in silence. The Archbishop will then sit in his chair, and receive the Bible from the senior assistant Bishop, and deliver it closed to the consecrated Bishop, who will lay his right hand upon it, whilst the senior assistant Bishop supports the book by holding it on the right side, and the junior assistant Bishop on the left, places his right hand under the book.

193. *The delivery of the Bible.*

“Then the Archbishop shall deliver him the Bible, saying,”‡

“Give heed unto reading, exhortation, and doctrine. Think upon the things

* The following is the old English rubric:—
“Consecrator sedente super faldistorium, in medio majoris altaris, dorso verso ad altare, sedilia episcoporum in modum coronæ a dextris et a sinistris electi.” Rub. Liber Pont. Exon. Con. Epif.

† The Old English rubric at the laying the evangeliorum codex on the Bishop's neck, is “Et duo episcopi ponant et teneant evangeliorum co-

dicem super cervicem ejus et scapulas clausum.”
When the book is delivered later in the Service the rubric is “dat ei evangeliorum codicem.” Pont. Saris. et Exon. The direction in the text combines the two rubrics.

‡ “Then the Archbishop shall lay the Bible upon his neck, saying,” &c. Ordination Offices, 1549.

contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. *Be to the flock of CHRIST a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through JESUS CHRIST our LORD. *Amen.*"

At the words, "Be to the flock of CHRIST a Shepherd," &c., the senior assistant Bishop, receiving the Pastoral Staff from the junior Bishop, may place the Pastoral Staff with the crook turned towards the Consecrator in the hands of the Bishop, who receives it between his joined hands.

The newly-consecrated Bishop does not re-assume his mitre till the close of the Service, when if it is his own Cathedral he should be conducted to the Episcopal throne. If in the Cathedral of the province, or other Church, he will go in peace to the sacristy and unvest.

The Consecrator will unvest at the faldstool.

194. *Number of Chaplains to be "occupied" at Ordinations.*

Eight at Consecration of Bishops; † Six at Ordination of Priests and Deacons.

* "Then shall the Archbishop put into his hand the Pastoral Staff, saying, Be to the Flock," &c. Ordination Offices, 1549.

† "Provided always, that every Archbishop, because he must occupy eight chaplains at consecration of Bishops, and every Bishop, because

he must occupy six chaplains at giving of orders and consecration of churches, may, every one of them, have two chaplains over and above to the number limited unto them (viz., four)," &c. 21 Hen. VIII., c. xiii. f. 24, A.D. 1529. *Statutes at large.*

A P P E N D I X .

A P P E N D I X.

I.—CAUTELS.

The Bread.

It is very desirable that the bread or wafers should be made in the Priest's household.* Doubtless some of our Sisterhoods would gladly prepare the breads for the use of the Church. The bread may be either leavened, or unleavened. The former is the more primitive custom, and is still that of the Eastern Church; the latter is more convenient, and is according to the usage of the West. Wafers are preferable as they prevent crumbling. If common bread is used, it should be cut up into squares in the sacristy, and the crumbs swept away before being placed on the credence. The Priest's own bread should be much larger† than the squares for the laity, which should be small. If ordinary bread be used, it ought to be new, as in that case it is not likely to crumble.

The Wine.

Great care should be taken about the wine, to get it as pure as possible. The white wine is the tradition of the English Church; and *when it can be had genuine* should be preferred. But this is rarely the case. The editor is convinced of this from chemical analysis, and from information derived from wine-merchants themselves. The wine used in many college chapels in Cambridge, is a good sound port, and half as pure a Tent wine as can be procured. A white wine so prepared is sufficiently pure, of the required colour,‡ and its taste is removed from ordinary associations. The editor, since he caused "a first-class white" of tent to be analysed, has used a cruet of three parts sherry and

See the fifth Sarum Cautel and note § in the editor's translation, p. 5.

See Parr. 25, 35, pp. 43, 53.

Is the wine for the communion white,

or reddish, which should resemble blood, and doth more effectually represent the LORD'S Passion upon the crosse?"—Bp. Montague's Articles of Inquiry. Tit. iii. § 14.

one part Tent.* The colour is dark and reddish, and the taste pleasanter than the mixture of Port and Tent. Claret and Asmenhausser are also pure wines of the required colour. The former was till lately used in the Royal Chapels, except in the German Chapel, where white wine is still used. White wine is also used very generally in the West, being considered most convenient, as it does not stain the altar linen. Red wine (Malaga) is used on feast days in the Latin Church in some countries.

Where there is a daily celebration it might be expedient to use white wine on ferial days and red on festivals.

N.B.—It is greatly to be desired that more care should be taken in preparing the oblations. The Priest should taste the wafers (or bread) and wine the day before they are used; if they are tasted on the morning of the Celebration, the server or other fit person, who is not going to communicate, must taste them for the Priest, in order that his fast be not broken. From neglect of these precautions, the editor knows an instance not many months ago of an orthodox and earnest Priest consecrating a chalice of ink, and also communicating of it without perceiving it, doubtless from intent devotion. The mistake was discovered by the first of the faithful who communicated, and was immediately rectified.

The editor has also known cases where the *parish clerk* has provided the elements, and has brought the breads to the sacrifice in a pocket-handkerchief, and, more reverent than those who ought not to have permitted such a practice, has carried the bread in a rudely embroidered handkerchief which he kept for that purpose. Strange that reverence should survive in the unkindly soil that poor functionary was planted in.

It is of too frequent occurrence to excite surprise to find the chalice left with a considerable portion of the Blood therein to be impiously consumed for common purposes, or flung away by the parish clerk or sexton, contrary to the express direction in our rubric, which rules the consumption of the Blessed Sacrament to be done with reverence in the church *immediately* after the blessing, (see Parr. 48, 78). One can only trust that in such an awful matter the guilt of sacrilege has been incurred from thoughtlessness,—revolting as want of thought is at such a moment and in such a PRESENCE,—and not from “not discerning” the *res sacramenti*.

It is believed that the careful study of the Cautels† of the English Church used

* “Tent” is ordinarily a mixture of the lees of sherry and treacle. But many of the compounds sold under the name of “Tent” have only so very small a quantity of wine (and that bad) in their composition as not to be *wine* at all.

† They are placed in the Sarum Missal imme-

diately after the *Conclusiones Missarum*, and may be found in the additional note to Maskell’s “Ancient Liturgy of the Church of England,” 2nd Edition, p. 168. An English Translation of the Sarum Cautels of the Mass, by the editor, has been just published. London: Masters.

in times of old, will be the means of wakening many priests to a sense of what is due on the score of reverence and decency to so great a Mystery. It should also be remembered that very nearly the whole of the above are to be found in the Provisions of the Canons and Constitutions of the Church of England passed before the sixteenth century, and that such of them as are consistent with the structure of our Service Book have the force of statute law in virtue of 25 Henry VIII. c. 19. § 7, and 35 Henry VIII. c. 16, § 2. They may be found in Perry's "Lawful Church Ornaments," pp. 472—482.

Of the Colours of the Vestments.

In addition to the days specified on page 24, *White* is to be used on Maundy Thursday at the Celebration as well as at the Divine Office, and at the celebration (only) on Easter Even.* All other drapings save those of the altar itself and of the ministers thereof, remain violet. *White* is the colour at Whitsun Even at *nonas*, where that hour is kept. *White* is also to be used at the dedication and consecration of a church or altar, at the consecration of a Bishop, during the octaves of feasts whose colour is *White*, and on Sundays within the octaves, also at *Missæ pro sponso et sponsa*.

Red follows the invariable rule of octaves except in the instance of Trinity Sunday (see par. 110.)

Green. On ordinary Sundays and *Feriæ*, i.e., from the octave of the Epiphany to Septuagesima, and from the first Sunday after Trinity to Advent exclusive; except when a feast falls on a Sunday; excepting also Vigils and Ember Days.

Violet is discontinued throughout Maundy Thursday and till the Matins of Easter Even, *Black* being used on Good Friday; it is again discontinued at the Celebration on Easter Even, when *White* is used. It is used on the Vigil of Pentecost before the Celebration, when *Red* is the colour.

Black—Vestments and other ornaments of this colour should be fringed with silver.

N.B.—From the Evensong of the Saturday before Passion Sunday, or the fifth Sunday in Lent (i.e., on its first vespers,) the altar cross and other crosses, images of the saints, and pictures should be covered† till the Celebration on

* This does not mean a midnight celebration, but the midday solemn Service on Holy Saturday, otherwise called Easter Even.¹ The only allowable celebration after noon is the solitary

¹ An Eve, Even, or Vigil, is the day before a Festival. See Par. 98, note *, and p. 80.

exception of the midnight celebration on Christmas Eve.

† They remain veiled, even should the feast of the saint to whom the church is dedicated, or the feast of the dedication of the church, occur. But see Par. 90.

Easter Eve. They are then recovered until even-song—the first vespers of Easter Day.

The veils used for this purpose should be of purple, having neither emblems of the Passion nor figures worked on them.

Of the Fashion of the Vestments.

*In the celebration of the Holy Eucharist the celebrant *always* wears the vestment (chafuble) over the alb. The celebrant never uses the cope except at the *Missa sicca* (which should never be used except on Good Friday.) He then wears it over a surplice, with the stole (pendent), but not the maniple.†

‡The cope is worn instead of the dalmatic and tunic by the Assistant Bishops acting as Deacon and Subdeacon at the Consecration of an Archbishop or Bishop. They wear with the cope neither the maniple, nor stole (see Par. 189).

Assistant Priests attending the Bishop, or otherwise assisting, also wear the cope (without maniple or stole) at *Pontifical* celebrations, &c., (with the exception mentioned in Par. 192,) but except in the instance above, (viz., that of Assistant Bishops performing the functions of Deacon and Subdeacon at the consecrating of an Archbishop or Bishop,) the cope does not supersede the distinct vestments of the Deacon and Subdeacon.

* In the First Book of Edw. VI., the celebrant is ordered to wear “a vestment or cope.”¹ The chafuble was *always* called, by way of excellency, “the vestment.” It has been thought that the allowance of the cope refers to the case of a *Missa sicca*, which ought never to take place except in the instance in the text, if indeed we are right in not celebrating on that day. A *Celebration* ought to take place in every other case; as a sufficient number of the faithful ought always to be encouraged to stay (whether they actually communicate or not will not be discovered till afterwards,) to form a quorum in the sense of the rubric. Even if they go out after the Prayer of Oblation or the Exhortation, it will be too late

for the Priest to stop. See Par. 46, note *, p. 61.

† If the Priest, however, wears the alb instead of the surplice he will cross the stole, and may also vest with the maniple. It is more correct to be vested in surplice, stole, and cope.

‡ In the west the *cappa magna* is quite distinct from the *pluviale* (*cappa pluvialis*) or *cope*. The former is now no longer what it originally was, a large cope, (see p. 147, Par. 180, note §, subnote 3,) but a rich dress worn by certain Canons, Bishops, and Cardinals. There used also to be a distinction between the *cappa choralis* (the quire cope) and the *cappa pluviale* (the processional cope),—the former being the richer vestment. There is now no difference.

¹ “In these Injunctions, &c. (viz. the Injunctions and Advertisements of Elizabeth as well as the Canons of 1603,) the ‘Principal Minister’ with the ‘Epistler and Gospeller’ are directed to wear copes. And although copes have been worn in the English Church at the Coronations to this day, and in some cathedrals, as at Durham, to the reign of George III.; it is probable that the term included the chafuble with the tunics, which, in both Eastern and Western Churches, were the correct vestments for the Administration of the Lord’s Supper, the cope being more of a Processional Vestment. The word *Cappa* (cope)

which as well as *Casula*, was formerly used to signify the Chafuble, may have given rise to this confusion of the Cope with the Vestment. ‘Presbyter, si responsum cantat in missa, vel quæcumque agat, *cappam* suam non tollet; si Evangelium legat, super humeros ponat.’ (Theodor. lib. de Pœnit.) ‘This *cappa* is evidently our chafuble.’ See Rock’s Church of our Fathers, vol. i. p. 382. It may be here added that the cope is worn by the Archbishop of Rheims at the coronation of the French King.” Cleaver’s edition of Bp. Wilson’s “Short and Plain Instructions for the better understanding of the Lord’s Supper.”—p. 267.

The folded* chafuble (*planeta plicata*) should be worn by the deacon and subdeacon instead of the dalmatic and tunic, throughout Advent and Lent, except on the Sundays *Gaudete et Lætare*, viz., the third Sunday of Advent and fourth Sunday in Lent, when purple ornaments of more than ordinary softness should be used; and on other fasts, except they be vigils of Saints' Days. It is also worn on the vigil of Whitsun *before* the Celebration and on the Ember Days at Whitsuntide. The chafuble is folded before the breast on these occasions, taken off at the reading of the Gospel, and then placed (folded) over the left shoulder, over the stole: or in its stead a wide purple stole is used in form of a folded chafuble; after communion the deacon resumes his chafuble as before. The sub-deacon in like manner puts off his folded chafuble at the reading of the epistle, which he does in his alb and maniple only; after this he resumes his chafuble (*planeta*) as before.

The broad purple stole is not unfrequently substituted altogether for the folded chafuble (*planeta*), but this is not so correct.

Where neither the *planeta* nor broad purple stole are used, the deacon should wear only the alb, stole and maniple, and the sub-deacon the alb and maniple.

Of the Preparation of the Altar and its Ornaments for the Holy Communion.

The Altar will be duly vested before service, and the ornaments placed on the super-altar.

The brass-book stand will be placed at the north-side.

At Solemn Service the Book is placed open on the stand: at Low Service the Book is placed closed on the stand, as it is then opened by the Priest at the altar.

N.B. When the Book is on the north-side it should be placed corner-wise, so that the Priest faces north-east. When it is on the south side, it should be placed square with the altar, so that the Priest reads facing eastwards. When the Priest stands in the midst of the altar, the Service-book should be on his left hand (*ad latus evangelii*) a little slanted that he may read without difficulty. As he stands facing eastwards, it cannot be placed immediately in front of the celebrant, as it would interfere with the corporal and chalice.

At Solemn Service the chalice is placed upon the Altar by the Sacristan before Service, at Low or Plain Service the celebrant carries it himself when he goes to the altar. He ought properly to wear the birretta till he reaches the Altar steps, when he hands it to the sub-deacon at Solemn, and to the server at Plain Service. (See note † Par. 16.)

* The colour of *planeta* is purple except on the Whitsuntide Ember days, when it is red. | The chafubles are usually folded outside and not turned up underneath.

The Sign of the Cross.

When the celebrant signs himself he places his left hand upon his breast; in blessing anything upon the Altar the left hand is laid upon the *mensa*; if such Benediction takes place during the Celebration of the Holy Eucharist, the hand is to be laid outside the corporal if before the consecration of the elements,—upon the corporal if afterwards.

Directions for Celebrant.

The celebrant should keep his head and body erect, but his eyes bent downwards even when turned towards the faithful, so as to avoid distraction. When he turns to the people, he turns from left to right, that is, standing in front of the altar facing eastwards, he turns round towards the south or right side, (epistle corner), when he turns again to his Normal Position at the altar with his face eastwards, he turns in the same way, i.e., from left to right.

When the hands are “elevated,” they are raised with the palms fronting each other, so that the tips of the fingers can be just seen above the shoulders.

The *Collects* are said with “extended and elevated hands,” but the hands are “joined” again at the close, “through our LORD,” &c.

The Nicene Creed is said according to the ancient English use, simply “*junctis manibus.*” In the west the hands are elevated and extended at the intonations and then joined. (See Parr. 21, 148, note *.)

The celebrant* *first* stands humbly before the steps of the Altar, he then ascends to the midst of the Altar, after which he takes up his position at the *north-side*; the Introit then commences. As there is in the minds of some an unaccountable confusion between the *north-side* of the altar and the *north end*† thereof, it may be well to define exactly what the Reformers meant by the term *north-side*. It is difficult to conceive how any one moderately acquainted with the ancient and the mediæval Liturgies, in neither of which is anything ever ordered to be done at the end (or short side) of the altar, should conceive that the *north-side* ever meant the north end.

* See the *Ecclesiastic*, vol. xx. p. 193, for a very valuable article (which has also been reprinted and published in a separate form) on “The Position of the Priest at the Altar.”

† The strange practice of standing at the north end of the altar did not begin to be general till about a hundred years ago. It originated, however, with the Nonjurors: probably from a misapprehension of the terms north and south *sides*

in the ancient Liturgies. Before the time of the Non-jurors, whenever “end” was used, it was simply as the English translation of *cornu*, and not the end, or short side, of the *mensa*. It is so used in Laud’s Book, “the Presbyter standing at the north side or end thereof,” viz. *ad latus septentrionale, vel, ad cornu Evangelii.* See “The parts of the Altar,” p. 167.

The parts of the Altar.

[The old English rule was for the Priest *at first*, i.e., at the "*Aufer a nobis,*" &c., after the *Præparatio* which was said "*ante gradum Altaris,*" to stand *in medio* altaris*, and *before* the Introit to stand "*in dextro cornu altaris,*" where everything (except only the *Gloria in excelsis* which was sung in the midst of the Altar with extended hands) was said before the Epistle, (see Par. 21). The Gospel was said "*in sinistro cornu altaris.*" The Creed and everything after it "*in medio altaris.*" As the Priest stood in front of the altar facing the east, the gospel corner or north side would be on his left, the epistle or south side on his right. None of the old Rubrics speak of anything to be done at the *end* of the altar. When the Reformers translated and re-arranged the old Service Books, they ordered in Edward VIth's First Book, the Priest to begin the Celebration, "standing humbly before the midst of the Altar;" but in the Book of 1552† the part of the Communion Office which was said by the Priest in the unrevised service *at the south side (in dextro cornu)*, and in the Book of 1549 "afore the middes of the Altar," was directed to be said "*at the north-side (in sinistro cornu.)*" Had they intended the Priest to stand at the *north end* facing the south they would have said so, and would not have used a technical term (*north-side*) which every Priest knew to mean the part of the altar on the left of the midst thereof. But *strictly* speaking, the north or gospel "side" and gospel or left "corner" are *not* synonymous (see Illustration of Diagram of *Mensa* of an Altar, and also note * Par. 19.) The north "corner" is the *extreme point*, so to speak, of the front of the altar, going northwards—thence to the middle is the "north-side." As a collateral proof the present Roman Missal may be quoted as to the technical meaning of "side" and "corner" as opposed to "end." This is quite plain in the Rubrics about incensing, as e.g., "*procedendo thurificat aliud latus altaris triplici ductus usque ad cornu Evangelii.*" Rit. Cel. Miss. Tit. iv. § 4. But practically the two phrases are often interchanged in the Roman Missal.

The north and south sides and corners of the altar are called Gospel and Epistle sides and corners, in reference to the reading of the Gospel and Epistle

* "*North-side.*) Antiquitas vero ad medium Divini Altaris adstitit." Eccl. Hier. cap. 3.¹

† About this time it became the unseemly practice of the puritan party to set the Altar table-wise, in which case, if the Priest stood as of old, *in dextro cornu*, his Service Book, &c., would hide the chalice, which the puritans desired

should be seen throughout the whole function, therefore the north side was substituted for the south side. It would also prevent the Priest, when the Altar was table-wise arranged, from standing on the south of the Sacrament with his face to the north, as was the custom of some puritan ecclesiastics.

¹ "καὶ νεφεμένων τὰς χεῖρας ἕδωκε τοῦ ἱεράρχου καὶ τῶν ἱερέων, ὁ μὲν ἱεράρχης ἐν μέσῳ τοῦ θυσιαστηρίου

καθίσταται. S. Dionys. Areop. de Eccl. Hierarchia, cap. 3, Op. p. 188, A." Cofin's Works, vol. v. p. 308.

therefrom, and left* and right sides and corners in reference to the position of the celebrant standing with his face to the altar.]

At the reading of the Epistle the celebrant moves to the Epistle side. At Solemn Service he stands fronting the Altar whilst the Epistoler reads it; at Low Service he descends to the Subdeacon's step and reads it facing the people.

In the Creed the Priest genuflects† at "was incarnate—made man." During the singing of the Creed (*after the Intonations*) the celebrant may sit between the Deacon and Subdeacon at the south side.

If the Priest deposes the Epistoler and Gospeller to say the Exhortation and Invitatory, he himself remains in his Normal Position.

At the *Sursum Corda* he raises his hands, the palms facing each other breast high.

In consecrating the elements the Hereford Missal has the following rubric immediately before the words of Consecration, "*inclinat se ad hostiam, et distincte dicat.*" The traditional manner of this *inclination* is to rest the elbows on the Altar, inclining moderately. The Paten should be held in both hands. The Priest then stands erect and elevates it. The same form is observed with the chalice, which is held by the foot with the left and by the knop with the right hand. When the Priest *first* takes the chalice into his hand, he holds it in his left hand beneath the cup.

After the Consecration, the Priest's fingers having once touched the Blessed Sacrament, are not separated, save to touch It in communicating himself or others, in blessing or such-like necessity, until after the second Ablution. The thumb and forefinger are kept closed,‡ in case any particle of the Blessed Sacrament should rest upon either, and so be lost or desecrated. The celebrant kneels and adores after consecration of each species.

The celebrant on communicating the faithful should hold the pyx, paten, or ciborium in his left hand, and standing in the midst of the Altar§ with his

* In the Roman Missal the Epistle side is called the *left*, and the Gospel the *right* side, but this with reference to the crucifix on the altar. This arrangement, in the west, dates from 1485, when it was laid down as a rule in the Roman Pontifical, published at Venice. See Maskell's *Anc. Lit.* p. 19, note 19. 2nd Edition.

† This is the only genuflection before the Consecration. See *infra* II., note †, p. 171.

‡ *Et ex tunc illos digitos cum quibus levavit corpus Christi teneat junctos usque ad ablutionem, nisi cum necesse fuerit. Post hæc cum aliis digitis discooperiat calicem, et teneat eam per medium et dicat: Simili modo posteaquam cœnatum est. Hereford Missal.*

§ The Priest may here say, *secreto* "*Ecce agnus Dei, ecce qui tollit peccata mundi,*" and then "*Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.*" The Priest will be careful to teach young persons at Confirmation, on preparing for their first Communion, how to take the Holy Sacrament, *viz.*, thus,—the right hand should be extended flat, quite clear of the body, and resting on the left for a support at right angles, so as to make the shape of the cross, and to say Amen at the first clause of the words used in delivering the Sacrament. See "*Guide to the Eucharist.*" London: Masters. The best Manual by far on the subject.

right hand should make the sign of the cross over them. He then goes to the Epistle corner and begins to communicate them, making over the pyx the sign of the cross.

When the Priest is about to return to the sacristy, he ought to resume his *birretta*.

If the Priest has to *duplicate* he must not drink the Ablutions, which must be poured into a chalice and left for him to consume at the second celebration. For to drink the Ablutions would be to break his fast.

When the celebrant returns to the sacristy, if the clergy there await him, he salutes them conjointly with the Sacred Ministers who are then at his side. The choir on reaching the sacristy before him will have parted asunder so as to form an extended aisle for him to pass through. He salutes them with an inclination of the head, which they return by a like reverence, he then salutes the Ministers of the Altar, who proceed to assist him to unvest, which being finished, he again salutes them and retires.

II.—DIRECTIONS FOR DEACON AND SUBDEACON.

The Deacon and Subdeacon having preceded the celebrant as far as the sanctuary, ascend with him, the Deacon on his right, the Subdeacon on his left. They pause and stand in humble adoration before the steps of the altar. When the celebrant advances to the centre of the altar, the Deacon ascends to his right hand, the Subdeacon to his left. When the Introit is sung the Priest goes to the Book on the *north-side* (*ad latus Evangelii*) while the Deacon stands on his right on the second step, and the Subdeacon on the right of the Deacon on the third step. At the recitation of the Ten Commandments the Deacon passes to his step on the *south-side* (*ad latus Epistolæ*) and the Subdeacon to his step behind the Deacon, to his right, both standing facing the east, with hands joined before the breast—the usual position of the hands of Assistant Ministers. They remain in this position till the Collects, when they stand in rotation behind the celebrant. At the reading of the Epistle the Deacon moves the celebrant's Book to the epistle corner, and stands on his right to serve the Book whilst the celebrant reads the Epistle *secreto*, the Subdeacon passes to his own step on the Epistle side, an acolyte hands him a Service-book, and he reads the Epistle to the faithful. The Epistle ended, the Subdeacon moves the celebrant's Book to the gospel side nearest to the midst of the altar, whilst the Deacon advances to the place for reading the Gospels on the second step at the north-side; the Subdeacon then receives a Service-book from an acolyte near the credence, and takes it to the Deacon, who reads the Gospel, and holds the Book before him, the upper part

resting on his forehead.* The Gospel is most correctly read towards the north, but most usually towards the west. The Gospel ended, the Subdeacon delivers the Book to an acolyte, and as the celebrant begins the Creed the Deacon stands behind him and the Subdeacon behind the Deacon; after the Intonations they stand on each side the celebrant, all facing the east. They genuflect, together with the celebrant, at the "was incarnate . . . made man."

N.B.—See Parr. 23, 24, 25, 26, 27.

During the Offertory the Deacon and Subdeacon stand on their respective steps, facing eastwards. When the alms are brought to the sanctuary, an acolyte will receive them in the alms-dish, (which the Subdeacon, having received from the Deacon, will have delivered to him at the commencement of the Offertory,) and will hand them to the Subdeacon, who hands them to the Deacon, to give them to the Priest to offer. After they are offered the Deacon will remove the alms-dish from the altar and hand it to the Subdeacon, who will give it to an acolyte to place upon the credence.

N.B.—When, before the Offertory, the persons appointed to collect the alms come to the sanctuary for the alms-bags, it is the Subdeacon's place to deliver them to the acolytes to distribute.

At the Exhortation and Invitatory (if read by the celebrant) they remain standing facing the east (see Par. 28.) When the Deacon makes the confession they kneel. They both kneel during the Absolution. They then stand in their Normal Position on their respective steps till the preface, when they stand in rotation behind the celebrant. At the singing of the *Sanctus* the Deacon passes to the right, the Subdeacon to the left of the celebrant. At the Prayer of Humble Access they kneel with him before the Altar. At the Prayer of Consecration the Deacon goes to the *left* of celebrant to serve him with the Book, the Subdeacon stands behind the celebrant. If, however, another cleric (habited in alb and girdle) serves the book at this part of the function, the Deacon will stand a little to the *right* of the celebrant. In either case *during the Consecration proper*, the Deacon (after the Service-book is arranged) will kneel at the *right* of the Priest, rising to raise the chasuble at the lifting up of the Blessed Sacrament, and to cover and uncover the chalice. The Subdeacon during this time, i.e., after the first Consecration, kneels on the lowest step behind the celebrant. After Consecration and adoration, the Deacon and Subdeacon stand, the latter ascends to the left of the celebrant, and the former to his right, and uncovers the chalice. They both stand inclining before the Altar, whilst the Priest is communicating. They then kneel on the edge of the upper step to be communicated.†

* If the book is placed on a lectern the Subdeacon stands in front of it facing the Deacon.

† In communicating the people it is an ancient

custom for the Subdeacon to follow the Deacon (who bears the chalice) with a vessel of wine and water in his right hand and a purificator in

During the communion of the faithful the Subdeacon* had better stand upon his step in his place, with his hands joined before his breast fronting the people. At the "Veiling of the Blessed Sacrament," (see Par. 41,) an acolyte hands the linen veil to the Subdeacon, who gives it to the Deacon. They then take their places, the Deacon on the right, the Subdeacon on the left of the celebrant, in the midst of the Altar facing the east. The Priest sometimes deposes the Deacon to veil the Blessed Sacrament. The Deacon and Subdeacon then retire to their own places and remain standing. At the Blessing they ascend to the edge of the platform where they kneel. *Immediately* after the Blessing they stand, and the Deacon passes to the *left*, the Subdeacon to the *right* hand of the celebrant for the consumption and purification, (see Par. 48.)

Wherever the celebrant sits, the Deacon and Subdeacon raise the chafuble over the back of the seat, or so arrange it that it be not crumpled in the sedilia.

The seat for the Sacred Ministers should be a *bench* covered with green baize—with purple in Lent and Advent—and with black on public fasts *et de missis de requiem*.

N.B.—The Sacred Ministers having occasion to pass from one side of the Altar to the other, before Consecration bow reverently† in the centre, but after the Consecration they genuflect at the celebrant's side. They must observe never to place their hands on the Altar.

N.B.—After Solemn Service, when the chalice is left on the credence, the Sacristan will be careful to come for it and replace it in its place in the sacristy. At Plain Service the Priest carries the chalice back to the sacristy himself. See Parr. 48, 78.

III.—SOLEMN SERVICE IN THE ABSENCE OF A SUBDEACON.

In many churches there are only two clerics; in this case at Solemn Service, it is proper for the Deacon to do the Subdeacon's part as well as his own, the celebrant confining himself to his own part. A layman, however, in a cassock and surplice (without, of course, the tunic and maniple), may act as Subdeacon, so as to put one person on each side of the Priest. The Deacon could in this case read both Epistle and Gospel; (see note † Par. 20,) the

his left. The wine and water is for the faithful to drink after communicating, that no particle of the Blessed Sacrament may adhere to the teeth or gums, the purificator is carried in the left hand,¹ as a badge of office.

* The Subdeacon may carry a second chalice if necessary, but this will hardly, at least *ought*

¹ It was formerly used to cleanse the mouth of the communicants.

not to, be the case at the midday Solemn Celebration, as the faithful should as a rule communicate at the early Low Celebration that they may do *so fasting*, in accordance with the invariable practice of the Universal Church.

† The reason of this is—that no genuflection is to take place till God is present. The only exception being at the "was incarnate . . . made man," in the Creed.

layman holding the book of the Gospels and Epistles whilst he is doing so. See II. pp. 169, 170.

To this Service only *one* acolyte is permitted, according to the Paris ceremonial. When, however, a layman acts as Subdeacon, it is perhaps allowable to have two acolytes. They will wear the *cotta*, and the layman acting as Subdeacon, a long surplice with richly-embroidered collar, the surplice may have a border of red or blue, and may be fringed with lace.

IV.—DIRECTIONS FOR ACOLYTES OR LAY ASSISTANTS.

A quarter of an hour before Service the two acolytes, who should be if possible, of equal height, having vested themselves in cassock and *cotta*, go to the Altar and prepare what is needed; they then assist the Deacon and Subdeacon to vest. They light the candles on the Altar, (unless this function is performed by the Sacristan, or by some other fit person appointed to do it,) the one on the one side, the other on the other. If only one acolyte light them he begins on the Epistle-side; in extinguishing them he begins on the Gospel-side.

N.B.—A reed with a wax taper and an extinguisher attached to the top should always be kept for this especial purpose.

In the procession to the Altar the acolytes precede the Deacon and Subdeacon. They walk abreast with heads uncovered, (see *infra* V. note §,) both hands joined before the breast. The *first* acolyte on the right, the second on the left.

On reaching the steps of the Altar, they divide for the celebrant and the Sacred Ministers to pass between them, and whilst the Priest and Deacon and Subdeacon ascend to the platform and take their places before the midst of the Altar, the acolytes kneel facing the east, the one on the Gospel the other on the Epistle-side (see frontispiece). At the singing of the Introit they stand, of course facing the Altar. After the Introit they take their places by the credence, and stand *laterally*, i.e., facing the north, if the credence be on the south-side. They stand throughout the function, except at the Confession, at the Prayer of Humble Access and at the Consecration *proper*. They stand during the Communion.

At the reading of the Epistle, if the Sacred Ministers wear the *planeta* (folded chasuble), (see *supra* I. p. 165,) whilst the celebrant is singing the last Collect, the second acolyte will divest the Subdeacon of his; and will help him to resume it after the Epistle is read. He will perform the same function for the Deacon, before the reading of the Gospel. The Gospel ended, the first acolyte assists to put on the large stole which is worn over the ordinary one. *After Communion of the Clergy* the first acolyte divests him of the large stole, and the

second will vest him with the *planeta*. When the Deacon is reading the Gospel, the acolytes stand on each side the Subdeacon, the first on his right, the second on his left, so as to form a straight line in front of the Deacon (see *supra* II. pp. 169, 170). During the reading of the Gospel they do not even bow the head,* if the name of JESUS occurs, but remain immovable. The Gospel ended, they return to the centre of the sanctuary or the choir, three or four paces distant from the front step, bow† and return to the credence, where they stand *junctis manibus*. They turn to the east at the Creed, and genuflect when the celebrant and Sacred Ministers do.

When the Sacred Ministers sit down the acolytes raise the dalmatic and tunic, and arrange them so that they be not injured; during this function if they have occasion to pass before the celebrant, they make an inclination.

During the Sermon they sit on stools upon the Altar steps on the Epistle-side.

They are communicated on the floor of the sanctuary, after the Clergy in surplices. But this is not desirable at midday Solemn Service. And indeed they will most probably have communicated previously.

At the Blessing they kneel in their places by the credence *laterally*.

They rise *immediately* after the Blessing to fulfil their office at the consumption and purifications. (See Par. 48.)

N.B.—Acolytes hold their hands before their breasts whenever the celebrant sings or reads; on all other occasions they have their arms crossed and laid on the breast. When one hand is occupied, the other should be laid on the breast.

In choir, when a reverence is to be made, it is usual to make it first on the Gospel-side, then on the Epistle-side, always commencing with the highest dignitary.

V.—DIRECTIONS FOR SERVERS.

At Plain Service (i.e., when the Service is *said*) the celebrant is assisted by one server.

The server‡ should be vested in cassock and *cotta*§ at least a quarter of an hour before Service.

He will assist at the *lavatory*,|| when the Priest washes his hands before vesting. He will then stand on the left of the Priest and assist him to vest *more solito*. He should be careful to see that the alb hangs equally on all sides, about an inch from the ground; and that the stole is crossed in the middle

* This is the *only* exception to the otherwise invariable rule of doing reverence to that Holy Name.

† There is no genuflection before consecration. See note †, p. 171.

‡ In old times the Server was usually a cleric.

§ Servers never use the birretta or cap of any kind.

|| Every sacristy ought to be provided with a lavatory.

near the lower part of the neck, and folded so as to remain covered by the chasuble, but so that the ends may be visible below.

The chasuble should be so arranged that the Priest may put it on himself; yet, if he desire it, the Server may vest him with it.

N.B.—Before Service he will have placed the elements and cruets, &c., on the credence, and have lighted the Altar-lights, if this be not done by the Sacristan.

In leaving the sacristy he will precede the Priest and carry the Service Book, taking care not to displace the markers, which the Priest has placed therein. He will carry the book with both hands, straight before the breast, the opening towards his left. He will bow and stand before the lowest step on the Gospel-side when the Priest ascends to the midst of the Altar, and will receive his birretta from him as he passes. He will first place the Priest's birretta on the credence, and then place the Service Book *closed* on the stand, on the north-side, (it should be placed cornerwise with its back to the north-east,) with the opening of the book towards the chalice, and in doing so should avoid, if possible, standing on the platform of the Altar.

The Server during the Introit kneels (or stands*) upon the platform on the right of the Priest, for after the celebrant has ascended the platform it is permitted the Server to *kneel* on it.

N.B.—When the Book is on the Gospel-side the Server *kneels*† on the *platform*, or *stands* below it, of course fronting the east, on the Epistle-side of the celebrant; when the Book is on the Epistle-side the Server kneels on the Gospel-side. When the Priest is in the midst of the Altar the same rule holds, and the Server is on the Epistle-side. During the Sermon, if there be one, the Server sits on a stool upon the Altar-steps near the credence.

Throughout the Service the Server should be in uniformity with the Priest in making the sign of the cross, bowing, &c., and he should observe never to leave the Priest alone at the Altar without some urgent reason.

At the Offertory, the Server will bring the elements from the credence as directed in Par. 56, and place the alms-dish on the credence after it has been offered.

The Server may stand till the Prayer of Humble Access, unless the Priest has deputed him to say the Confession, which he does kneeling before the lowest step in front of the midst of the Altar.

At the Prayer of Humble Access the Server kneels immediately behind the Priest. At the Prayer of Consecration he kneels *throughout* on the platform, not behind the Priest, but a little on the Epistle-side. At the elevation he will take the chasuble in his left hand, just lifting it when the Priest elevates the paten and the chalice; when the Priest genuflects the chasuble is not held.

* Whenever he *stands* it is on the lower step.

† The Server should not use a cushion to kneel on.

At the Elevation he will bow down in profound adoration. The Server does not rise till after the Communion of the Priest.

During the Communion of the faithful the Server will stand at the credence laterally.

When the Priest is about to veil the Blessed Sacrament, the Server brings the linen veil from the credence, and kneels in his place on the platform on the right of the celebrant as before. He will stand on the lower step facing the east at the *Gloria in excelsis*, (see note †, Par. 43,) and kneel on the edge of the platform on the *Gospel* side, when the Priest gives the Blessing. *Immediately* after the Blessing he rises and goes to the credence to have the cruets in readiness, and proceeds as in Par. 78, to discharge his office at the consumption and purifications.

When the celebrant has finished and descended to the pavement with the chalice, the server will take his birretta from the credence and hand it to him with his right hand, in such a manner that it may be conveniently taken. He will then take the Service-book from the desk and precede the Priest to the sacristy.

On reaching the sacristy the server will stand on the right, and will step a little aside, and as the Priest passes him will make a reverence. Having laid aside the Service-book, he will stand on the left of the Priest and assist him to unvest. In receiving the alb, he will be careful not to trail it on the ground. If the Priest should wash his hands, as is most likely, the server will assist at the lavatory. When all is done, he will make a final reverence to the Priest. He will then, with the proper extinguisher, return to the altar and put out the candles, first the light on the gospel side, then the one on that of the epistle. They should always be put out with the extinguisher, and never left smoking, as is often the case when they are put out by the breath. The lights are sometimes extinguished before the server leaves the altar with the Priest.

N.B.—(α.) Whenever the server passes the altar, he will bow to the cross, crucifix, or picture of our LORD JESUS CHRIST on the Cross.

(β.) After the consecration, in passing before the Blessed Sacrament, the server will be especially careful always to genuflect with great reverence.

(γ.) The server will see when the Service Book is on the stand at the gospel side that it be placed corner-wise, so that the Priest faces north-east. When it is on the epistle side, it should be placed square with the altar, so that the Priest faces eastwards. When the Priest takes his position finally at the midst of the altar at the creed, the Book is placed a little on the Gospel side of the centre of the altar, only *just so much slanted* as to enable the Priest to read easily as he stands with his face due east.

After the celebration is over, if the sacristan be not at hand, the server will carefully put by the sacred vessels, washing them at the piscina; he will then

carefully dry them with a linen cloth, cleaning them afterwards with a piece of chamois leather, then with a clean linen cloth; he will carefully fold and put by the vestments, and place the ordinary cover of green silk on the *mensa* of the altar. (See p. 6, note *.) This is rather the duty of the sacristan than the server. But in country churches, the server will not unusually have to fulfil this office. He should remember that the vessels have touched CHRIST, that the sacred vestments have been very near to HIM, that he himself "has been with JESUS"—and so he will perform these pious duties with a reverent cheerfulness and an earnest care, doing them with all his might as unto the LORD and not unto man, and he will find his service acceptable to our LORD, and will be commended by His Priest, when he sees the vessels of the sanctuary so lustrous and pure, the vestments unsoiled and their embroidery uninjured.

N.B.—When there are great numbers to communicate, a Priest (or Priests) could put a surplice and stole (pendent) over his cassock and leave his place in the choir for the ministering of the chalice. This is quite necessary when there are many communicants. The Priest (or Priests) may if he please wear the surplice from the beginning of the service, so long as he keeps his place in choir and does not advance to the sanctuary, till it is the time of communion, if he is going to communicate, or if not, he will receive the chalice, (or chalices,) from the Priest to communicate the faithful.

VI.—CELEBRATION WITH TWO SERVERS.

When the service is *fung* without deacon or subdeacon, *two* servers are required.

The first server takes the right, the second the left of the Priest. (See *supra*, Directions for Servers.)

N.B.—At the offertory the first server will bring the plate with the bread to the Priest, the second will bring the stand with the cruets, (see Par. 56.) On no account must they either place the bread on the paten or corporal, or prepare the chalice. The Priest has no authority to order them to perform the peculiar functions of the Deacon and Subdeacon, which would be sacrilege.

In many country churches this is the only sort of Solemn Service attainable; and it is well suited for a small village church. It is right in such a case at the early celebration (the Low Service) to have one of the choir-boys to act as Server in cassock and *cotta*. At the midday Solemn Celebration—should the choir wear the alb and scarlet girdle—the two Servers had better wear the same dress as the choir. Perhaps in any case at Solemn Service in a village church the alb and girdle is a better dress for the Servers than the *cotta*.

The choir will of course be present to sing the *whole* Service.

VII.—DIRECTIONS AS TO CHALICES AND PATENS.

More than one chalice not to be placed upon the Altar. The mode of using a second chalice if necessity requires.

When there are a very large number of communicants the celebrant had better consecrate several chalices, viz., a small one for the Priest's own chalice, and two or more large ones for the communion of the faithful. In some churches it is the custom to consecrate, in addition to the mixed chalice, the cruet* (or flagon) of wine, which is placed upon the Altar at the Offertory.† He communicates himself, the Sacred Ministers, and the assistant Priest (if there be one) from the Priest's chalice. For the subsequent communion of the Clergy in surplices, choir, and the faithful generally, an acolyte brings from the *credence* a second ciborium or a paten, or both, and another chalice or chalices. The celebrant supplies the former from the ciborium or the corporal, (see Par. 25,) the latter from the consecrated cruet. If the chalices fail in the course of administration, the celebrant replenishes them from the cruet, and the ciboriums or patens from the large ciborium on the Altar or from the corporal.

Sometimes the wine is consecrated in the cruet alone, and the Priest's and other chalices are supplied from the cruet at the time of communion. The cruet will be "prepared" with water in the same manner as a chalice at the Offertory.

The first usage is to be preferred.

"Calices plures in altari non ponendi.—A.D. 731, Greg. III. ad Bonifacium, Tom. ii. Conciliorum, constituit, ne in Missarum solemnibus, duo vel tres calices in altari ponerentur, quoniam id parum Christi institutioni conveniret, qui de uno et eodem calice omnes communicasset. Unde colligere licet, sanguinem non fuisse sacratum in calicibus ministerialibus, sed in alio quodam, et ex illo deinde transfusum in ministeriales, ad usum populi." Jo. Ste. Durantus de Ritibus Ecclesiæ. Lib. i. cap. vii. sec. 5, p. 70. Paris, 1632.

This manner of communicating large numbers of the faithful in an expeditious manner should always be adopted at the early Plain Service on the great festivals, &c. (see *supra* p. 176, V.) It ought not to be necessary at the mid-day Solemn Celebration, when it is supposed there will be fewer communicants, though a larger congregation; for the faithful, having for the most part communicated at the early celebration, will be present simply for purposes of worship and Eucharistic adoration.

* "And here he is to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated." Rubric, Book of Common Prayer.

† A few drops of water can be poured into it from the water cruet when it is placed on the Altar.

VIII.—ON THE MUSIC OF THE ENGLISH CHURCH.

The authoritative directions of the English Church since the Reformation touching Church Music are few and vague.

The allusion to the singing of the "*Psalter or Psalms of David*," borne on the title page of our present Prayer Book "*Pointed as they are to be sung or said in churches*;" certain rubrics in the body of the work;—the XLIXth of Queen Elizabeth's Injunctions; and the XIVth Canon of 1603—4, which begins thus,—“The Common Prayer shall be said or *sung* distinctly and reverently,” are perhaps all the directions we can adduce as bearing the authority of written law upon this subject.

But the written law has all along been consonant with and explainable by certain musical traditions and customs, continued to a great extent in the actual uses of choirs, and noted in musical directions and collections of written or printed music.

The text-book prepared at the same time with Edward the Sixth's first Prayer Book by Marbeck, and printed the following year, 1550, bears evidence of the adoption by Archbishop Cranmer, and those who acted with him in settling the uses of the remodelled Services, of that species of music called *Plain Song*, which had been used in the Church Catholic from time immemorial, but had, it would seem, too generally given way, at least in the ordinary Services, attended by the people, to an “operose” and intricate style of harmonized music in which the people could neither take part, nor (even if they knew Latin) perceive the “sentence,” or meaning of the words. In music, therefore, as in doctrine, the appeal was from modern innovations and corruptions of Catholic antiquity, to the uses of an earlier and purer age. Plain Song had been the music of the Church from the beginning; it was restored to more general use in the Reformed Church of England. What that Plain Song was,—what were its rules, how copious, how diversified, may be learnt from the ancient books in use both before and at the time of the Reformation which have escaped the fanatical destruction of things sacred during the Great Rebellion, and the subsequent Usurpation. The Antiphonarium gave the Plain Song music for the ordinary daily Offices; the Gradual that for the Service of the Mass. The former included the chants for the Psalms, the Antiphons for all the year, as also the hymns, which (as is well known to ritualists) were as definitely appointed in their several places as the Canticles, Psalms, or Collects. The Gradual contained Introits, Sequences, Glorias, Credos, and all the musical portions of the Liturgy properly so called.

Thus (as has been satisfactorily shown by Mr. Dyce in the Preface to his Book of Common Prayer with plain-tune, after the model of Marbeck) Plain

Song was "not an indeterminate kind of melody, but a mode of intoning chanting and singing in the Church, which implies an adherence to certain rules, and to a great extent the use of certain well-known melodies, that are severally appropriated to particular parts of the Service."

Queen Elizabeth's XLIXth Injunction is entirely confirmatory of this view, enjoining "a modest and distinct song" to be "so used in all parts of the common prayers, that the same may be as plainly understood as if it were read without singing," while at the same time permission is given for "the singing in the beginning or in the end of the Morning and Evening Prayer, of a hymn or such-like song to the praise of Almighty God in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived." This permission was doubtless confirmatory of the use previously established and subsequently retained of singing under the title of Anthems more elaborate music by trained choirs in addition to the Plain Song of more wide and general application.

The difficulty of translating the ancient hymns into English verse, and the substitution of metrical translations of the Psalms after the example of Clement Marot, cir. 1540, in Paris, and of Beza in Strasburg (1545) frustrated the wishes of Archbishop Cranmer that these most Catholic compositions should be adopted to vernacular use in the Reformed Church of England: Sternhold and Hopkins in Edward VIth's reign, and Tate and Brady in that of William and Mary furnished the songs of most general adoption in this country, to the utter confusion of men's views and feelings. The Psalter pointed for singing came too generally to be used as, and called the *reading Psalms*, while the metrical versions had transferred to them both the phraseology and the interest which attached of old to the chanted Psalms, and thus the evangelical Hymns of S. Hilary, S. Ambrose, Prudentius, Sedulius, S. Eunodius, and S. Gregory, and those of the subsequent era of Venantius Fortunatus, Venerable Bede, Adam of S. Victor, and still later of Santolius Victorinus, were entirely lost to the people. And if the natural craving of the renewed nature in any case insisted upon a more direct tribute of Christian praise and thanksgiving in the songs of the Church, it came to be fed with a pasture not wholesome nor satisfying, in a modern hymnody too often of doubtful orthodoxy and of undoubted sickliness. The music of these metrical Psalms and Hymns (with the exception of those melodies which have come down to our times from more Catholic sources, and a few which have been composed in a similar tone of masculine grandeur) has grown from year to year more and more secular and effeminate; while, from the neglect of vocal music, as an element in clerical and general education, the actual singing of them has ceased to be what it was originally, a national accomplishment in which all the people could and did join. So that the very means taken in an uncatholic spirit to secure the greatest amount

of congregational singing has been one of the chief causes of the entire loss of speaking generally, of this essential feature of Catholic worship.

Looking at the history and present condition of music in the Church of England, it would seem that what is required whenever it may be attained is a full Choral Service of the Plain Song order.*

Easy Anthems or Hymns should be sung in the appointed places in Matins and Evensong, and also immediately before them, (see Par. 122, note *) and Hymns may also be added at the close of one Service when followed immediately by another or by a Sermon.†

It is to be observed that there is not the least warrant in the Prayer Book for the too common distinction drawn between the cathedral and parochial Service. The rubrics are alike for both. Nor is the difference of congregations such as to warrant any material difference. What is edifying in the country cathedral is equally so in most large towns; nor is it at all true that the poor in villages and hamlets are less susceptible of the hallowed influence of sacred music properly introduced in the Service of the Church than the more wealthy and urbane fellow countrymen. In large manufacturing districts the taste for Choral harmony is generally very strong, and ought not to be deprived of its due gratification in the highest of all human employments.

The rule to be followed is, that "all things should be done to edification and this involves the proper use of all available means, and lawful appliances—the only bar to the use of the highest style of Choral Service properly regulated in every Church is the inability to perform it. In proportion as zeal for the honour and glory of God's worship inspires the ministers and people of a particular Church, so will their worship rise in the scale of musical grandeur and choral dignity.

All the instrumental aid which can be made subservient to general devotion and that of the performers themselves, ought by inference to be considered *lawful*, though perhaps a good organ and a competent organist are all that will be found in general *desirable*.

* Full directions for which are given in the Rev. Thomas Helmore's Manual of Plain Song, and the Accompanying Harmonies, founded upon Marbeck's Book before mentioned.

† For Anthems, see Boyce's Cathedral Music, "Anthems and Services," (printed originally by J. Burns; sold by R. Cox and Co.) The Parish Choir (Ollivier: Pall Mall,) and the Motett

Society's Collection of Ancient Music. I. Translations of the Ancient Catholic Hymns like metre set to their original tunes as preferred in the Sarum Breviary, Hymnal and Gradual. See Hymnal Noted under the sanction of the Ecclesiological Society with Accompanying Harmonies (J. A. Novello.)

IX.—* *A FORM of Consecration, OR Dedication of Churches and Chappels, according to the Use of the Church of IRELAND.*†

- ¶ *The Patron, or the Chief of the Parish where a new Church is erected, is to give timely Notice to the Bishop of the Diocese, and humbly desire him to appoint a convenient time, some Lord's-Day, or other great Festival of the Church, for performance of the Solemnity.*
- ¶ *At the Day appointed, the Bishop, with a convenient Number of his Clergy, (of which the Dean or Archdeacon to be one) and the Chancellor of the Diocese, and his Register shall come between the Hours of Eight and Ten in the Morning; and when they are near, the Bell is to ring till they be entred into the Church appointed to be consecrated.*
- ¶ *First, the Bishop and his Clergy, together with the Patron or his Deputy, shall go round about the Cæmety or Churchyards; which done the Bishop and his Clergy shall enter into the Church at the West Door, the Patron and People standing without, while the Bishop and Priest do vest themselves in their respective Ecclesiastick Habits.*
- ¶ *When they are vested, they shall kneel down in the Body of the Church, with their Faces to the East, and say together,*

Our Father, which art in heaven, Hallowed be thy Name; thy Kingdom come; thy will be done in earth, as it is in heaven: Give us this day our daily bread, and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

¶ *Then the Bishop shall pray.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then rising up, they shall go together to the West Door, and the Dean or Archdeacon on one Hand, and the Chancellor on the other, shall bring the Patron to the Threshold of the West Door, and present him to the Bishop; who shall thus say to him:—*

SIR,—I am come hither at your desire; I ask therefore for what intent you have desired my coming?

¶ *The Patron shall answer; or some of the Clergy at his request and appointment shall answer for him.*

He hath, [or *mutatis mutandis,*] I have caused a House to be built for the service of God, and the publick Ministries of Religion, and separated a burying place for [his or] my dead; and [his or] my humble desire is, that it may be set apart from all common and prophane uses, and dedicated to the honour of God by your Prayers and holy Ministries, according to the Word of God, and the Laws and Customs of this Church.

* The typographical arrangement, capital letters, &c. are accurately reproduced from the original edition.

† From "the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, accord-

ing to the Use of the Church of Ireland, &c. Dublin: printed by and for George Grierson in Essex Street. 1736."

‡ This order to vest in church does not imply that they were without surplices before, but only refers to the special vestments.—Ed. D. A.

¶ *Then shall the Bishop say,*

Whiles it remained, was it not thine own? and before it is given to God, was it not in thine own power? but when once you give it to God, it can never be recalled; but is in his propriety for ever.

¶ *The Patron or his Deputy shall answer.*

I humbly desire he will be graciously pleased to accept it, and that it may remain his own for his service and his honour for ever.

¶ *Then shall the Patron kneel down and receive the Bishop's blessing in the words following.*

¶ *The Bishop laying his hand upon, or lifting it over the Patron's head, shall say,*

The Lord bless you and prosper you; the Lord make his face to shine upon you, and be merciful unto you. Remember thy servant, O God, concerning this also; accept his gift, sanctifie his heart, purifie his intentions, reward his loving-kindness, and spare him according to the greatness of thy mercies. Enrich him and his family with all blessings of thy Spirit and thy Providence for ever, through Jesus Christ our Lord. *Amen.*

And now in the Name of God, and to the honour of our Lord Jesus Christ, let us perform this Ministry.

¶ *Then the Patron arising, the Bishop shall call for the Instrument of Donation, which the Bishop receiving from the hands of the Patron, shall deliver to the Register, to be read publickly in that place.*

¶ *Which being done, all may enter into the Church: then shall the Bishop, attended by his Clergy, kneel in the body of the Church, before the Chancel door, at a Convenient distance upon a foot-step raised higher than the floor, and shall say,*

Let us pray.

I.

1 *Chron.* xxix. 10, &c.

Blessed be Thou, O Lord God, Father of our Lord Jesus Christ for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty: All that is in the heavens, and in the earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head over all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name, that thou hast put it into the heart of thy servants to build a house for the honour of thy Name, and the service of thy Majesty. O Lord our God, What are we, and what is thy people, that from thy servants anything should be given and offered unto thee by us? All things come of thee, and of thy own we give unto thee. But we know also, O God, that thou triest the hearts, and hast pleasure in uprightnes. O Lord God of our fathers, God of mercy, and Father of Men and Angels, keep this, and all thankfulness and piety, and devotion in the imagination of the thoughts of the hearts of thy servants for ever; and prosper thou the work of our hands unto us, O prosper thou our handy work. Confirm this thing which thou hast wrought in us, from thy holy Temple, which is in Jerusalem, which is from above, and is the Mother of us all. And for ever be pleased to employ us in thy service, to strengthen us in all obedience, to lead us in the way everlasting, and to accept us in those religious duties which we shall perform by thy commandment, and by the assistances of thy holy Spirit, through Jesus Christ our Lord. *Amen.*

II.

O Almighty and Eternal God, Who by thy Immensity fillest all places both in heaven and earth, and canst not be limited nor circumscrib'd in any: Thou art the most High, and dwellest not, as we do, in houses made with hands; for Heaven is thy Throne, and the earth is thy Footstool; and what house can we build for thee? And what is the place of thy rest, that we can furnish out for thee? Surely every place is too little and too low for thee, who dwellest on high, and thy glory is above the heavens: And yet thou humblest thyself to behold the things that are in heaven and earth, and thy delight is to be with the sons of men. Thou speakest out words, thou compliest with our weaknesses, thou acceptest our services, and wilt be worshipped and ador'd according to what thou hast put into our power. Thou therefore hast been pleas'd in all ages to meet with thy servants in places separate for thy worship and for the invocation of thy holy Name. In Paradise there was a proper place which thy servant *Moses* called *The presence of the Lord*; and thy servant *Abraham* called on thy Name in the *place of the Altar*, [Gen. xiii. 4]. And thou didst meet the Patriarch *Jacob* at *Bethel*, and he consecrated a stone for thy memorial, and it became dreadful and venerable, the house of God, and the Gate of Heaven, [Gen. xxviii. 17]. And *Rebekah* had a proper place whither she went to enquire of the Lord. Thou also didst fill the Tabernacle with thy presence, and the Temple with thy glory; and when the fulness of time was come, thou, by thy most holy Son, didst declare that thou wilt be present in all places, where two or three are gathered together in thy Name; and that amongst all Nations for ever thy house shall be called the house of prayer; and by thy Apostle hast signified to us, that our dwelling-houses are to eat and drink in, but that we must not despise the Churches of God. For thou art a jealous God, and wilt not endure that thy Temples should be defiled. Our God is a consuming fire, and he that defiles a Temple him will God destroy.

Therefore, in confidence of thy goodness, in expectation of thy favours, in full assurance of thy promises, in obedience to the manifold declaration of thy pleasure, and in imitation of the piety of thy servants, who in all generations of the world have separated places and houses for thy service, and left great monuments of their piety for our comfort and example, that we may come together into one place,* and by a join'd prayer, wrestle with thee for blessings, and not depart thence till thou hast blessed us: We thy servants walking in the steps of their most holy faith, partakers of the same hope, fellow Citizens with the Saints, and of the household of God, are this day met together in thy fear and love, to dedicate a house to thee, and to the glories of thy Name, that we may not neglect the assembling of ourselves together, but meet here to implore thy mercies, to deplore our sins, to deprecate thy anger, to magnify thy goodness, to celebrate thy praises, to receive thy Sacraments, to bless thy people, and to perform all Ministries of Salvation.

* Πάντες ἐπὶ τὸ αὐτὸ, πάντες ἐπὶ τὸν ναὸν τοῦ Θεοῦ. S. Ignatius, *Epist. ad Magnes.*

Be pleas'd, therefore, most gracious Lord and Father, to accept the devotion and oblation of thy servants: admit this place and house into a portion of thine own inheritance: Let it be a resting-place for thy feet, and the seat of thy graciousness. Depute thy holy Angels to abide here, to defend thy servants, and to drive away all the power of the Enemy. Place thy Mercy-seat among us also: Let thine eyes and thine ears be open towards this house night and day, and hear the prayers of thy people which they shall make unto thee in this place; granting to them all the graces which they shall need and ask: And whensoever in humility and contrition they shall confess their sins unto thee, be thou more ready to hear than they to pray: forgive them all their sins: encrease and perfect their repentances, remove thy judgments far from them, and let them feel and rejoice in thy mercies and lovingkindnesses for ever and ever. Grant this for his sake, who is the King of the Saints, and the Head of the Church, the great lover of souls, and our High Priest, who continually makes intercession for us, our blessed Lord and Saviour Jesus. Amen.

III.

O Almighty God, who art the Father of the faithful, and a gracious God to all that call upon thee in truth and love; thou hast taught us by thy holy Apostle, that everything is sanctified by the word of God and prayer: Attend this day and ever to the prayers of thy servants: be present with thy grace in all our Ministries of the Sacraments, and Sacramentals; and bless all the labours and accept all the religious duties, and satisfy all the holy desires of them who in this thy house shall make their supplications before thee. And let the dew of thy divine blessing descend and abide for ever upon this house, which by invocation of thy holy Name, and to the honour of the Lord Jesus, and the Ministries of thy servants, we, though unworthy, consecrate, and dedicate unto thee.

Spare all the penitents, relieve the distressed, comfort the comfortless, confirm the strong, and strengthen the weak; Ease the afflicted, heal the wounded and the sick; provide for the widows, and be a father to the fatherless; and unto all them whose consciences being accus'd for sin, come with confidence to the Throne of Grace, give help in all the times of their need, that whensoever thy Name is called upon thy blessings may certainly descend. Let thy eternal peace be to this house, and to them who in this house come to thee to be eased and refreshed.

Here let thy Priests be clothed with righteousness, and let thy Saints sing with joyfulness. Here let thy people make their prayers, and perform their vows, and offer their free-will offerings with a holy worship. Here let the weight of their sins that so easily besets them be laid aside: here let the chains of their corruptions, and the cords of vanity be broken. Let the lapsed be restored, let the sick be cured, let the blind eyes and hearts be enlightened with the lanthorn of thy Word and the lights of thy Spirit. Here let the power of Satan be lessened and destroyed; and let thy servants find a cure for all their wounds; a comfort for all their sorrows; a remedy to all their inconveniences: that all who shall enter this house now dedicated to thy service may obtain all their desires and triumph in the Name of the Lord our God, who hath performed all their petitions. Preserve their souls from sin, their eyes from tears, and their feet from falling, for Jesus Christ his sake; to Whom with Thee, O Father, and thy most Holy Spirit, be all honour and glory, praise and thanksgiving, love and obedience, for ever and ever. *Amen.*

¶ *Then the Bishop and the congregation arising from their knees, the Bishop attended by his Clergy, shall go in procession round about the church within, and say this Hymn alternately,*

HYMN I.

Ex Psalmis 127, 84.

1. Except the Lord build the house, they labour in vain that build it: except the Lord keepeth the city, the watchman waketh but in vain.
2. Blessed is the man whose strength is in thee, in whose heart are thy ways.
3. They go from strength to strength: every one of them in Sion appeareth before God.
4. How amiable are thy tabernacles: O Lord of Hosts!
5. My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God: whence shall I come and appear before the presence of God?
6. The sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young, even thy altars, O Lord of Hosts, my King and my God.
7. Blessed are they that dwell in thy house: they will be always praising thee.
8. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.
9. For the Lord God is a Sun and a Shield: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

10. O Lord of hosts : blessed is the man that trusteth in thee.
 Glory be to the Father, and to the Son, and to the Holy Ghost :
 As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ *Then shall the Bishop go to the Vault appointed in the church for the burial-place (in case there be any), or else standing in the most open pavement of the church, the Archdeacon shall read this lesson.*

¶ The Lesson in the Cœmety.

And when the inhabitants of Jabesh-Gilead heard of that which the Philistines had done to Saul ; all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. *1 Sam. xxxi. 11—13.*

And they told David, saying, that the men of Jabesh-Gilead were they that buried Saul. And David sent messengers unto the men of Jabesh-Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this Kindness unto your lord, even unto Saul, and have buried him. *2 Sam. ii. 4, 5.*

And the son of David, King Solomon, said, If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good ; and also that he have no burial ; I say, that an untimely birth is better than he. *Eccles. vi. 3.*

And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the city where they had so done. *Eccles. viii. 10.*

But let a man remember the days of darkness, for they shall be many. *Eccles. xi. 8.*

For the dust shall return to the earth as it was, and the Spirit shall return unto God that gave it. *Eccles. xii. 7.*

¶ *Then the Bishop standing in the same place shall pray.*

O Almighty God, with whom do live the spirits of them that die in the Lord, grant unto all thy servants whose bodies shall be buried in this Dormitory, that they may lie down with the righteous, and their souls may be gathered to their Fathers in the bosom of Christ, and their bodies may rest in peace unto the latter day ; and when thy holy Son shall come to judge both the quick and the dead, they may hear the sentence of the right hand, and may have their perfect consummation and bliss in their eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop, with the Clergy attending, shall go to the Font, and the Verger or Clerk presenting pure water to him, he shall pour the water into the Font.*

¶ *Then shall the Senior Priest read this Lesson.*

¶ The Lesson at the Font.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. *Amen. Matt. xxviii. 18—20.*

¶ *Then shall the Bishop pray.*

O Eternal God, fountain of all purity, bless and sanctifie the waters which thou hast ordained and constituted for the mystical washing away of sin : and grant unto all them who shall come hither to be presented unto thee, and to be washed in this Lavatory, that they may receive the bap-

tism of the Spirit, and may have a title and portion in repentance, remission of sins, and all the promises of the Gospel, that they may not only have the washing of the filth of the flesh, but the answer of a good conscience towards God; that they dying unto sin and being buried with Christ in his death, may live unto righteousness, and become thy disciples in an unreprouvable faith and a perfect obedience, and at last may partake of the Resurrection of thy Son to life eternal, through the same Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop go attended as before, to the Pulpit, and laying his hand upon it, shall appoint one of the Priests to read the following Lesson.*

¶ *The Lesson at the Pulpit.*

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom, preach the Word, be instant in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine: for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. *2 Tim. iv. 1—3.*

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the Law, for they are unprofitable and vain. *Titus iii. 8, 9.*

But let the man of God watch in all things, endure afflictions, do the work of an Evangelist, and make full proof of his Ministry. *2 Tim. iv. 5.*

¶ *Then shall the Bishop pray.*

O Almighty God, who by thy Word, and by thy Spirit, dost instruct thy servants and teach them all truth, and lead them in the way of salvation; Grant that this place may be always filled with wise and holy persons, who may dispense thy word faithfully according to the ability thou givest, and the charge which thou imposest and the duty thou requirest; giving to every one their portion in due season, and feeding the flock of God, not of constraint or of necessity, but willingly and cheerfully; not for filthy lucre's sake, but readily and of a good mind. O send faithful labourers into thy harvest; and grant that all the people which from this place shall hear thy word, may not receive it as the word of man, but as the good word of God, able to save their souls: and let thy holy Spirit for ever be the Preacher, and imprint thy word in their minds, opening their hearts, convincing their understandings, overruling their wills, and governing their affections, that they may not be hearers of the Word only, but doers of good Works; that they by their holy lives adorning the Gospel of God, and seeking for glory and honour, and immortality, may attain eternal life, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop and Clergy shall go towards the Chancel, the doors of which being shut, he shall stand there, and with the Priests recite this Hymn alternately.*

HYMN II.

1. Open to me the gates of righteousness, I will go into them, and praise the Lord:
2. This is the gate of the Lord, into which the righteous shall enter.
3. The stone which the builders refused, is become the head stone of the corner.
4. This is the Lord's doing, and it is marvellous in our eyes.
5. This is the day which the Lord hath made: we will rejoice and be glad in it.
6. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send us now prosperity.

7. Blessed be he that cometh in the Name of the Lord: we have blessed you out of the house of the Lord.

8. God is the Lord which hath showed us light: bind the sacrifice with cords, even to the horns of the altar.

9. O Lord, open thou my mouth: and my lips shall show forth thy praise.

10. For thou desirest not sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

11. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

12. Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

13. Then shalt thou be pleased with the sacrifice of righteousness, with burnt-offerings and whole burnt-offerings: then shall they offer bullocks upon thine altar.

14. Whofo offereth praise, glorifieth me, and to him that ordereth his conversation right will I show the salvation of God.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ *Then the doors being opened, the Bishop with his Clergy shall enter and ascend to the Communion Table, and sitting in a Chair on the south side of it, shall appoint the Dean or Archdeacon to read this Lesson.*

¶ The Lesson at the Communion Table.

I speak as to wise men, judge what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lord's table, and the table of Devils. Do we provoke the Lord to jealousy? are we stronger than he? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Cor. x. 15—17, 21, 22, 31.*

We have an altar, whereof they have no right to eat which serve the tabernacle. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him, bearing his reproach. For here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. *Heb. xiii. 10, 12—16.*

¶ *Then the Bishop arising from his chair shall kneel before the Altar, or Communion Table, and say,*

¶ Let us pray.

O Eternal God, who in an infinite mercy to mankind, didst send thy holy Son to be a sacrifice for our sins, and the food of our souls, the Author and finisher of our faith, and the great Minister of eternal glory; who also now sits at thy right hand, and upon the heavenly altar perpetually presents to thee the eternal Sacrifice, a never ceasing prayer, be present with thy servants, and accept us in the dedication of a ministerial altar, which we humbly have provided for the performance of this great Ministry, and in imitation of Christ's eternal Priesthood, according to our Duty and his Commandment. Grant that all the gifts which shall be presented on this table may be acceptable unto thee and become unto thy servants a favour of life unto life. Grant that all who shall partake of this table may indeed hunger after the bread of life, and thirst for the wine of elect souls, and may feed upon Christ by faith and be nourished by a holy hope, and grow up to an eternal charity. Let no hand of any that shall betray thee be ever upon this table; let no impure tongue ever taste of the holy body and blood which here shall be sacramentally represented and exhibited.

But let all thy servants that come hither to receive these mysteries come with prepared hearts and with penitent souls, and loving desires, and indeed partake of the Lord Jesus, and receive the benefits of his Passion. Grant this for his sake, who is the Priest and the Sacrifice Feeder and the Food, the Physician and the Physick of our souls, our most blessed Lord and Saviour Jesus. *Amen.*

¶ *Then the Bishop arising shall return to his Chair, and sitting covered, some persons by the Parson's appointment shall bring the Carpet, the Communion cloath, and Napkins, the Chalice, Paten, the other Vessels, Books, and Utensils for the Communion; and humbly presenting them on their knees to God, the Bishop shall receive them severally, and deliver them to the Deacon, to be laid orderly on the Communion Table; excepting only the Chalice and the Paten, which two he shall (when the Table is covered) humbly on their knees lay upon it. Then the Bishop returns to the Altar, shall with reverence and solemnity (his face being Eastward) lay his hands upon the Plate, and say this Prayer standing:*

What are we, O God, and what is this people, that we should be able to offer so willingly this sort? For all things come of thee, and of thine own we have given thee. Accept this Oblation of thy servants, who in the uprightness of their hearts have willingly offered these gifts, and give unto them a perfect heart to keep thy Commandments, thine Ordinances, and Sacraments; and be pleased to grant to them a greater ability, an enlarged heart, and an increase of love to serve thee with their souls and bodies, with all their time, and all their goods, that they may be honoured with all their heart and with all their strength; and grant that these gifts may be received into the lot and right of God and of Religion, and the Donors be continued for ever in the lot of thine inheritance: that by thy grace, accepting these gifts, they may in all their Possessions be blessed, and by the use of these gifts in the Ministries of thy holy Religion, they may be sanctified, and by a guard of Angels they may be preserved from all evil, and by the presence of thy holy Spirit they may be led into all good, and accepted to pardon, and preserved in peace, and promoted in holiness, and conducted certainly to life eternal, through Jesus Christ our Lord. *Amen.* 1 Chron. xxix. 14.

¶ *Then the Bishop shall go to the North end of the Holy Table, and turning to the People, shall say:*

The Lord be with you.

Answer, And with thy spirit.

Let us pray.

I.

O Most Glorious and eternal God, who makest all things by thy power, and adornest all things with thy bounty, and fillest all things with thy goodness, and sanctifiest the hearts and gifts of thy servants by thy Spirit, we worship and adore thy glories, who fillest all the world by thy presence, and sustaineest it by thy Almightyness: We love and magnify thy mercies, that thou hast been pleased to enable and admit thy servants [to give] out of thine own store to give gifts to thee, who fillest all that we possess. We humbly pray thee by the Death and Passion, by the Resurrection and Ascension, and by the glorious Intercession of our Lord Jesus Christ, thou wouldest vouchsafe to sanctifie [this house and] these gifts to thy service by the effusion of thy holiness from above. Let the Sun of Righteousness ever shine here, and let the brightest illumination of the Spirit fill [this place, and fill] all our hearts for ever with thy glorious presence: That which we have blessed, do thou bless; that which we offer, do thou accept; that which we place here, do thou visit graciously and for ever, through Jesus Christ our Lord. *Amen.*

* That clause is to be omitted when the Bishop only dedicates any Oblation: and so are the other Clauses which are inclosed.

II.

Let this house be for the religious uses of thy servants; let it be the abode of Angels; let it be the place of thy Name, and for the glory of thy grace, and for the mention and honour, and the memorial of the Lord Jesus. Let no unclean thing ever enter here: Drive from hence all sacrilegious hands, all superstitious Rites, all prophane Persons, all proud and unquiet Schismaticks, all misbelieving Hereticks. Let not the powers of darkness come hither, nor the secret arrow ever smite any here. Let no corrupt air, and no corrupt communication, no bloodshed, and no unclean action ever pollute this place dedicated to thy holiness.

By the multitudes of thy mercies and propitiations, to the visitors of this place coming with devotion and charity, let there be peace and abundance of thy blessings. Hear them that shall call upon thee, sanctify their Oblations, let the good Word of God come upon them and dispense thy good things unto them. Let the title of this Church abide until the second coming of Christ, and let thy Holy Table stand prepared with the blessings of a Celestial Banquet. Bless the gifts and the givers, the dwellers and the dwelling, and grant unto us here present, and to all that shall come after us, that by the participation of thy heavenly graces, we may obtain eternal life, through Jesus Christ our Lord. *Amen.*

III.

O Eternal God, who art pleased to manifest thy presence amongst the sons of men by the special issues of thy favour and benediction, make our bodies and souls to be temples pure and holy, apt for the entertainments of the Holy Jesus, and for the inhabitation of thy holy Spirit. Lord, be pleas'd with the powers of thy grace to cast out all impure lusts, all worldly affections, all covetous desires, from these thy Temples, that they may be places of prayer and holy meditation, of godly desires, and chaste thoughts, of pure intentions, and great zeal to please thee, that we also may become Sacrifices, as well as Temples, eaten up with the zeal of thy glory, and even consumed with the fires of thy love; that not one thought may be entertained by us, but such as may be like perfume exhaling from the Altar of Incense; and not a word may pass from us, but may have the accent of heaven in it, and sound pleasantly in thy ears.

O dearest God, fill every faculty of our souls with the impresses of Religion, that we loving thee above all things in the world, worshipping thee with frequent and humblest adorations, continually feeding upon the apprehensions of thy divine sweetness, and living in a daily observation of thy Divine Commandments, and delighted with the perpetual feast of a holy Conscience may, by thy Spirit, be seal'd up to the day of Redemption, and the fruition of thy glories in thine everlasting Kingdom, through Jesus Christ our Lord; to whom with thee, O Father of mercies, Father of our Lord Jesus Christ, and with thee, O blessed and eternal Spirit the Comforter, all honour and power be ascribed from generation to generation for ever and ever. *Amen.*

¶ *Then add the Prayer of S. Clement.*

God, the beholder and discerner of all things, the Lord of spirits and all flesh, who hath chosen our Lord Jesus, and us through him to be a peculiar people, grant unto every soul that calleth upon his glorious and holy Name, faith and fear, peace and patience, longsuffering and temperance, with purity and wisdom, to the well-pleasing of his Name, through our High Priest and Ruler, by whom unto him be glory and Majesty, both now and to all ages evermore. *Amen.*

*Clement. 1 Epist.
ad Corinth. in fine.*

¶ *Then the Bishop arising shall sit in his Chair at the South end of the Holy Table, and being covered, shall cause the Chancellor to read the instrument of Consecration, and give command that it be entred into the Registry and an Act made of it in perpetuam rei memoriam: A Duplicate of which Instrument attested under the Register's band and seal of the Office, is to remain with the Patron or Founder, and the Original with the Bishop.*

¶ *After which this Anathematism shall be read by him and his Clergy alternately, all standing up.*

¶ The Anathematism.

Ex Psalmis 79, 83, 129.

1. Keep not thou silence, O God : hold not thy peace, and be not still, O God.
2. Let not thine Enemies make a tumult, and they that hate thee lift up their head.
3. Let them not come into thine inheritance to defile thy holy temple, lest they lay waste thy dwelling places, and break down the carved work thereof with axes and hammers.
4. Make their Nobles like Oreb and Zeeb : yea, all their princes like Zeba and Zalmunna.
5. Who say, let us take to ourselves the houses of God in possession.
6. O my God, make them like unto a wheel, as the stubble before the wind.
7. As the fire burneth the wood, and as the flame setteth the mountains on fire.
8. So persecute them with thy tempest, and make them afraid with thy storm.
9. Fill their faces with shame, that they may seek thy Name, O Lord.
10. That men may know, that thou, whose Name is Jehovah, art the most High over all the earth.
11. For the Lord is righteous, he will cut asunder the cords of the wicked.
12. Let them all be ashamed that hate Sion.
13. Let them be as the grass upon the house-tops, which withereth before it groweth up.
14. Wherewith the mower filleth not his hand : nor he that bindeth sheaves his bosom.
15. Neither do they which go by say, The blessing of the Lord be upon you : we bless you in the Name of the Lord.

The Bishop.

Glory be to God on high.

Answer. And on earth peace to men of good will.

Bishop. Amen.

Answer. Amen.

¶ *Then shall the Bishop conclude with this Εὐφημοῦς, or Acclamation, the Clergy answering alternately.*

¶ *The Bishop first saying,*

Seeing now, dearly beloved in the Lord, that by the blessing of God and his gracious favour, we have dedicated to God [*this House of Prayer, and*] these gifts for the Ministries of Religion, let us give hearty thanks to Almighty God for these benefits, and say,

Ex Psalmis 150, 68, 87, 99, 100.

1. Praise ye the Lord : praise God in his sanctuary, praise him in the firmament of his power.
2. Blessed be the Lord, who daily loadeth us with benefits : even the God of our salvation.
3. He that is our God, is the God of salvation ; and unto God the Lord belong the issues from death.
4. The chariots of God are twenty thousand, even thousands of Angels : the Lord is among them as in Sinai, in the holy place.
5. They have seen the goings of God, even the goings of my God, my King in the sanctuary.
6. The fingers went before, the players on Instruments followed after : amongst them were the damsels playing with the timbrels.

7. Bless ye God in the congregations: even the Lord from the fountains of Israel.
8. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought us.
9. O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.
10. His foundation is in the holy mountains: the Lord loveth the gates of Sion more than all the dwellings of Jacob.
11. Glorious things are spoken of thee, O thou city of God; and of Sion it shall be said, This is that man was born in her, and the Highest himself shall establish her.
12. Exalt ye the Lord our God: and worship at his footstool, for he is holy.
13. Moses and Aaron among his Priests: and Samuel among them that call upon his name: by whom he answered them.
14. Thou answerest them, O Lord our God: Thou wast a God that forgavest them, though thou didst take vengeance of their inventions.
15. Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.
16. Enter into his gates with thanksgiving and into his courts with praise: be thankful unto the Lord, and bless his name.

¶ *Then shall All together say,*

For the Lord is good, his mercy is everlasting, and his truth endureth to generations.

Bishop. Worship Jesus.

Answer. *We worship and adore the great King of heaven and earth, the blessed Saviour of the world.*

Bishop. Holy is our God.

Answer. *Holy is the Almighty.*

Bishop. Holy is the Immortal.

All together.

Holy, Holy, Holy, Lord God of Sabaoth; blessed be thy Name in Heaven and Earth for ever and ever. *Amen. Amen.*

So ends the Office of Consecration.

Then the Bell tolling a little in the interval, the Bishop shall appoint the Dean to read the Morning Prayer, or first Service, in the reading desk.

The Psalms appointed for the day. Psalm 122, 125, 132.

The first Lesson is Genesis 28. 10 unto the end. Or else 1 Kings 8, 10 unto 62 exclusively.

The second Lesson is St. Matt. 21, verse 1 unto 17, inclusively.

At the end of the Litany the Bishop shall confirm such persons as can be conveniently brought to him, fitted for that purpose.

The Bishop shall read the second Service and administer the Communion.

The Epistle is taken out of the third of the Acts verse 1 unto verse 16 inclusively.

The Gospel is St. Luke 7, verse 1 to the 10th inclusively.

The Collect to be said at Morning Prayer, and the Communion, together with the Collect of the day.

O Almighty God, who dwellest among thy Saints and hast plac'd thy Tabernacle in the hearts of thy servants, give thy heavenly blessings and encrease to the place where thine honour dwelleth, at what is founded by thy Providence and built according to thy Commandment, may be established for ever and blessed in all things by thy eternal goodness, through Jesus Christ our Lord.
men.

X.—An *OFFICE* to be used in the Restauration of a Church*

¶ *When the Fabrick of a Church is ruined, and a new Church is built upon the same Foundation; the Bishop attended by his Clergy, shall enter into the Churchyard, and go in Procession round about the Church new built; and recite alternately Psalm 74.*

1. O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?
2. O think upon thy congregation: whom thou hast purchased, and redeemed of old.
3. Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.
4. Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.
5. Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.
6. He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.
7. But now they break down all the carved work thereof: with axes and hammers.
8. They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.
9. Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.
10. We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.
11. O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?
12. Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?
13. For God is my King of old: the help that is done upon earth he doeth it himself.
14. Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.
15. Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.
16. Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.
17. The day is thine, and the night is thine: thou hast prepared the light and the sun.
18. Thou hast set all the borders of the earth: thou hast made summer and winter.
19. Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.
20. O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.
21. Look upon the covenant: for all the earth is full of darkness, and cruel habitations.
22. O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.
23. Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.
24. Forget not the voice of thine enemies: the presumption of them that hate thee increaseth evermore and more.

* Consecration should take place whenever | new ground, not otherwise.—Ed. Direct. An-
the site of the Altar is changed, so as to be on | glic.

¶ *Then entering into the Church, the Bishop and Clergy shall vest themselves; which being done, and the people in their places, the Bishop shall kneel down in the body of the Church, on a foot-stool raised above the floor and say,*

Our Father, which art in Heaven, hallowed be thy Name; thy kingdom come; thy Will be done in earth, as it is in Heaven; Give us this day our daily Bread; and forgive us our Trespases, As we forgive them that trespass against us; and lead us not into Temptation, but deliver us from evil.

¶ *The Clergy and people repeating after him every petition.*

¶ *Then shall the Bishop say,*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name; and finally, by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop standing up with his Face to the People, shall pray in the words of Ezra, paucis mutatis, ut sequitur.*

O Lord our God, we are ashamed, and blush to lift up our faces unto thee, O God; for our iniquities are increased over our heads, and our trespasses grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our Kings, and our Priests, been delivered unto the hands of our enemies, to the sword, and to the spoil, and to confusion of face, as it is this day. And now for a little space hath grace been showed to us from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving from our afflictions. For our God hath not forsaken us, but hath extended mercy to us in the sight of our enemies, to give us a reviving, to set up the house of our God, and to repair the desolations thereof. And now, O our God, what shall we say after this? For we have forsaken thy Commandments which thou hast commanded us by thy Servants the Prophets. And after all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such a deliverance as this, should we again break these Commandments? Wouldest not thou be angry with us till thou hadst consumed us? *Ezra 9.*

O Lord God of heaven and earth, thou art righteous and just and true; thou art also good and gracious, and of great mercy, and of lovingkindness; and though thou hast punished us for our inventions, yet thou hast forgiven our misdeeds, and restor'd us to a rejoicing this day. O give unto us abundance of thy grace, that we may no more provoke thee to anger, or to jealousy; that we may never force thee to severity, and to pour forth thy heavy Judgments upon us; but give us thy holy Spirit to lead us in the ways of righteousness, and to prepare us for thy mercies for ever. Defend thy Church, and bless thine inheritance; feed them, and set them up for ever. So shall we thy people give thee thanks in the congregations of thy redeemed ones, and rejoice in giving thee praises for the operations of thy hands, who hast mightily delivered thy sons and servants, through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said or sung Psalm 144, alternately.*

1. Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;
2. My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.
3. Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4. Man is like a thing of nought : his time passeth away like a shadow.
5. Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.
6. Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.
7. Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;
8. Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.
9. I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.
10. Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.
11. Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.
12. That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.
13. That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.
14. That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.
15. Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

- ¶ *After which the Bishop, attended with the Clergy, shall go to the Font, and use the same Office as is appointed for the Consecration or Dedication of Churches : and so to the end : Omitting the word [place, or places] because the place was consecrated before and so was the Cœmityery. In other things proceed without change.*
- ¶ *The first Lesson at Morning Prayer shall be Haggai i.*
- ¶ *The second Lesson, Luke 12, beginning at verse 32 to the end.*
- ¶ *The Collect, the same as is used in Morning Prayer in the Office of Consecration.*

XI.—A Short Office for Expiation and Illustration of a Church *desecrated* or *prophaned*.

- ¶ *If a Church hath been desecrated by Murther and Bloodshed, by Uncleaness, or any other sort of Prophanation, the Bishop attended by two Priests at least, and one Deacon, shall enter into the Church, which shall be first prepared by cleansings and washings, &c.*
- ¶ *The Bishop and his Clergy being vested, shall go in Procession about the Church on the inside, saying alternately the Seventh Psalm, and the Ninth Psalm.*
- ¶ *After which the Bishop, with his Clergy, shall go to the Holy Table and there kneeling down shall pray.*

O Almighty God, Who art of pure eyes and canst not behold impurity, behold the Angels are not pure in thy sight, and thou hast found folly in thy Saints ; have mercy upon thy servants, who with repentance and contrition of heart, return unto thee, humbling ourselves before thee in thy holy place. We acknowledge ourselves unworthy to appear in thy glorious presence, because we are polluted in thy sight, and it is just in thee to reject our prayers, and to answer us no more from the place of thy Sanctuary ; for wickedness hath reached unto the Courts where thy holy feet have trod, and have defiled thy dwelling-place, even unto the ground, and we by our sins have deserved this calamity. But be thou graciously pleased to return to us as in the days of old, and remember us according to thy former lovingkindnesses in the days of our Fathers. Cast out all iniquity from within us, remove the guilt of that horrible prophanation that hath been committed

here, that abomination of desolation in the holy place, standing where it ought not; and grant that we may present unto thee pure Oblations; and may be accepted by the gracious interpellation of our High Priest, the most glorious Jesus. Let no prophane thing enter any more into the lot of thine inheritance; and be pleased again to accept the prayers which thy servants shall make unto thee in this place. And because holiness becometh thine house for ever, grant to us thy grace to walk before thee in all holiness of conversation; that we becoming a royal Priesthood, a chosen Generation, a people zealous of good works, thou mayest accept us according to thine own loving-kindness, and the desires of our hearts. O look upon thy most holy Son, and regard the cry of his blood, and let it on our behalf speak better things than the blood of *Abel*.

O let that sprinkling of the blood of the holy Lamb, who was slain from the beginning of the world, make this place holy and accepted, and purifie our hands and hearts, and sanctifie our prayers and praises, and hallow all our Oblations, and preserve this house, and all the places where thy Name is invocated from all impurity and prophanation for ever; and keep our bodies, and souls, and spirits, unblameable to the coming of our Lord Jesus. Thus, O blessed Father, grant that we being presented unto thee without spot or wrinkle, or any such thing, may be cloathed with the righteousness of Saints, and walk in white with the Lamb in the Kingdom of our God for ever and ever. Grant this, O Almighty God, our most gracious Father, for Jesus Christ his sake, to whom with thee and the Holy Spirit, be all worship, and love, and honour, and glory, from generation to generation for ever. *Amen.*

- ¶ *Then the Bishop and Clergy arising from their knees shall say the Anathematism unto the Εὐφημοῦς, or Acclamation, as in the Form of Consecration: After which, kneeling down, shall be said the Third Prayer placed in that Office a little before the Anathematism. And next to that the Second Prayer which is immediately before that; and then the Prayer of S. Clement.*
- ¶ *After which, arising from his knees, the Bishop shall say,*

Seeing now, dearly beloved in the Lord, we have by humble prayer implored the mercy of God and his holy Spirit, to take from this place, and from our hearts, all impurity and prophanation, and that we hope by the mercies of God in our Lord Jesus Christ, he hath heard our prayers, and will grant our desires, let us give hearty thanks for these mercies, and say,

- ¶ *Then shall be said the Εὐφημοῦς, or Acclamation, as at the end of the Office of Consecration of Churches, &c.*
- ¶ *Then shall the Priest, whom the Bishop shall appoint, begin Morning Prayer.*
- ¶ *The Psalms for the day are Psalm 18 and Psalm 30.*
- ¶ *The first Lesson is, Zechariah i.*
- ¶ *The second Lesson, Mark xi. unto verse 26 inclusively.*
- ¶ *The Colled is the same with that at Morning Prayer in the Consecration of Churches.*
- ¶ *If any Chalice, Paten, Font, Pulpit, or any other Oblation or Utensil for the Church, be at any time newly to be presented, the Bishop is to use the Forms of Dedication of those respective Gifts which are particularly used in the Dedication; and this is to be done immediately after the Nicene Creed, at the time of the Communion; ever adding the Anathematism and Acclamation.*

Te decet Hymnus.

XII.—SOLEMN SERVICE SUNG IN PRESENCE OF A BISHOP ASSISTING INDIVIDUALLY.

The Bishop may assist at Solemn Service either vested in cope and mitre or chimere and birretta. On the great Festivals he will always use the former. He will occupy the throne, and be assisted by an Assistant Priest and two Deacons, if possible Canons, in surplice and amys. Unless the Bishop assists at the throne vested in the sacred vestments he does not use the crozier.

The celebrant and Sacred Ministers rise as the Bishop approaches the choir. The organ should play as the Bishop enters the church. Should the Bishop assist in cope and mitre he will be vested in amice, rochet, alb, girdle, pectoral cross, stole, and cope. These will be brought in succession by the clerk in the manner given *supra*, p. 148.

The Bishop at first proceeds to the midst of the altar with his assistants, then retire behind. The celebrant is at the Bishop's left, the Deacon at the left of the celebrant, the Subdeacon at the left of the Deacon. All the Sacred Ministers should be a little in the rear. The Bishop having given up the crozier* and mitre, goes to the north side of the altar, accompanied as always by celebrant and Sacred Ministers, and the Introit will begin, which ended the Bishop will sing the *Pater Noster*, *Collect for Purity*, and the Ten Commandments. The Bishop does not sing any other part of the Service until the Blessing.

The Bishop reads *secreto* from the Service Book, which is held by the clerk appointed (the bearer of the *bugia* assisting,) four times, viz., 1st, at the Introit; 2nd, the Epistle and Gospel; 3rd, the Offertory; 4th, the Post Communion.

* That is, supposing him to be vested in the Sacred vestments, and not in the chimere, when the crozier and mitre are not used.

XIII.—VARIOUS BENEDICTIONS.

(TRANSLATED FROM THE EXETER PONTIFICAL.)

*Form of Blessing the Holy Water.**The Exorcism of the Salt.*

I exorcise thee, creature of salt, by the living GOD, + by the true GOD, + by the holy GOD, + by the GOD Who by the prophet Eliseus, commanded thee + to be cast into the water that the barrenness of the water might be healed, that thou mightest be salt exorcised for the spiritual health of believers, and be to all who take thee health of soul and body, that all delusion and wickedness, or crafty deceit of the devil, and every unclean spirit, may flee and depart from the place in which thou art sprinkled, adjured by Him, Who will judge the quick and the dead and the world by fire. R. Amen.

Benediction of the Salt.

Almighty and Everlasting GOD, we implore Thy great mercy, that Thou wouldest deign of Thy lovingkindness to bless + and sanctify this creature of salt which Thou hast given for the use of the human race, that it may be to all who take it health of mind and body, that whatever is touched or sprinkled by it may be freed from all uncleanness and may be defended from all attacks of ghostly wickedness, through our LORD JESUS CHRIST. R. Amen.

Exorcism of the Water.

I exorcise thee, creature of water, in the Name of GOD the FATHER Almighty, and in the Name of JESUS CHRIST HIS SON our LORD, and in the virtue of the HOLY GHOST, to become water exorcised to chase away all power of the enemy, and to be able to uproot and overthrow the enemy himself and his apostate angels; by the virtue of the same LORD JESUS CHRIST Who will come to judge the quick and the dead and the world by fire. R. Amen.

Benediction of the Water.

GOD, Who for the salvation of the human race, hast hidden even Thy greatest Sacraments in the substance of water; mercifully hear our supplications, and pour upon this element, prepared by divers purifications, the virtue of Thy Blessing, that Thy creature obeying Thee in Thy mysteries, may by divine grace be effectual for casting out devils and for driving away diseases, that whatever in the houses or places of the faithful this water has sprinkled, may be cleansed from all uncleanness, and be freed from bale, that there the breath of pestilence, and the destroying blast shall not abide; that all snares of the enemy who lies in wait may be dispersed, and that whatsoever does despite to the safety and quietness of Thy servants may flee by the sprinkling of this water, that health may be sought by the invocation of Thy Holy Name, and may be defended from all assaults, through our LORD JESUS CHRIST. R. Amen.

Then shall the Consecrator cast the salt into the water, and shall say,

This mixture of salt and water together is done in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Then shall follow the Benediction of Salt and Water together in this wise.

V. The LORD be with you.

R. And with thy spirit.

Let us pray.

O Almighty God, the Author of victorious power, King of all kings, magnificent conqueror, Who crushest the strength of adverse rule, Who overcomest the bondage of the enemy, Who vanquishest all hostile wickedness; suppliant and trembling we beseech and implore Thee, O LORD, mercifully to accept this creature of salt and water, and of Thy lovingkindness to illuminate and sanctify it with the dew of Thy blessing, that wherever it shall be sprinkled, by the invocation of Thy Holy Name, all malice of the unclean spirit may be driven away, and the terror of the venomous serpent be chased far hence, and that the presence of the HOLY SPIRIT may be vouchsafed to us in every place when we ask Him of Thy tender mercy, through our LORD JESUS CHRIST Thy SON, Who liveth and reigneth with Thee in the unity of the same Spirit, one GOD world without end. Amen.

(TRANSLATED FROM A MS. IN THE POSSESSION OF THE REV. FREDERICK G. LEE.)

Of a Chalice and Paten.

V. Our help standeth in the Name of the LORD :

R. Who hath made heaven and earth.

V. LORD, hear our prayer.

R. And let our cry come unto Thee.

The LORD be with you.

And with thy spirit.

Let us pray.

Almighty and Everlasting GOD, Who under the old law willedst that gold and silver should be set apart for Thine honour and worship, vouchsafe, we beseech Thee, to bless +, sanctify, and consecrate this chalice and paten for the ministration of the Eucharist of Thy dearly beloved SON JESUS CHRIST, Who for our salvation offered Himself a Sacrifice on the Altar of the Cross, and now—pleading the same sacrifice—liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *R.* Amen.

Of a Corporal.

V. Our help standeth in the Name of the LORD :

R. Who hath made heaven and earth.

V. LORD, hear our prayer.

R. And let our cry come unto Thee.

The LORD be with you.

And with thy spirit.

O Almighty God, we humbly beseech Thee graciously to bless +, sanctify, and consecrate this corporal for the use of Thine Altar, on which is presented to Thee the Sacrifice of Thy dearly beloved SON JESUS CHRIST, and grant that all who assist at these Sacred Mysteries may receive here the virtue of that Sacrament and hereafter everlasting life, through the same JESUS CHRIST our LORD. R. Amen.

Of a Chalice-veil.

Almighty and Everlasting God, Whose most blessed SON JESUS CHRIST willed not only to die for our sins, but also to feed us with His most Blessed Body and Blood, bless + and sanctify, we beseech Thee, this chalice-veil for the use of Thine Altar, and grant that we who by faith know Thine only begotten SON here, may hereafter behold Him face to face, through the same JESUS CHRIST our LORD. R. Amen.

Of an Alb or Surplice.

O GOD, the Creator and Sanctifier of all things, vouchsafe, we beseech Thee, to bless +, sanctify, and consecrate this alb (or *surplice*), that they who wear it for Thy glory, may have grace to wash their robes and make them white in the Blood of the LAMB, and at last be found meet to worship Thee in heaven for ever, through JESUS CHRIST our LORD. R. Amen.

Of a Maniple or Girdle.

Hear us, Almighty God, and vouchsafe to bless +, sanctify, and consecrate this Maniple (or *Girdle*) prepared for the use of Thy Ministers, for the sake of JESUS CHRIST our LORD. R. Amen.

Of a Stole.

O LORD JESUS CHRIST, SON of the living God, Who hast said with Thine own blessed and holy Lips, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, for My yoke is easy and My burden is light;" grant that all who wear this stole—which do Thou vouchsafe to bless +, sanctify, and consecrate—may follow Thee in all humility, and at last find eternal rest for their souls, through Thee, O blessed SAVIOUR of the world, Who with the FATHER and the HOLY GHOST livest and reignest one GOD world without end. R. Amen.

Of a Chasuble or Vestment.

O Almighty God, vouchsafe, we beseech Thee, to bless +, sanctify, and consecrate this Vestment for the ministry of Thy Holy Altar, and grant that those who use it may gain the graces bought by the Sacrifice of Thy dear SON, through Him Who liveth and reigneth with Thee and the HOLY GHOST ever one GOD world without end. R. Amen.

*A General Benediction.**

Vouchsafe, we beseech Thee, O Almighty God, to bless +, sanctify, and consecrate this ——— for Thy service, and grant that we who are permitted to worship Thee in Thy courts

* It is convenient to use this Form for the Blessing of Bells, &c.

below may hereafter adore Thee for ever in heaven, through JESUS CHRIST Thine only SON our LORD. R. Amen.

* * After each and every Benediction the thing blessed should be reverently sprinkled with holy water. See p. 197.

+
A.M.D.G.
+

Old Vestments to be burnt.

“Altaris pallæ, cathedræ, candelabrum, et velum, si fuerint vetustate consumpta, incendio dentur; quia non licet ea, quæ in sacrario fuerint, male tractari; sed incendio univèrsa tradantur. Cineres quoque eorum in baptisterium inferantur, ubi nullum transitum habeat; aut in pariete, aut in fossis pavementorum jactentur, ne introeuntium pedibus inquinentur.” Corpus Juris Can. Vol. i. p. 960.

And again: “Ligna Ecclesiæ dedicatæ non debent ad aliud opus jungi, nisi ad aliam Ecclesiam, sed igni sunt comburenda.” (*Ibid.*) Apud Harrington.

Under the law the old Vestments were made up into wicks for the great candlestick in the Holy Place and the lamps in the Temple.

XIV.—RECONSECRATION AND RECONCILING OF CHURCHES.

“If the Altar be taken away, let the church be consecrated* anew. If the walls only are altered, let it be reconciled with salt and water. If it be violated with murder or adultery, let it be most diligently cleansed and consecrated anew.” Excerptions of Ecgbriht.

See also Harrington on the Consecration of Churches, pp. 44, 96, 98, 140.

XV.—THE OIL OF CHRISM, THE OIL OF THE SICK, AND HOLY OIL.

These oils were formerly consecrated by the Bishop on Maundy Thursday. The Chrism is a mixture of oil and balsam; the other two are pure oils. The Chrism was used in Baptism, Confirmation, Orders, also at the consecration of Churches, and at the Coronation of the Sovereign. The other two oils were used for the anointing of the Sick, and for the admission of catechumens.

The Chrism ought still to be used in the consecration of churches.

In the Form of Coronation holy oil has been used since the sixteenth century. The form used in consecrating it has not been published. See Mon. Rit.

* See Office for Reconciling of a Church, note *, p. 192.

Vol. III. xxii. This oil as well as the chrism was used at Baptisms; hence called also the holy oil of the catechumens.

The holy oil of the sick under the First Book of King Edward VI. was consecrated by the Bishop of the diocese according to the rite in the English Pontifical. Since that period it has mostly been the custom of the English Priests to consecrate things used in the service of the Church for themselves. The fact is, that all such matters as licensing Penitentiaries, receiving Vows, or using Benedictions of various kinds, were merely as matter of convenience and discipline reserved to the Bishop in mediæval times. But they are not, nor were ever held to be, essentially parts of his Office. Our Bishops do not claim to do any of these. Consequently they revert to the Priest as inherently within his province. It is a mere matter of order, not of right. A Priest has an inalienable *power to consecrate*—for he performs the highest sacerdotal act when he says “*HOC EST CORPUS MEUM,*” and is therefore fully empowered to execute the Priest’s Office whether in respect of Absolution, receiving brothers or sisters, or using sundry Benedictions.

XVI.—THE SACRAMENT OF ABSOLUTION.

During the lesser Sacrament of Penance or Absolution (as the Homily calls it), the Priest will wear a surplice, violet* stole, and either zucchetto or birretta. The penitent will kneel beside the faldstool, or seat on which the Priest sits. At the Form of Absolution, “I absolve thee from all thy sins,” &c., the Priest should stand up and make the sign of the cross towards the penitent, and lay his right hand on the head of the penitent according to the English tradition; or else he should, according to the usage of the West, make the sign of the cross, and then raise the right hand to the height of the shoulder, with the fingers extended and palm towards the penitent.

“*Deinde dextera versus pœnitentem elevata dicit.*” Rub. de Sac. Pœn. Rom. Rit.

It seems preferable in absolving to put the right hand or hands upon the head. The sign of the cross should always be made. See Cope and Stretton’s “*Visitatio Infirmorum,*” for instances of imposition of hands in the case of sick persons—Introduction, p. xciv.

The Blessing should also be given at the same time in this form:—“*GOD the FATHER, GOD the SON, GOD the HOLY GHOST, bless, preserve, and keep thee: the LORD mercifully with His favour look upon thee, and bring thee to everlasting life. Amen.*”

* “*Superpelliceo et stola violacei coloris utatur, prout tempus, vel locorum feret consuetudo.*” Rubric. de Sacram. Pœnitent. Rom. Rit.

XVII.—A FORM FOR THE ADMISSION OF A CHORISTER.*

¶ *At a convenient time before Morning or Evening Prayer, all the members of the choir as in the vestry, robed in their proper ecclesiastical habits: and range themselves on their respective sides, "Decani" and "Cantoris," except that the position of the officiating Priest is at the end of the room and facing the choir. The boy to be admitted remains outside; all kneeling down, the Priest shall say:*

Prevent us, O LORD, in all our doings with Thy most gracious favour, and further us with continual help; that in all our works begun, continued, and ended in Thee, we may glorify holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our Amen.

Our FATHER, &c.

¶ *Then, as previously instructed, the two senior choristers go out, and bring in the Probationer vested in cassock coming in, and guided by them, stands in front of the Priest officiating.*

¶ *Then there shall be read the Lesson.*

1 Samuel iii. 1—10; and ii. 18, 19.

¶ *The Lesson being ended the Priest shall proceed thus, saying:*

V. Our help is in the Name of the LORD:

R. Who hath made heaven and earth.

V. Blessed be the Name of the LORD:

R. Henceforth, world without end.

¶ *And then taking the Boy by the right hand, the Priest shall admit him, using this form, kneeling:—*

N. I admit thee to sing as a chorister in ——— In the Name of the FATHER, and of the and of the HOLY GHOST. Amen.

¶ *Then shall be pronounced this admonition, at the same time presenting him with the Prayer Psalter, and Hymnal, he will use in the choir:—*

See what thou singest with thy mouth, thou believe in thine heart, and what thou believethine heart, thou prove by thy works.

¶ *Then putting the surplice on the new chorister, he shall say:*

I clothe thee in the white garment of the surplice, and see that thou so serve GOD, and sing praises, that thou mayest hereafter be admitted into the ranks of those who have washed their and made them white in the Blood of the LAMB, and are before the throne of GOD, and serve day and night continually.

¶ *Then laying his hand upon the new chorister's head, the Priest shall pronounce the Benediction the boy still kneeling:*

The LORD bless thee, and keep thee, and make His Face to shine upon thee and be gracious to thee, the LORD lift up His countenance upon thee and give thee peace now and for ever. Amen.

* Reprinted by the permission of the compiler, the Rev. F. G. Lee, F.S.A. London: M

¶ *The newly-admitted Boy then rising, retires and takes his place among the choristers, upon which the following Psalms are chanted:—*

Psalm lxxxiv. *Quam dilecta.*

✕ Psalm cxxii. *Lætatus sum.*

Psalm cxxxiv. *Ecce nunc.*

¶ *After which these prayers shall be said, all kneeling, the Priest first pronouncing:*

V. The LORD be with you:

R. And with thy spirit.

¶ *Priest.* Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, &c.

¶ *Then the Priest standing up shall say:*

V. O LORD, save Thy servant:

R. Who putteth his trust in Thee.

V. O LORD, send him help from Thy holy place:

R. And evermore mightily defend him.

V. Be unto him a tower of strength:

R. From the face of his enemy.

V. LORD, hear our prayer:

R. And let our cry come unto Thee.

The LORD be with you:

And with thy spirit.

¶ *Priest.* Let us pray.

Let Thy merciful ears, O LORD, be open to our prayers, and be pleased to bless this Thy Servant, on whom we have placed the garments of Religion in Thy name, that by Thy Grace he may remain devoted to his work in Thy Church, and may inherit everlasting life. O LORD JESU, bless him with all abilities of mind and body, that he may daily increase in his learning: but above all bless him with wisdom from above, and give him Thy HOLY SPIRIT to assist and enlighten him: that as he grows in age he may daily grow in grace, and in the knowledge of Thee, and in favour with GOD and man, and every day become more and more conformable to Thy unfinning and divine example, Who livest and reignest with the FATHER and the HOLY GHOST, one GOD world without end. *Amen.*

Almighty and Everlasting GOD by whose SPIRIT the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same in his vocation and ministry, may truly and Godly serve Thee, through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

Priest.

The Grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST be with us all evermore. *Amen.*

¶ *Then all rising, the whole choir enter the church in procession. After Service the name of the*

new Boy shall be inscribed on the Register belonging to the church, of the boys approved and admitted to sing as choristers therein. And no Boy shall be admitted by this form until he has passed some time in probation, and the Priest is fully satisfied of his good conduct and aptness for the office.

XVIII.—FLORAL DECORATIONS.

Great caution should be exercised in the use of natural flowers for temporary decorations. As a general rule their use is questionable in any position in which they cannot be kept in water, as it is impossible to prevent their speedy fading and decay,—the appearance, and not unfrequently the smell of which is as actually offensive, as the idea is itself indefensible.

The best means, therefore, of employing fresh flowers is in vases upon the super-altar, (as previously prescribed on festivals and other occasions,) and in other positions, e.g., the top of the rood-screen, parclofes, &c., and growing naturally in flower-pots, by a tasteful arrangement of which in the sanctuary, and especially in the immediate vicinity of the Altar,* a most chaste and dignified form of decoration is attained,—the general effect of which is pleasing in the extreme. The number of vases upon an altar may of course be regulated by circumstances, but the circumstances are rare in which the symmetry is not impaired by the use of more than four: that number harmonizing best with the other ornaments of an altar arranged for the English rite. The cross is, of course, central; the candlesticks should be distant from the cross two-thirds of the whole distance between it and the corners of the altar, and the vases should be placed one on each side of each candlestick. No other arrangement either of more or less gives such unity and dignity to the grouping of the altar.

Though, however, the present English use adheres to the ancient rule of two lights only upon the altar, and though four vases of flowers only are admissible without giving an idea of poverty to the whole arrangement; this necessity by no means prevents the use of as many vases of flowers and lights, as are desired on a series of receding shelves, or *retables*—temporary or otherwise—behind, and separate from the altar. The employment of this means of decoration is very desirable in the arrangement of our chancels. The necessity of a passage behind the altar has recently been insisted on by both ritualists and architects, and this passage would sufficiently dis sever the super-altar from the additional shelves or platforms here recommended. This sepa-

* One of the most common, and at the same time satisfactory, dispositions of pot flowers is in groups at the corners of the altar, shelving thence to the edge of the foot-pace; and again in a circular group round the bases of standard can-

dlesticks. Small pieces of oil-cloth should be used to place under the pot and saucer, both of which, if not of an ecclesiastical pattern, should be ornamented with moss.

ration is of course desirable to avoid the appearance of a desire to conceal any supposed paucity in the "ornaments" of an Anglican Altar, which, when arranged as here prescribed and within the limits suggested, yield to the accessories of no other rite in their severe dignity and beauty.

These, then, are the only means of employing natural flowers wholly free from objection, and such employment of them is by no means incapable of general application as many are apt to suppose. Vases of flowers, and even flower-pots, judiciously disposed may be placed in windows, on a rood-loft, in door ways, on steps, and in most parts of a church, where they produce an effect to which no unnatural twisting of mixed flowers into ropes, sheaves or festoons is in any way comparable, and without any of the disadvantage necessarily attending these latter forms of decoration.

Still there may be circumstances in which such a use of evergreens and flowers is the only one open to a sacristan, and to this use of them—as also in some degree to the arrangement of flowers in water or otherwise—the following remarks apply:—

Never mix flowers for church decoration quite indiscriminately, with reference, that is, solely to the collocation as it appears to yourself the decorator, standing in close proximity to your work, or you will certainly achieve nothing but what will appear at a distance *a confused dark mass*, occasionally relieved by a solitary red or white flower.

Aim at obtaining *masses* of colour so far as the materials of your decorations admit, and this is even the more necessary in the construction of festoons and wall decorations, than in the arrangement of vases.

Never adhere strictly to the lines of the architecture, as that system of decoration professes which makes holly and laurel run like ivy and vine along horizontal string-courses and round the hood-mouldings of windows. Such an unnatural abuse of foliage only exaggerates and renders painful the lines it professes to illustrate and relieve. Arches and windows are difficult features to treat successfully with extempore decorations, and in those cases where they have any constructional or other colours, it is better to leave their proper beauty unmolested. In any case evergreens are best employed in spiral bands* round pillars, by which they are evidently supported, rather than in arduous struggles to follow impossible lines which afford them no visible support, and consequently are perpetually threatening to fall, as they frequently do.

Spandrils, between the arches of an arcade, may be very appropriately filled with banners, either supported on poles fixed into the wall, or hung flat against

* If box is used, the branches may be tied together upon a piece of wire, with the leaves in one direction; if laurel, the leaves should be sewn with taste upon a ground of green calico.

it. Similarly shields emblazoned with religious devices,—the emblems of the Passion for example,—either with or without decoration of foliage, or even plain wreaths, or devices, honestly nailed up against the wall, may be employed very preferably to those impracticable coils, which only fill the beholder with wonder as to the means by which they attained their position, and by which they are sustained in it.

A large extent of wall, e.g., that of a sanctuary, or chancel may be effectively decorated by a continuous festoon, depending from nails or pegs at intervals in the wall; or better still from rods resting upon the pavement, or even from regulated points in a horizontal rod, such as those which support sanctuary curtains. It is on the construction of these festoons that some remarks seem necessary:—

It is indispensable for any effect that flowers of the same kind and colour be grouped together; as for instance a festoon might be arranged in compartments (say six inches) of RED (roses or geraniums, &c.) then of WHITE, (lilac, pinks, candytuft, or lilies,) then of YELLOW, (daffodils, furze-blossom, &c.), and so on bordered with a narrow band of green leaves, and varied of course at the taste of the decorator. One chief advantage arising from this plan will be found to be that the gradual fading of the flowers will not be so apparent, when they are bound in compact masses of similar form and colour, as when they are promiscuous and isolated. Still, decorations by natural flowers, not placed in water, should never be carried out to such an extent as to preclude the substitution of fresh festoons at intervals, if the decorations are required for any length of time. Nothing is so unseemly or unsightly, or in extreme cases so positively offensive, as decaying vegetation in a church. Evergreens even should not be so extensively used as they frequently are, if the decorators are not prepared to take the trouble of renewing them during the long intervals between Christmas and Candlemas, or the still longer period between Easter and Corpus Christi.

These suggestions on the grouping of flowers apply, as has been said, to the arrangement of flowers in vases.

Still the fundamental difference in the position they are respectively designed to occupy must be borne in mind. Thus, while juxtaposition of colour is as necessary for effect in one as in the other, yet the stiffness and conventional treatment, which is a direct advantage in the one case in consequence of the abnormal and unnatural position which the festoons are required to occupy, is to be avoided in the other, in which as much appearance of ease is to be aimed at as is possible.

The practice of fastening upon small pieces of stick the flowers which are subsequently placed in the altar vases, without their having the benefit of the water, which it is the sole purpose of vases to supply them, can-

not be too strongly condemned. If it be difficult to form bouquets for the altar of a sufficient size, it is easy to place a tall and narrow vase inside the metal one which stands upon the altar, which will then give the required height.

With a view, then, of producing the effect of one or two prominent colours in an altar vase, it is desirable to use for the purpose flowers entirely of the same kind and colour according to particular seasons or festivals. A list of appropriate flowers will be found below.

Before leaving the subject it is necessary to add some brief remarks upon the employment of artificial flowers :

The writer is fully aware that a great prejudice exists amongst many against their use in church ; but he cannot conceive it to be otherwise than to a great extent groundless.* In many places in particular seasons it is quite impossible to obtain natural flowers, and the attention of the sacristan—desirous of seeing the altar and sanctuary of the church under his care present that beautiful appearance which it usually wears,—becomes occasionally turned to them for adoption in purposes of decoration. White and crimson roses, without leaves, will be found the most effective, which should be fastened by the wire by which the stem is made to small branches of the box-tree, which is by far the most beautiful evergreen for use upon the altar. These placed with taste in vases or fixed to the upper portion of standard candlesticks or round coronas, will give a most beautiful appearance to a church, and may be used in village churches during the depth of winter, or at other times, when out-door or greenhouse plants cannot be obtained.

Wax flowers likewise may be pressed into the service of the church,—representations of the *Lilium Candidum* being very especially effective.

The following list of red and white Flowers, compiled with great care, and with the assistance of a practical gardener, is appended in the hope that it may be found useful in indicating what flowers,—making allowance for the variableness of the seasons—may be obtained for the different Feasts of the Church :—

JANUARY.

WHITE. Christmas rose. *Helleborus niger*.
Laurustinus.
Snowdrop. *Galanthus nivalis*.
Wall speedwell. *Veronica arvensis*.
RED. Common maidenhair. *Asplenium Trichomanes*.
Bearsfoot. *Helleborus fœtidus*.

FEBRUARY.

WHITE. Dwarf bay. *Daphne mezereum*.
White crocus. *Crocus albus*.
Herb S. Margaret. *Bellis perennis plena*.
RED. Common primrose. *Primula verna*.
Persian cyclamen. *Cyclamen Persicum*.
Cloth of gold. *Crocus Sufianus*.

* The employment of artificial flowers is common in the churches of France and Belgium, as well as in portions of the Eastern Church.

MARCH.

- WHITE. Early daffodil. *Narcissus pseudonarcissus*.
Great scented jonquil. *Narcissus latus*.
Common marygold. *Calendula officinalis*.
Wood anemone. *Anemone nemorosa*.
RED. Upright chickweed. *Veronica triphyllus*.
Sweet tulip. *Tulipa suaveolens*.

APRIL.

- WHITE. White violet. *Viola odorata alba*.
Cypress narcissus. *Narcissus orientalis albus*.
RED. Red polyanthus. *Primula polyantha purpurea*.
Borage. *Borago officinalis*.
Herb S. Robert. *Geranium Robertianum*.
Crimson currant. *Ribes sanguinea*.
Crown imperial. *Corona imperialis rubra*.

MAY.

- WHITE. White stock gilliflower. *Matthiola incana alba*.
Apple-blossom. *Pyrus malus*.
Lily of the valley. *Convallaria Maialis*.
Solomon's seal. *Convallaria polygonatum*.
White star of Bethlehem. *Ornithogalum umbellatum*.
RED. Standard tulip. *Tulipa Gesneri*.
Red campion. *Lycnis dioica rubra*.
Crows flower. *Polygala vulgaris*.
Common peony. *Paeonia officinalis*.
Meadow lychnis or ragged robin. *Lycnis fls cuculi*.

JUNE.

- WHITE. Indian pink. *Dianthus Sinensis*.
White dog-rose. *Rosa arvensis*.
Garden ranunculus. *Ranunculus Asiaticus*.
S. John's wort. *Hypericum pulchrum*.
Jasmine (white). *Jasminum officinalis*.
RED. Rose (moss). *Rosa muscosa*.
Rose de Meux. *Rosa provincialis*.
Barbary. *Berberis vulgaris*.
S. Barnaby's thistle. *Centaurea fistulialis*.
Prince's feather. *Amaranthus hypochondriacus*.
Sweet S. William. *Dianthus barbatus*.
Red mallow. *Malva grandiflora*.

JULY.

- WHITE. Our Lady's lily. *Lilium candidum*.
Upright virgin's bower. *Clematis flammula*.
African lily. *Agapanthus umbellatus*.
White mullien. *Verbascum lychnitis*.
RED. Corn poppy. *Papaver rhæus*.
Red centauray. *Erythraea centaurea*.
Nasturtium. *Tropæolum majus*.
Red sweet-pea. *Lathyrus odoratus*.
Herb S. Christopher. *Aëæa spicata*.
Scarlet blood flower. *Hæmantbus coccineus*.
Musk flower. *Scabiosa atropurpurea*.

AUGUST.

- WHITE. Common thorn apple. *Datura stramonium*.
Harvest bells (or S. Dominic's bells). *Campanula rotundifolia*.
Egyptian water lily. *Nelumbo Nilotica*.
Fleur de S. Louis. *Iris biflora*.
Rosa lily. *Nerine Sarniensis*.
RED. Tiger lily. *Lilium tigrinum*.
Hollyhock. *Althea rosea*.
China aster. *Aster Cbinensis*.
Herb S. Timothy. *Pbleum pratense*.
S. Bartholomew's star. *Helianthus annuus*.
S. John's wort. *Hypericum ascyron*.

SEPTEMBER.

- WHITE. Laurustinus. *Viburnum tinus*.
Myrtle.
Verbena.
Candy tuft. *Iberis sempervirens*.
Michaelmas daisy. *Aster tradescanti*.
Guernsey lily. *Amaryllis Sarniensis*.
RED. Passion flower. *Passiflora incarnata*.
Fuchsia.
Salvia.
Bignonia.
Stocks.

OCTOBER.

- WHITE. S. Remy's lily. *Amaryllis humilis*.
Soapwort. *Saponaria officinalis*.
Indian chrysanthemum. *Chrysanthemum Indicum*.
Sweet milfoil. *Arhillaça aggeratum*.
Beautiful starwort. *Aster pulcherrimus*.
RED. Indian scabane. *Mala Indica*.
Starlike Silphicum. *Silphicum asteriscus*.
China rose.

NOVEMBER.

- WHITE. Sweet bay. *Laurus nobilis*.
 Glaucous aletris. *Vetbeiruca glauca*.
 Snowy coltsfoot. *Tussilago nivea*.
 Large-flowered wood-forrel. *Oxalis grandifolia*.
 RED. Common strawberry-tree. *Arbutus Unedo*.
 Trumpet-flowered wood-forrel. *Oxalis tubiflora*.
 Sweet butter-bur. *Tussilago fragrans*.
 S. Andrew's cross, or Ascyrum. *Crux Andreae*.
 N.B.—If All Souls' Day is observed, the

church may be decorated with yew *Taxus baccata* and cypress *cypressus sempervirens*.

DECEMBER.

- WHITE. Indian tree. *Euphorbia Trincalli*.
 Arbor vitæ. *Thuja occidentalis*.
 Mistletoe berries.
 RED. Holly berries. *Ilex bacciflora*.
 Chinese arbor vitæ. *Thuja orientalis*.
 Sparrow wort. *Erica passerina*.
 (*Vide, also, flowers for January.*)

N.B.—In the arrangement and decoration of the altar of a village church, where but small sums of money can be expended, it is recommended that the altar cloth be of green colour, in the first instance, and afterwards that separate frontals of the other colours be obtained by degrees. The most important colour, and that which should be the most richly embroidered should be the white frontal, as being used at all the principal feasts of our Blessed LORD. It is suggested that the best effect is obtained in embroidery, if gold be used upon green and crimson,—silver and scarlet upon white, and white upon violet or purple. It is better to use conventional flowers than crosses upon *altar frontals*, or diapers. Behind and above the altar, a hanging of cloth, silk or damask should be placed. If it is changed according to the colours of the seasons, rings should be fastened to it, and it should hang upon a rod, but if not, it might be affixed in any other way to the wall. If permanent, white, or white bordered with blue or scarlet is recommended, i.e. if the walls around are coloured; but if they are whitewashed, some colour, green or scarlet, should by all means be used. There should always be a super-altar. Its height should, if possible, never be less than eight inches. Upon it should stand two candlesticks with wax tapers, and between them a material cross, of oak, brass, or more precious metal. Flowers in vases should always be placed upon the super-altar.

XIX.—RULES FOR SACRISTANS.

- I. Once a month, if possible, the altar should be stripped, that everything may have the advantage of fresh air; at the same time all things connected with it should be well cleaned.
 II. Candlesticks, crosses (if of metal), and flower vases should, if possible, be touched with a cloth: not with bare hands. All stains should be removed

before they are put by, and each should be placed in a brown-Holland or calico bag.

III. Every six months the chalices and patens should be washed in water, with soap and brush. This should be done by one in Holy Orders, who will pour the water into the piscina.

IV. The cruets should be rinsed out every week, and thoroughly washed every month.

V. The "fair white linen cloth" for the altar should be washed every fortnight, and especially before the great Festivals. This will likewise apply to the albs, surplices, &c.

XX.—FLOWERS ON THE ALTAR.

"Altare in solemnibus festis floribus seu veris seu fictis exornandum."—Gavantus, tom. ii. par. 5.

XXI.—FLOWER VASES.

Flower vases should be very carefully wiped out immediately after use, especially those of metal. They should be put away in a dry cupboard, and be occasionally rubbed with washleather. If they are enamelled great care should be taken in cleansing them.

XXII.—FEASTS OF OBLIGATION.

All the Sundays in the year.
*Christmas Day.
Circumcision.
Epiphany.

*Ascension Day.
S. Peter's Day, June 29.
All Saints, Nov. 1.

XXIII.—FEASTS OF DEVOTION.

Feb. 2. Purification of B. V. M.
Feb. 24. S. Matthias.
March 25. Annunciation of B. V. M.
†April 23. S. George.

May 1. S. Philip and S. James.
†May 3. Invention of the Holy Cross.
June 24. S. John Baptist.

* These great Feasts have a proper preface, in addition to Easter Day, Whit Sunday, and Trinity Sunday, and with the exception of the last-named, are kept with an octave.

N.B.—The fifth Sunday in Lent is called Passion Sunday—the sixth, Palm Sunday.

† These Feasts have now no special Collect or Service.

July 25. S. James.
 *July 26. S. Anne, Mother of
 B. V. M.
 August 10. S. Laurence.
 August 24. S. Bartholomew.
 *Sept. 8. Nativity of B. V. M.
 Sept. 21. S. Matthew.
 Sept. 29. S. Michael.
 Oct. 28. S. Simon and S. Jude.

*Dec. 8. Conception of B. V. M.
 Dec. 26. S. Stephen.
 Dec. 27. S. John Evangelist.
 Dec. 28. Holy Innocents.
 Easter Monday.
 Easter Tuesday.
 Whitfun Monday.
 Whitfun Tuesday.

N.B.—March 17, S. Patrick's Day, is peculiarly and especially observed in the sister communion of Ireland.

The following Festivals likewise are now specially commemorated by the English Church:—

Jan. 25. Conversion of S. Paul.
 April 25. S. Mark.
 June 11. S. Barnabas.

Oct. 18. S. Luke.
 Nov. 30. S. Andrew.
 Dec. 21. S. Thomas.

XXIV.—RULES FOR A SACRISTY OR VESTRY.

I. Strict silence should be observed, except a reasonable cause presents itself, and then whispering only is permitted.

II. The lay-clerks and choristers will take their cassocks and surplices in an orderly and becoming manner, having previously said the usual "Prayer before Service" and "On vesting with the surplice." On returning from the church they will carefully replace them from whence they were taken.

III. When the signal is given by the sacristan or master of the ceremonies, the clerks and choristers will arrange themselves in processional order so as to proceed to the choir.

IV. No boy will be allowed to vest with soiled hands, face, &c. or dirty shoes.

V. The Clergy should not proceed to vest for any function in soiled clothes or shoes. A brush should be kept in the sacristy, that when necessary they may clean their ordinary clothes before vesting. N.B.—It is also convenient

* These Feasts have now no special Collect or Service.

N.B.—The anniversary festival of the dedication of a church, college, or religious house is

kept with an octave as a feast of devotion, though under the patronage of a Saint not so commemorated.

to have a well-stocked pin-cushion, which is often required for a stole, &c.

N.B.—There should always be an *inner* sacristy, into which alone the Priest, Sacred Ministers, acolytes, and cæremonarius. It is the duty of the Sacristan to close the door, so as to prevent the entrance of any one not permitted to be there. The choir will vest in the outer sacristy.

No females can be admitted into the *inner* sacristy on any plea whatsoever. They may speak, on particular business, to the Priest or Sacristan in the outer sacristy, but as rarely and for as short a time as possible.

N.B.—Every inner sacristy should have a platform for the Priest to vest on.

XXV.—CLEANSING OF CHURCH FURNITURE.

I. Once every quarter the altar should be entirely stripped, so that the air about it may have the benefit of fresh air. And at the same time the vestments, linens, &c., connected with it should be well cleaned.

II. The altar vestments should be thoroughly dusted, and hung up in a room to get fresh air, they should all be well brushed with a soft brush, being taken that the embroidery, &c., be not injured in so doing.

III. The foot-pace and sanctuary should be swept at the least twice in the week.

IV. Candlesticks, flower-vases, altar crosses, &c., of metal should be well cleaned, and the silver should be polished with a piece of green baize, the brass-work be laquered it does not require the application of any polish or rubbing: dusting with a soft dry cloth being sufficient, with the occasional use of a little sweet oil. If unlaquered it is cleaned with polishing powder, and rubbed with wash-leather. Stains may be removed by a little oxalic acid (poison) dissolved in hot water.

V. Every six months the chalice and patens, &c., should be well washed with water, with soap and brush, and then two or three times in pure water. This should be done by one in Holy Orders, who will pour the water into the piscina. Silver or plated work is best cleaned with rouge, whitening, or tooth-powder, and afterwards well polished with wash-leather.

VI. The cruets should be washed out at least once a month, so that no incrustations be formed within them.

VII. The altar candles should be kept in a drawer by themselves, and should be taken of the ends or refuse wax. Sperm or composition candles should on no account be used for the altar. Care should be taken that the wicks are ready for lighting, and that there are no wax excrescences at the ends, otherwise the candles are liable to gutter and waste. If soiled by dirt they may be cleaned with a cloth dampened with spirits of wine.

VIII. Gilt wood or stone-work should only be dusted with a soft cloth or a feather brush. Frescoes, mural paintings, &c., should be very carefully dusted with an extremely soft brush.

IX. Encaustic tiles may be cleaned with milk, and rubbed with a dry coarse flannel.

X. Embroidered altar linen, corporals, &c., should be washed in lukewarm water with white soap. Wax droppings may be removed by carefully scraping them with a knife, and then soaking the part in spirits of wine. Wine-stains may be removed by holding the stained portion in boiling milk.

XI. Damask, velvet, or silk hangings should be taken down every two months, and well shaken and dusted. They may afterwards be hung across a line in the air for an hour or two: but not when the sun is too hot, as otherwise they may lose their colours.

N.B.—If any of the Precious Blood fall upon a linen vestment, the part must be washed over a chalice, and the ablution reverently poured down the piscina; if it fall on a vestment of silk or stuff, the part must be cut out and burnt, and the ashes disposed of as above.

XXVI.—PROCESSIONS.

The following seems to be the most desirable order in which solemn religious processions—such for instance as at the Consecration of a Church, or the Benediction of a College, &c. should be marshalled:—

Verger and Churchwardens in gowns,
(bearing staves or maces.)
Choristers.
Lay-Clerks.
Chorister with *Banner*.
Chorister *with Banner*. Deacons. Chorister *with Banner*.
Priests.
Lay-Clerk *with Banner*.
Rural-Deans.
Prebendaries.
Lay-Clerk *with Banner*. Canons. Lay-Clerk *with Banner*.
Archdeacons.
Deans.
Deacon *with Banner*. Cross-bearer. Deacon *with Banner*.
Chaplains. Bishops. Chaplains.
Priest *with Banner*,
With arms of the Archdiocese.
Chaplain. Archbishop. Chaplain.

If there chance to be many Priests or Deacons, they may be placed in pairs—care being taken that as near as possible they be of equal height, the juniors going first, either according to seniority or to the degree they possess. If the latter, the following list is correct:—

- I. Literates.
- II. S.C.L.
- III. B.A.
- IV. M.A.
- V. B.C.L. or LL.B.
- VI. B.D.
- VII. D.C.L. or LL.D.
- VIII. D.D.

Oxford by custom, takes precedence of Cambridge, Cambridge of Dublin, Dublin of Durham, and Durham of the Theological Colleges, e.g., King's, London; S. Bees', Cumberland, &c.

N.B.—On no account should hats be worn in procession. The college cap, the skull-cap, or the birretta should be used. The first may be used with the academical hood; the birretta (over the zucchetto) always with the cope, and is indeed to be preferred at all times to the square cap. The birretta ought properly to be always worn over the zucchetto (skull-cap.)

The Clergy should take off their birretta whenever they stand up, whenever they are saluted by the Sacred Ministers, or others, who enter or leave the choir, and also on all occasions which require an inclination of the head. They should take off their zucchetos in the act of genuflecting, whilst the Deacon sings the Gospel, at the "was made man," and from the beginning of the Sanctus to the Communion of the Clergy. The birretta is removed in singing, and when a procession enters consecrated ground. The zucchetto need not be removed.

The same principle of arrangement should, as far as possible, be observed in all places where more than one cleric takes part in the Service. In a procession juniors should invariably precede seniors, and the *locus honoris* is, of course, always at the end. A procession should on no account leave the chancel in any other order than that in which it came. It is entirely wrong to reverse the arrangement in returning; the choristers and juniors should leave first; the seniors and more dignified last.

In all, especial solemn, functions a director of the ceremonies ought to be previously appointed, who should make himself well acquainted with ecclesiastical order and arrangement, and take time beforehand in learning what number and classes of the Clergy are likely to be present, and in considering the parts of the Service to be assigned to each. If this is not done, disorder

and irregularity are certain to prevail. This important Office is very frequently undertaken by the Sacristan, who will, of course, consult the Priest as to the arrangements to be made.

N.B.—The *carmonarius* should be vested in cassock and *cotta*. When he takes his place among the Clergy in procession to the altar he takes off both zucchetto and birretta. His place is properly before the Sacred Ministers; but no place is precisely assigned to him unless under some particular circumstances, since he ought to be wherever his presence is most useful or necessary. When not engaged in his duties his place is near the credence.

XXVII.—PROCESSIONAL BANNERS.

The staves of these should be surmounted by a small cross. They are used to stimulate the devotion of the faithful, especially of the poor, and consequently should have the devices and emblems worked upon them as clearly set forth as possible, in order that they may be easily understood. When not in use they should be detached from the staves, and very carefully put away.

The Verger's Staff.

This is usually surmounted by an emblem of the Patron Saint of the Church, or some other appropriate design, e.g., a Fleur-de-lys, &c.

*The Processional Crosses.**

Should be made of oak or brass—the latter is to be preferred—and should be borne before the Priest-celebrant at the Holy Eucharist.

XXVIII.—FORM FOR BIDDING OF PRAYER.

Ye shall pray for CHRIST'S Holy Catholic Church, particularly for that portion of it to which we belong, and herein as well for all Patriarchs and Archbishops as for Bishops, Priests, and Deacons, more especially are we bound to pray for — the Bishop of this Diocese and for all the Clergy under him, that they may shine like lights in the world, and adorn the doctrine of GOD our SAVIOUR in all things; ye shall also pray for our Sovereign Lady *Victoria* by the grace of GOD, Queen, of this realm, and for the rest of the Royal Family, for the Queen's most honourable privy council, for all the

* In Lent the cross should be of wood, and painted red, according to the ancient English use.

nobility and magistrates of this kingdom, (and for the great council of the nation now assembled in Parliament,) that all and each of these in their several callings may serve truly to the glory of GOD, and the edifying and well-governing of His people, remembering that solemn account they must one day give before the judgment-seat of CHRIST. Finally, let us pray GOD to absolve the souls of all His servants, who have departed this life in His faith and fear, from every bond of sin, beseeching Him to give us grace so to follow their good examples, that finally we with them and they with us, may be made partakers of the glorious resurrection in life everlasting, through the merits of JESUS CHRIST our SAVIOUR. May their souls rest in peace. Amen.
OUR FATHER, &c.

XXIX.—ORNAMENTS OF THE CHURCH.

Sacrarium.

1. Altar with super-altar.
Cros.
- Two altar candlesticks.
- Two standard candlesticks.
- Candlesticks for *retables*.*
- One desk for service-book for celebrant.
- One service-book for celebrant only.
- Flower vases.
- Antependia of the five "sacred" canonical or church colours.
- Super-frontal thereof which may always be red.
- Fair white linen cloth.†
- The corporal—enclosed in the Burse—or corporal case.
- Paten.
- Chalice.
- One silk chalice veil and pall.

* See p. 204, xviii.

† It is well to have one more richly-worked in scarlet and blue for festivals.

‡ Of the colour of the season.

§ The ciborium is sometimes used in com-

The Credence.

2. The cruets, viz.,
One cruet or flagon for the wine.
One cruet for the water of mixture.
Canister for wafers or bread.
Spoon.
Perforated ditto.
One offertory basin or alms-dish.
Offertory bags.‡
- Chalice-cover of linen and lace for veiling the Blessed Sacrament.
- A metal basin.
- § Ciborium, and a metal-plate one more.
- Sundry maniples.
3. || Ampulla, (only used in the consecration of churches, and in anointing the sick, in which latter case it is called the Holy Oil Stock. The ampulla is

municating the people when the number of wafers or breads is too great to be laid upon the paten.

|| "On the morning upon the day of the Coronation early, care is to be taken that the

also used in the Coronation Service.)

4. *For the Piscina.**
A ewer or large cruets.
A basin of metal.
Sundry maniples.
5. Sedilia, or in absence thereof, a bench, or,
Three stools, placed at the south wall of the sanctuary.
6. Aumbrye.
7. Reredos.
Doffel.
8. Triptych.
9. Pede cloth.
† Three kneeling cushions.

AMPULLA be filled with oil, and, together with the SPOON, be laid ready upon the Altar in the abbey church." First rubric in the Form and Order of the Service used in the Coronation of her Majesty Queen Victoria.

"Here the Archbishop lays his hand upon the AMPULLA." *Ibid.* (Rubr. in Blessing of the Oil.)

"The Queen will then sit down in King Edward's chair placed in the midst of and over against the Altar, with a faldstool before it, whereon She is to be anointed. Four Knights of the Garter hold over her a rich Pall of silk, or Cloth of Gold; the anthem being concluded, the Dean of Westminster taking the AMPULLA and SPOON from off the Altar, holding them ready, pouring some of the Holy Oil into the Spoon, and with it the Archbishop anointeth the Queen in the form of a cross:

"On the crown of the head [on the breast, *the orders for Kings Geo. II. and IV.*] and on the palms of both the hands, saying, Be thou anointed with Holy Oil, as Kings, Priests, and Prophets were anointed; and as Solomon was anointed king by Zadok the priest, and Nathan the prophet, so be you anointed, blessed, and consecrated Queen over this People, whom the LORD your GOD hath given you to rule and govern, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. AMEN.

"Then the Dean of Westminster layeth the

Book of the Gospels.
Book of the Epistles.

Chancel.

10. Symbols of our Blessed LORD'S Passion, &c.
11. Communion rails. †
12. Houselling cloth or towel of silk. §
13. Corona.
Branches.
14. Music and Prayer Books.
15. Organ, Harmonium, or Regal.
16. Stalls.
17. Low desk for Litany.

AMPULLA and SPOON upon the Altar, and the Queen kneeleth down at the faldstool, and the Archbishop standing on the north side of the Altar, saith this prayer or blessing over her." *Ibid.* (The anointing.)

Should any sick person urgently wish to be anointed with oil, in accordance with the Scriptural command, (S. James v. 14, 15,) the Priest would in paying a pastoral visit of this nature, take the oil in an ampulla. This would, of course, be done as a private work of mercy, and (not being at present expressly commanded by the Church of England,) not as a portion of any Office in the Book of Common Prayer.

* The following utensils are placed on the credence.

† Not used at Plain Service, and, strictly speaking, not at Solemn Service, except when a Bishop celebrates.

When a cushion is used to support the Service-book, it should not be filled with feathers, but with wool or deer's hair. An altar-desk is, however, much to be preferred to an altar-cushion.

‡ Ordered by Abp. Laud to prevent defecation of the Altar; they are not necessary where there is a rood-screen, but should always be used in default thereof.

§ This is used to cover the communion rails, or to lay on the ground in front of communicants. It may be held by two assistants. "Whilst

18. Eagle desk.
19. Bible of largest volume.
Book of Occasional Offices.
Books of Common Prayer.
20. Rood-screen,* with crofs and lights.
Seat-covers.

For Nave.

21. Lectern.†
Pulpit, (with brass desk — no cushion.)
22. Stone font.
Cover of font.
Padlock.
Baptismal shell, gold or silver-gilt,
or
Scallop shell.
Water bucket.
Fair linen maniples.
Baptismal cruet.‡
23. Table of Commandments.§
24. Table of prohibited degrees.||
25. Moveable rails for the solemnization of Holy Matrimony, and the "Churching of Women," otherwise "kneeling rails:"

the king receives, the Bishop [Bishops Geo. II.] appointed for that service shall hold a towel of white silk, or fine linen, before him." Rubric from Coronation Order of George IV.

* "Is there any partition between the body of the church and the chancel? and if not, when, and by whom, and by what authority was it taken down?" Cofin's Articles of Visitation, A.D. 1626. See also Hierurgia—Contents XV.

† There should be lectern-hangings of the sacred colours.

‡ This vessel is conveniently retained for private Baptisms, for carrying the water.

§ Canon 82 of 1603. See Ecclesiologist, Vol. III. p. 33, which rightly states that there is no authority for placing them east of the chancel. If,

they should be near the transe of the church.

26. Alms-chest.*
Three keys thereof.
27. Bells, *with ropes*.
28. Clocks and chimes, or Sundial.
29. Brazier, or Stove.
30. Royal Arms. To be placed in an unobtrusive place, of small dimensions.
31. Bier.
32. Funeral palls of various colours
Crofs for the dead.
33. Funeral cloaks.
34. Paintings.
35. Evergreens and flowers.
36. Table of benefactions.
37. Monumental brasses, &c.
38. Lights—sconces; branches, &c.
39. Hangings, tapestry.

The Sacristy, otherwise Vestry.

40. The parish chest,† with three keys, containing,

however, the table of Commandments is set up on the east of the chancel, it should be distempered with scrolls upon the wall, thus making no objection necessary for them, and allowing them to have a part in the decorative colouring of the building.

|| Canon 99 of 1603.

* Canon 84 of 1603.

† By statute law, 52 Geo. III. c. 146, 6 & 7 Will. IV., c. 86; and 1 Vic. Canon 70 is overruled by statute law, (52 Geo. III., c. 146, s. 5,) which directs the books to be kept in a dry well-painted chest, which shall be constantly kept locked in some dry, safe, and secure place within the place of residence of the rector, vicar, curate, or other officiating minister, if resident within

Register of strange preachers.
of baptisms.
of banns.
of marriages.
of burials.

Copies of entries.

41. Chest for Communion plate* and
Instrumenta.

42. Book registers of the sacred colours.

43. Chests for vestments.

Book covers, of the sacred colours.

Cases for service books.

Table, writing apparatus, benches,
&c.

44. Lavatory.

45. Portable altar.

46. Altar bread-cutters.

Altar bread-irons.

Altar canister.

47. Processional candlesticks.

Torches.

Lanterns, processional and other-
wise.

Candle lighters and extinguishers.

Processional crosses and staves.†

Cantoral staff.

Flags, banners, and other decora-
tions, &c.

Vestry candlesticks.

48. The church-yard crosses, placed
on the north-side of church-
yard.

“ . . . Such ornaments of the Church

parish or chapelry, or in the parish church or
chapel.

* If not kept in the aumbry: the proper
position of which is on the Gospel side of the
Altar.

† A cross of wood, painted red, should be
used in Lent.

‡ It would seem that literates may lawfully
use stuff tippets over their surplice in lieu of the

and of the ministers thereof at all times
of their ministrations, shall be retained,
and be in use, as were in this Church of
England, by the Authority of Parliam-
ent, in the second year of the reign
of King *Edward* the Sixth.” Rubric,
Book of Common Prayer.

Vestments of a Chorister.

49. Surplice.

Cassock.

Chorister's cap.

The Vestments of a Deacon.

(*Eucharistic.*)

50. Amice.

Albe.

Maniple.

Stole, (over left shoulder and fas-
tened under the right arm.)
Not worn by Epistoler (Sub-
deacon.)

Dalmatic.

Tunicle; the Epistoler's (Sub-
deacon's) vestment.

Zucchetto and birretta.

Surplice.

Academical hood.

Square trencher cap and tassel.

Tippet.‡

Cassock. Clergy should wear the
cincture; lay people should not.

academical hood, but never over their habit, viz.,
their “preaching gown,” should they use that
robe. See canon 58. Graduates may use *silk*
tippets over their gown, the accustomed apparel
of their degree, but *never* over the surplice when
officiating. See canons 58 and 74 of 1604.
When a graduate preaches in his gown he
should always wear the academical hood.

*The Vestments of a Priest.**(Eucharistic.)*

51. Amice.
 Alb.
 Girdle.
 Maniple.
 Stole, (crossed in Communion Office—elsewhere pendent).
 Chasuble.
 Zucchetto and birretta.
-
- Cope, (on Good Friday in Dry Service and processions).
 Surplice.
 Academical hood.
 Academical cap.
 Grey amice (for rectors).
 Tippet.
 Cassock.
52. Scarf. There is no authority either of rubric, canon, or constitution for this "ornament" which is not an ecclesiastical one. It is worn by doctors in divinity; and a modification of it by domestic chaplains, over their usual academical habit. It ought never to be worn over alb or surplice.
53. Bands—have no rubrical or canonical authority—and should never be worn but with the surplice and hood, or the private habit of the ecclesiastic. Bands are not peculiarly an "ornament" of clerics, being worn by lawyers, by all graduates, whether in Holy Orders or not, and by undergraduates on special occasions.

*The Vestments and Insignia of an bishop or Bishop.**(Eucharistic.)*

54. Buskins.
 Sandals.
 Amice.
 Alb. (Apparels not used on Friday. Rock, 451.)
 Girdle.
 Subcingulum, otherwise fassuccinctorium.
 The pectoral cross.
 The stole, worn pendent, not crossed.
 The tunic.
 The dalmatic.
 The gloves.
 The ring and guard.
 The maniple, (after the *Cony* according to the Roman See Maskell's *Anc. Lit.* 1)
 The chasuble.
 The mitre, (of three sorts: *tiosa, aurifrigiata, simplex*)
 The crozier, (Archbishop) or, Pastoral staff (Bishop).
 The rochet.
 The gremial.
-
- The cappa magna.
 The cope.
 The surplice.
 The pall (Archbishop).
 The chimere.
 The cassock.

Vestments of a Sacristan.

55. Cassock.
 Trencher cap, without tassel.

The Vestments are divided into—

EUCCHARISTIC.		PROCESSIONAL.	
Amice.*	Maniple.†	Surplice.	Academical hood.
Alb.	Stole.	Cope.‡	Square cap.
Girdle.	Chafuble.	Amyfs.	Cassock.
		Priest's cap.	

Besides these there are the vestments for the Sacred Ministers.

The dalmatic for the Gospeller.§

The tunic for the Epistoler.

N.B.—The Sacred Vestments are “the Vestment” (chafuble), cope, stole, amiple, dalmatic, and tunic. The ordinary vestments are the alb, surplice, amice, girdle, hood, &c.

The parishioners are responsible for what is *essential* to Divine Service; the priest for “*other decent ornaments*,” in addition to his liability to maintain

* “From the fact that the presence of the amice cannot be detected in our Anglo-Saxon manuscripts, the illuminations in which were made after the period when we know the Anglo-Saxons employed it, we may presume that here it was worn under the alb, and rather hung over upon the shoulders than about the neck, as it is elsewhere it was, and in some places, as in Milan and Lyons,¹ for example, still is, put on over and above the albe.” Rock’s Church of Fathers, vol. i. p. 465.

The old English amice—the *statutable* amice was a very rich apparel; the modern Roman amice has none, the want being supplied by the black apparel of the vestment. The modern amice is most convenient, if not so strictly ritual.

† According to the old English use the Bishop’s amiple² was *not* put in the missal at the Gospel, but put on at the *Confiteor*, but the Bishop was vested in it from the beginning.

‡ The maniple and stole are not worn with the cope, which is a Processional and not an Eucharistic vestment. In the *Missæ Sicca* on Good Friday he will wear a black stole crossed over his surplice and no maniple.

§ It would seem from the *ad degradandum sacerdotes*, from the Exeter Pontifical (Mask. III. p. 324,) that the dalmatic and tunic are among the Priest’s vestments. They are numbered among the Priest’s vestments, on the same principle that they are among the episcopal—the greater order including the lower one. It is to be observed, however, that though dalmatic or tunic are worn by a Bishop fully vested, they are not by a Priest, except when he officiates as a Deacon, and consequently lays aside the peculiar garment of a hierophant. The Bishop represents the Church’s head, and therefore wears the insignia of *all* orders. The Priest is a consecrator, &c. but when to be degraded, he wears the diaconal vestures as well.

¹ “Missale Lugd. A.D. 1510, and a work in French, indeed, *La Recueil des Ceremonies de l’Eglise de Lyon*, l’an 2. In the now scarce work, *Rationale Cærimoniarum le Ambrosiana*, its author, P. Casola, a Canon of the metropolitan Church of Milan, whilst describing the *modus missam celebrandi*, says: *Sacerdos præparando ad missam celebrandum primo induit camisium dicendo . . . Dealba me, Domine, &c. . . . Deinde accipiendo cingulum dicit. Percinge me, Domine, cingulo, &c. . . . Accipiendo amictum dicit hunc versum; e, Domine, galeam, &c. ut supra, fig. a, iii.*”

The old English amice had a richly-embroidered appa-

rel. See Illustration of Priest vested for Holy Communion. The modern Latin amice has no apparel, and therefore cannot be seen. If the former is used, it is most convenient to wear it over the alb; if the latter, under it.—Ed. D. A.

² “*Postea exuat capam et induat amictum, albam, et stolam et reliquias circa collum, ac deinceps, tunicam, dehinc dalmaticam et manipulum, et tunc sedendo circum thecas manibus imponat et annulum pontificalem magnum, una cum uno parvo strictiore annulo ad tenendum fortius super imponat, et sudarium retortum in manu recipiat ad faciem extergendam . . .*” Exeter Pontifical.

“the principal chancel,” i.e., the parish ought to provide the vestments for the Priest and the Sacred Vessels for the Sacrament of the altar, and other essential matters. But the canon law, which has *statutable* force, orders the Rector or Vicar not only to provide the other decent ornaments, viz., the altar-lights and altar-crosses, but says, he “may be compelled” to do so, by the Ordinary. This then is a distinct answer to a common but erroneous notion—that the clergyman has nothing whatever to do with ordering the ornaments and furniture of the church. As to the “ornaments of the minister,” if the churchwardens have not supplied them, they can be compelled to do so, but they can raise no legal objection if on their refusing to supply them, the Priest in his liberality shall furnish them himself; or if any pious person present them *Deo et ecclesiæ*, the Priest may accept them, and the churchwardens are bound to keep and preserve them; but ordinarily the views of the parochial Clergy and the churchwardens will doubtless coincide on these matters which pertain to the glory of God as much as to the edification of the faithful. See *Lawful Church Ornaments*, pp. 487, 488.

XXX.—EXTRACTS FROM INVENTORIES OF CHURCH GOODS,*

Taken in the Reign of King EDWARD the Sixth,

IN THE RECORD OFFICE, AT CARLTON RIDE.

<i>Name of Parish and Date of Inventory.</i>	<i>Crosses.</i>	<i>Candlesticks.</i>	<i>Altar Cloths.</i>	<i>Other Vestments.</i>	<i>Remarks.</i>
S. PAUL'S CATHEDRAL, London, 1552, 6 EDWARD VI., more than two years after Ridley's Primary Visitation. N.B.—It will be remembered that the law as to ornaments had now just been altered by the 5 & 6 EDWARD VI., c. 1.	A precious cross of crystal, set in silver, and all gilt, with many precious stones about him on both sides, and a crown of silver and gilt, set with many and divers precious stones. A fair cross with the crucifix, and Mary and John, with two angels. A great large cross, with the crucifix enamelled. A plain cross, plated with silver, and gilt, and 4 red stones set with pearls and stones. Two crystal crosses.	Two great candlesticks, silver, and parcel gylte; 2 other candlesticks, silver, and parcel gilt; 2 candlesticks of silver, the shafts of crystal.	One rich front for high altar, full of perles; 1 hanging white damask, richly made, with needlework hanging of red velvet, with angels; another of blue silk, with goodly images; another of blue silk, with crucifix in midst. Hanging of red silk, with stripes of gold; another of white damask, with flowers of silk; another of red bawdekin, with a crucifix and flowers, with many other hangings and cloths.	241 copes of clothe of gold, silk, latin, velvet, embroidered in gold and colours; 76 tunicles, with gold and embroidery, and figures; 32 vestments, richly embroidered; 41 albes, 9 corporis cases, and the linen.	Several basons of silver. Five fyne towels for the communion. This inventory is signed by Walter May, Dean, and 3 of the Canons.

* These extracts are selected from Mr. Chambers' Collection (containing an analysis of more than four hundred Inventories) to be found in the Appendix to his "Strictures,

Legal and Historical, on the Judgment of the Consistory Court of London, in December, 1855, in the case of *Walter verjus Liddell*." London: Benning.

<i>of Parish Date Inventory.</i>	<i>Crosses.</i>	<i>Candlesticks.</i>	<i>Altar Cloths.</i>	<i>Other Vestments.</i>	<i>Remarks.</i>
MARTIN WICH, on, 16th ember, 552.	A cross of silver, parcel gilt, weighing 45 ounces.	Two fair candle- sticks of silver, both weighing 82 ounces.	Five table cloths, one plain, four of diaper. An altar cloth of russet vel- vet, and a crucifix of gold.	2 fair copes of cloth of gold, red and blue velvet. A vestment of white damask, cope of red velvet, with flowers.	A commu- nion table with a frame.
JUSTINE'S PAUL'S, ndon, 552.	Cross of latteen, another for Lent.	4 pairs of latteen candlesticks.	Upper and nether cloth of gold and red velvet; do. blue velvet flowered and embroidered; do. white velvet, do. white damask, and others; 21 of dia- per, 8 plain.	6 old chafubles, 6 copes, 6 albes.	Diaper tow- els, corporas cases.
TOLPH'S, erfgate London, 552.	Cross, silver-gilt, lxxi. ozs.		Altar cloth, red bawdkin, cloth of gold, another red and blue velvet em- broidered, another red and white satin of Bruges, and feve- ral others.	2 copes of cloth of gold. 2 red bawd- kin, with crosses of gold. Several vest- ments, deacon and subdeacon, cloth of gold, white dam- ask, &c.	Cruets of fil- ver. 5 corporas.
NICHOLAS, Abbey, ndon, ld. VI.	A crozier staff, cross of silver and gilt, weighing 100 ounces.	2 candlesticks, copper and gilt, 2 candlesticks, silver and gilt, weighing 64 ounces, 2 great candlesticks of lat- teen.	8 altar cloths of green damask, with flowers, 6 hanging. of green satin, 7 do. of white damask, with flowers, 8 altar cloths of white, with drops of blood for Lent, and others.	Cope of red cloth of gold, priest, dea- con, sub-deacon; 3 other such. 2 do. with flower-de- lucis, 2 copes, blue, with grapes of gold, and several others; vestment of crimson with angels of gold, of crimson with spangles of gold, of green cloth of gold, and roses of gold; green silk with swans of gold, and several others, some white and black damask and silk; 6 copes for children.	
ISTOPHER, e Street, ndon, 552.	Silver cross, par- cel-gilt, 81 ounces.	Pair of silver can- dlesticks up to 1552.	Three carpets for communion table.	Fourteen copes and vestments of silk, satin, &c. blue, green, white, some broidered; twenty vestments very rich.	Falcon of lat- teen to put Bi- ble on.
DRAYTON, ridgeshire.	2 crosses, copper.	2 great, 2 small candlesticks.	3 altar cloths.	Copes and vest- ments.	

<i>Name of Parish and Date of Inventory.</i>	<i>Crosses.</i>	<i>Candlesticks.</i>	<i>Altar Cloths.</i>	<i>Other Vestments.</i>	<i>Remarks.</i>
GRAVELEY, Cambridgeshire.	2 crosses, latteen.	2 candlesticks, silver.	4 altar cloths.	2 vestments, white satin, 2 others red and tawney, 2 copes of silk.	
HADDENHAM, Cambridgeshire.	Cross, latteen, and 2 crosses staves, cop- per.	2 standards of latteen.	8 table cloths, 10 do.	Copes, vestments, in fuits of green, red, &c. silk velvet.	Corporas cloths.
PUTNEY, Sutey.	Cross of wood, plated.	2 great candle- sticks.		Copes and chafu- bles.	
ALL SAINTS, Worcester.	Cross, silver and gilt.	2 standards of brass, and others.	9 altar cloths.	Suits of vestments and copes of blue, green, red, and white silk, embroidered, and chafubles do.	
S. CLEMENT'S, Worcester.	Cross of brass, cross staff of copper.	Pair of candle- sticks, brass.	3 altar cloths, 3 table cloths.	Copes, vestments, with albes of blue, green, silk, velvet, &c.	Corporas cloths.
S. ANDREW'S, Worcester.	Crucifix, with Mary and John.	Wooden cross, silvered over.	Altar cloths.	Copes, and vest- ments, and chafu- bles, 1 blue and red, with albe; 1 with red cross; and two albes 1 red satin.	Corporas cloths.

See also for further lists, Perry's *Lawful Church Ornaments*, pp. 88—92, 94—108; and Appendix lxxv.—lxxiii.; also *Ecclesiologist*, No. cxiv. p. 197; and Stephens' edition of *B. C. P.* Vol. I. fol. 352—365; which prove what most of the Ornaments of the second year were nominatim.

XXXI.—THE JUDGMENT OF THE PRIVY COUNCIL IN THE CASE OF THE KNIGHTSBRIDGE CHURCHES.

The things complained of were nine in number:—

1. An altar, or holy table, of stone.
2. A credence table.
3. An altar-cross.
4. A cross on chancel-screen.
5. Altar-lights.
6. Frontals of various colours.
7. Linen cloths edged with lace.
8. A chancel-screen and gates.
9. Decalogue not inscribed on east wall.

The Judgment of Dr. Lushington, confirmed by Sir John Dodson, only admitted Nos. 5 and 8, viz., altar lights and chancel-screen and gates.

The Judgment of the Privy Council permitted Nos. 2, 4, 6, 3, viz., the credence table; the cross on chancel-screen, and the unrestricted use of the cross as a symbol; frontals of various colours; and the altar-cross so it be not fixed.

The Judgment forbade No. 7, i.e., the altar must not be a structure of stone, and the fair white linen cloth which covers the *mensa* at celebrations must not be edged with lace or embroidery.

As regards the stone altar the Court of Appeal has done nothing more than affirm Sir H. Jenner Fust's Judgment in the *S. Sepulchre's* case, while as regards the altar-cross what is condemned is a *fixed* stone or metal cross, not as a cross, but as part of the structure of the altar. What is not condemned, is, e.g., a cross of metal, stone, or wood, standing on the super-altar.

The Judgment has authorized the following important principles:—

a. In the chancel and screen, the principle of choral worship and the separation of orders in the congregation.

b. In the credence, the doctrine of an "Oblation in the Eucharist."

c. In the cross on the altar and on the chancel-screen, the principle of symbolical allusion, and adherence of the Church of England to historical antiquity.

d. In the use of frontals of various colours, the sacredness of the Christian altar, and the ritual commemoration of saints and martyrs.

e. In the altar-lights, not only a symbolical allusion of especial propriety, but what is far greater, a relative dignity as due to the place and time of the special Christian mystery, and a denaturalizing influence.

N.B.—The following comment* from the pen of an eminent Barrister, the recorder of Salisbury, deserves a careful attention:—

"To the Editor of the 'Union.'

* SIR,—As I have been requested by various persons to state in your columns the legal effect and meaning of the late 'Judgment' in the case of '*Westerton v. Liddell*,' for the guidance of clergymen and churchwardens, I proceed to do so as shortly as I can. It will be convenient to divide the subjects into three classes: first—the things directed to be removed or altered; secondly—those directed to be retained; thirdly—those which remain yet in dispute; or about which the Court has said nothing.

I.

* First, then, as to the things which the judgment orders to be removed or altered.

* 1. The 'fair white linen cloth' upon the table at the time of the celebration seems designated by the judgment by the terms, 'The embroidered linen and lace used on the communion table.' It is then must be wholly white, and without any lace, embroidery, or other ornament; but, as the Court distinctly stated that they were 'not disposed in any case to restrict within narrower limits than the law has imposed the discretion which within those limits is justly allowed to congre-

* Reprinted by permission of the author.

gations,' I conceive that fringes, borders, and interwoven patterns, may be used of the finest and most beautiful and delicate variety, so long as they are not attached or worked by hand, but are textile; only a part or a mere prolongation of the tissue of the linen cloth itself, and not additions thereto. Whether the 'fair linen cloth,' for covering over the remains of the Sacrament after use, and not directed to be white, is included in this prohibition, will be presently considered.

"2. Next, as to the altar itself. Every stone altar or table, constructed of stone or of any other material but wood, of whatever shape it may be, is unauthorized; and may be removed, if already erected, by due course of law. It must be a structure of wood—"a table in the ordinary sense of the word, at which, or around which, the communicants might be placed in order to partake," and moveable. I see no reason, however, why a small slab of stone may not be let into the surface at the place of consecration. There are no directions that the table shall be wholly of wood; and this small piece would not affect its moveability, or deprive it of the character of a table of wood.

"3. As to the removal of stone altars already in existence, the Injunctions of Elizabeth declare that none are to be taken down except by authority. For the removal or alteration of any part of the church, it is well known that a faculty is required: hence it would be illegal for any incumbent or churchwarden to remove or change any stone altar without such faculty; nor has the Archdeacon any right to order the removal without such a faculty.

"4. All ornaments *used for Divine Service*, other than those prescribed by the First Prayer Book of Edward VI. are unlawful; therefore the use of crosses in the service is excluded by the Book of Common Prayer: consequently, held the Council, crosses *affixed to communion tables* are unlawful [the conclusion is not supported by the premises]. Another reason given for the removal was, that such a cross was not consistent with the letter or spirit of the direction that the whole table be covered with the linen cloth, or that the table should be flat and moveable. How far moveable crosses placed on the table, or above it, are allowed, shall be presently considered.

II.

"Next with regard to those things which the Court refused to disturb or change, and which it therefore especially authorized as legal.

"1. 'A rood-screen of carved wood separating the chancel from the nave.'

"2. 'Two brazen gates attached to the rood-screen at the only point of communication with the chancel, which are ordinarily kept closed or locked, but open during Divine Service.'

"3. All 'crosses and other articles set up in churches being ornaments in the sense of decorations' and not used in the services. 'All crosses, not crucifixes, *used as mere emblems of the Christian faith*, and not as objects of superstitious reverence, may be lawfully erected as architectural decorations;' and, in particular, a wooden cross of large size set up on the middle of the chancel-screen is lawful. Under these words, I think that a moveable or fixed cross of metal, or any other material, set up on a super-altar or bracket or ledge, which is separate from and unconnected with the altar, although behind it—such cross being a reasonable distance above the altar so as not to appear used as a 'part of the service'—is lawful and unobjectionable.

"4. 'Two massive metal candlesticks of elaborate patterns upon the said altar, with candles therein, lighted only when required for the purpose of giving necessary light.' But this is a decision only of the Consistory Court, not of the Privy Council, for there was no appeal; and from the language of the Court above, as to the ornaments for worship, it is somewhat doubtful whether they would have been allowed to remain *on* the altar.

"5. A credence or side-table of wood or marble of any kind, without restriction of material or situation, as being 'consistent with, and subsidiary to, the service,' and 'properly an adjunct of the communion-table,' on the ground that—

"6. 'It is the true meaning of the rubric that, at a certain point of the Communion Service, the minister shall place the bread and wine on the communion table; but where it is to be placed before is nowhere stated. In practice they are usually placed on the communion table before the

commencement of the service; but *this is not according to the order prescribed*; so that the usual careless practice is expressly declared to be unlawful.

“7. Altar cloths of any colour, shape, variety, and material, with or without work or embroidery or gilding, subject to the discretion of the Ordinary. Those used at S. Barnabas’ were all exhibited to the Privy Council; and, therefore, have express and the highest approval and sanction of the Supreme Ordinary of the kingdom. They were of white, red, violet, dark violet, and green; they were embroidered and highly decorated; were in several pieces with side-hangings, frontals, &c. They were used in a peculiar order of succession, which was expressly forbidden by Dr. Lushington; but, his decision being reversed, as expressly *permitted* by the Privy Council—viz., white, from Christmas Eve to the Octave of the Epiphany (except S. Stephen and Holy Innocents); from Easter Eve to Vigil of Pentecost, on Trinity Sunday, and the Feasts relating to our Lady; Conversion of S. Paul, S. John Baptist, S. Michael, S. Luke, All Saints. Red, on the Vigil of Pentecost to the next Saturday; and on all other Feasts. Violet, during Lent and Advent, Ember-week in September. Dark violet, on Good Friday and funerals. Green, on all other days. On principle, however, any other colours, and any other succession of colours—as, for instance, the ancient English use of Sarum—is permissible; which, as I think, is more desirable and according to precedent and authority.

III.

“Next, as to those points which the judgment left unsettled.

“1. The shape of the Altar. The Consistory Court left that at S. Paul’s, which is in the shape of an altar tomb, untouched, and therefore sanctioned it. There was no appeal from this decision; consequently, the Privy Council pronounced no decision nor intimated any opinion on the point, except the general direction that it must be a table, in the ordinary sense of the word, flat and moveable, and capable of being covered with a cloth. The east end or chancel was recognized as the proper place.

“2. The super-altar was sanctioned at S. Paul’s by Dr. Lushington; and although no direct decision was, or could be, made upon this point by the Privy Council, as there was no appeal, yet I think it is clear the opinion of their lordships was that it ought not to be placed *on the table itself*, ‘which must be flat, capable of being covered with a cloth, at or around which the communicants may be placed.’ Besides the crosses being affixed to the super-altar at S. Barnabas’ was one of the reasons why it was to be removed. I therefore recommend that the super-altar should be a stone or marble ledge, supported on a solid plinth unconnected with the table; but placed immediately behind it, and reaching a reasonable height above it.

“3. The crosses and candles may be placed on this ledge; and the crosses may, I conceive, be moveable or fixed at pleasure; but fixed would be preferable, in order that it may assume the character of an architectural decoration.

“4. As to the ‘fair linen cloth’ to cover the remains of the Sacrament and the chalice, but not by the rubric directed to be white, and the chalice veils—complaint was made against ‘the other articles of linen used at the time of the celebration;’ but Dr. Lushington took no notice of this point, and his order (which is that now confirmed) entirely omits all reference to them (see pp. 22, 68, of printed case); and applies to coverings of the communion table only. This order is in these words, ‘To take away all cloths at present used in the church for covering the structure as a communion table, and to substitute one only covering for such purpose of silk or other decent stuff; and, further, to remove any cover used at the time of the ministrations of the Sacrament, worked or embroidered with lace, or otherwise ornamented; and to substitute a fair white linen cloth without lace or embroidery, or other ornament, to *cover the communion table* at the time of ministrations.’ Since this order clearly refers to coverings of the table only, and does not notice the others, I think that the ‘fair linen cloth’ may have lace or embroidery and colour as before, as well as the chalice veils.

“5. The Privy Council expressly laid down that the rubric in the First Book of Edward was the rule for ornaments and ‘dresses’ of the ministers; and since that directs that, ‘at the time of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration—that is to say, a white alb plain, with a vestment or cope’—and the assistant Priests and Deacons ‘shall likewise have upon them the vestures appointed for their ministry—that is to say, albs with tunicles;’ since also the present rubric directs ‘that such ornaments of the ministers at all times of their ministration shall be retained and be in use,’ I have no hesitation in affirming that the use of a vestment or cope for the ministering Priest, and of albs with tunicles for the assistant Priests and Deacons at the celebration of Holy Communion, is obligatory on all Priests and Deacons of the Church of England. That a ‘vestment’ means a chafuble is evident from the inventories, which use the words indifferently; and because the only two vestments named are chafubles and copes.

“6. Lastly, with regard to lights. As to these there would be no difficulty, but that the Privy Council have, most culpably, refused to decide the point as to the parliamentary authority of the ancient Ecclesiastical Constitutions, Canons, and Common Law, which expressly required ‘candles to be lighted while the solemnities of the Mass were being performed.’

“Omitting, however, all reference to this question, I think it plain that *lights* at the celebration of Holy Communion are lawful, though not obligatory, for, amongst many others, the following reasons:—

“1. The cross was retained as a decoration, by the Privy Council, because ‘an emblem of the Christian faith,’ ‘held in great repute and used by the early Christians,’ ‘used from the earliest period of Christianity,’ ‘not necessarily superstitious,’ ‘a memorial of the most momentous event of Christianity.’ Now, Prudentius, in the fourth century, tells us that ‘throughout all the churches in the East, at the Gospel, lights were brought forth at noon day,’ under the type of corporal light to indicate that light—‘Thy word is a lamp unto my feet and a light to my paths.’ The fourth Canon of the Apostles mentions ‘lamps at the Holy Offering.’ Isidore of Seville speaks of the same thing—‘This light signifies the light we read of in the Gospel.’ Lyndewode also, commenting on Reynolds’ Constitutions, says—‘The candles so burning signify CHRIST Himself, Who is the brightness of the Eternal Light.’ The lights before the Sacrament—(*i.e.*, the *celebrated*, not the *reserved*, Sacrament, as may be easily proved)—of Edward’s Injunctions, were ‘for the signification that CHRIST is the true Light of the world.’ Hence these lights were, like the cross, primitive; and had no relation to superstitions, and are used as ‘emblems of the Christian faith.’

“2. Because candlesticks appear as part of the furniture of very numerous churches in the inventories, up to the end of Edward VIth’s reign.

“3. Because the parliamentary authority of the Injunctions of Edward VI., requiring these lights ‘to remain still,’ was recognized by both the Superior Courts as in force in the second year of Edward VI. and has never been repealed.

“4. The express statement of Cofin that, *by virtue of this rubric and those Injunctions*, lights were in very general use during the reigns of Elizabeth and James I., and the statement of Fuller to the same effect, is strong historical evidence.

“5. Because the ‘lights’ are quite ‘consistent with the present service,’ like the credence; and with the idea of a feast and a table.

“6. Because other Protestant bodies use them, as the Lutherans do, and Luther did.

“7. Because, even regarding the ‘high altar’ as abolished, the place WHERE they are to be put is immaterial: they are adjuncts of ‘the Sacrament’—not of the Altar.

“8. Because the declaration of the Court, that crosses are to be excluded from the service because not mentioned in Edward’s First Book, cannot apply to ‘lights,’ which are in force by virtue of another and independent authority of Parliament co-existing in that second year, and not repealed by that book.

“9. That ‘lights’ are ‘decorations,’ not ‘ornaments,’ as interpreted by the Privy Council; and are not forbidden to be used at any time or any place.

"10. For reasons formerly given, and to avoid raising some of these questions, I should recommend these 'lights,' which may issue from candles or be of gas, should be placed on the ledge or super-altar now to be raised behind the table, and be some distance above it, or be in the shape of standards before the table.

"I am, Sir, yours faithfully,

"JOHN DAVID CHAMBERS.

"*Lincoln's-Inn, April 2, 1857.*"

To the Editor of the "Union."

"SIR,—I wish to make the following additions to my opinion on the 'Legal Effect of the Judgment in the Westerton Case.'

"1. The statute 1 Mary, c. 3, still in force, subjects to imprisonment for three months 'any person who, of his own power or authority, pulls down or defaces any altar or altars, crosses or crucifix, that now is, or hereafter may be, in any church or churchyard.' By Moone's case (1 Sir T. Jones, 159), it was decided this statute applied to the present office and services; and a similar decision was given 1 Glover v. Hynde, 1 Mod. 168.

"2. By this statute, coupled with the declarations of the Court of Privy Council, churchyard crosses are legalized and protected.

"3. With respect to 'Lights before the Sacrament,' an additional argument in their favour arises from the fact that the Injunctions of Edward are referred to as being law in a rubric at the end of the Communion Office of Edward's First Book.

"I am, Sir, yours,

"J. D. CHAMBERS.

"*Lincoln's Inn, April 15, 1857.*"

N.B.—In mediæval times the altar stood some way from the east wall, in front of a retable or small reredos, which was a wall built from the ground, between which and the east wall was generally the baldachin for reliquary and suspension of ciborium. This retable or reredos served as the super-altar of the present day, and on it were placed the candlesticks, and crucifix or crosses.

The editor has seen this arrangement adopted, and it is very effective; but the super-altar is to be preferred for the crosses and lights.

GLOSSARY.

- ABLUTION.** The wine poured into the chalice, and also the wine and water poured into the same and over the Priest's fingers, after the consumption of the Blessed Sacrament. The water should exceed the wine in quantity. It is drunk by the celebrant, and called the Ablution. There are always two Ablutions. See Purification.
- ACOLYTES.** Assistants at Solemn Service to the Sacred Ministers; their special office is to bear the cruets containing the wine and water for the celebration of the Holy Eucharist. In the Latin Church they are the fourth or highest of the minor Orders.
- ACOLYTES' CANDLESTICKS** should have a round, or more correctly, a triangular base; they should be smaller than those on the altar.
- ALB.** The vestment worn instead of the surplice by the Priest and Sacred Ministers at the Holy Eucharist.
- ALLELUIA** in the Roman Missal is sung after the gradual at Easter, on those Sundays when the Church especially commemorates the Resurrection, and on other Festivals.
- ALMUCE.** See Amyss.
- AMICE.** The vestment which is worn on the shoulders over the cassock and covers the neck—turning over the Alb.
- AMPULLA.** See Stock.
- AMYSS.** A cape lined with fur.
- ANAPHORA.** The part of the Liturgy of the East, beginning at the "*Sursum corda*," including the solemn prayer of Consecration, to the end.
- ANTEPENDIUM.** See Frontal.
- ANTHEM.** The variable Antiphon after the Third Collect at Matins and Evensong.
- APPAREL.** A square or oblong ornament richly embroidered, stitched on the collar of the amice, and at the bottom of the alb before and behind, and on the wrists, and also on the Deacon's dalmatic.
- ASPERGILLUM.** The sprinkler for Holy Water, originally made of the herb hyssop. Cf. Numbers xix. 18, and Exod. xii. 22.
- AUMBRYE.** A recess for the preservation of the Sacred Vessels, and for the Holy Oil Stock.
- BIRRETTA.** The square cap worn by clerics over the zucchetto.
- BOAT.** The vessel that holds the Incense before it is put with a spoon into the censer or thurible.
- BUGIA.** A hand candle. It is only used in Pontifical Offices, when it is placed on the altar by the Service-book, and at other times held for the Bishop by an assistant Priest.
- BURSE.** The case for the corporal.
- CÆREMONARIUS.** The officer whose duty it is to attend to the ecclesiastical order and arrangement in all functions. A director of the ceremonies is as frequently a cleric as a lay person.
- CANISTER.** The metal case in which altar breads are kept—so called in the old inventories.

- CANON.** The Prayer of Consecration. In the West that part of the Mass beginning with "*Te igitur*" and finishing with the "*Pater Noster*." So called because it is the rule to be rigidly followed.
- CANTICLES.** The *Benedicite, Benedictus, Jubilate, Magnificat, Cantate Domino, Nunc dimittis,* and *Deus misereatur.*
- CANTORIS STALL.** The first *return* stall on the left on entering the choir. The Precentor's stall.
- CAPPA.** A rich dress worn in the Latin Communion by Bishops, &c.
- CAPPA MAGNA.** A cope with richer orphreys than the ferial one. It is authorized by the old English Canons and Provincial Constitutions.
- CAUTEL.** A caution or direction, as to rightly and duly administering the Sacraments, especially the Sacrament of the Altar. To which alone it is applied in the mediæval Service Books.
- CELEBRATION.** The administration of the Sacrament of the Altar. In the Latin Communion the term is also applied to the singing of Solemn Vespers.
- CELEBRANT.** The Priest who celebrates the Holy Eucharist.
- CHALICE COVER.** "The fair linen cloth" with which the Blessed Sacrament is covered after the communion of the faithful.
- CHALICE VEIL.** The silk cover of the chalice when it is first put on the altar.
- CHASUBLE OF CHESIBLE.** The sacrificial vestment worn by the Priest at the Holy Eucharist. Hence called emphatically "the Vestment."
- CHIMERE.** The Bishop's ordinary dress, worn over the rochet. It is made of black satin—its colour was formerly red.
- CHOIR.** The chancel.
- CHRISM.** A mixture of balsam and oil, used in the Latin Church in baptisms, confirmation, orders, consecration of churches, &c. We do not use it unless it be ordered by the Bishop in the last-named Rite.
- CHRISOM.** Sometimes incorrectly spelled Chrism as in the First Book of Edw. VI., the white vesture formerly put upon a child at baptism.
- CHUBORIUM.** The vessel in which the LORD'S BODY is placed instead of on a paten when many are to be communicated. Where a Pyx has been preserved, it is proper to use it for this purpose.
- COMMUNION.** The receptionary part of the Sacrament of the LORD'S Supper.
- COMMUNION OF HOUSELLING CLOTH** is a white linen cloth spread over the rails at the time of the Communion, or is held before the communicants by acolytes or other ministers.
- COMPLINE FUNCTION.** See Prime Function.
- COPE.** The vestment used at *Missæ Siccæ*, Solemn Vespers, processions, litany, &c. &c.
- CORNER.** The technical term for the extremities of the west side of the altar.
- CORONA.** A crown or circlet suspended from the roof or vaulting of a church to hold tapers or gas jets—*corona lucis.*
- CORPORAL.** The white linen cloth on which the Blessed Sacrament is laid. It is spread at the oblation of the elements over the "fair white linen cloth" which covers the super-frontal at a celebration.
- COTTA.** A short surplice.
- CREATURES.** The "matter" of the Sacrament (see Elements). So called from being compacted of created things.
- CHALMATIC.** The vestment of the Deacon at the Holy Eucharist.
- DEACAN STALL.** The first *return* stall on the right on entering the choir. The *Dean's* stall.
- DIPTYCH.** In the ancient Liturgies tablets containing the names of the dead for whose souls the Priest was to pray. The modern altar-piece is derived from these folding tablets. See Triptych.
- DIVINE SERVICE.** The ordinary and specially the Eucharistic Service of the Church.
- DOSSSEL.** A piece of embroidered needle-work, or cloth of gold, hung at the back of a throne or altar, but more particularly the latter.

- DUPLICATION.** A second celebration by the same Priest.
- ELEMENTS.** The materials (*materies*) used in the Sacraments, appointed for that purpose by our LORD Himself—technically called the “matter.”
- ELEVATION.** The lifting up of the paten and also of the chalice after consecration.
- EPISTOLER.** The cleric who reads the Epistle and fulfils the function formerly performed by the Subdeacon of the celebration. In some cathedral statutes the Epistoler and Gospeller are called Subdeacon and Deacon.
- EVE.** The day before a Festival when not fasted. It is also used for its Even-song, viz., its first vespers.
- FALDSTOOL.** A moveable stool. It is used particularly as the Bishop’s “chair” of the rubric.
- FANON.** See Maniple.
- FERIA.** A week-day on which no holyday falls. Monday is of course Feria ii. Sunday has its proper Dominical Service.
- FOOT-PACE.** See Platform.
- FORM.** The Sacramental words. Form is also used for “matter” or the outward part of the Sacrament in the doctrinal statement at the end of the first Book of Homilies. “Of the due receiving of His (CHRIST’S) Blessed BODY and BLOOD under the form of Bread and Wine.” “Form” is usually the matter together with the words.
- FRACTION.** The breaking of the Priest’s own Bread.
- FRONTAL.** The vestment hung in front of the altar, called also the *antependium*.
- GIRDLE.** The cord that girds the alb, usually made of white cotton, about three yards long.
- GOSPELLER.** The cleric who reads the Gospel and performs the function of the Deacon of the celebration; the name is given to the Deacon, because in the Ordering of Deacons, authority is given to them “to read the Gospel in the Church of God.”
- GRADUAL.** In the Roman Missal the psalm or part of a psalm that is sung after the Epistle.
- GREMIAL.** A filken apron placed on the lap of a Bishop, when sitting, during certain parts of the Celebration of the Holy Eucharist.
- HOLY WATER VESSEL,** The—should be an earthen vessel with a cover, from which the vessels and stoups of the church are supplied. It should be emptied and wiped out immediately after use.
- HOUSEL.** The Blessed Eucharist. A Saxon word. “He (the Priest) halloweth GOD’S Houfel, as our SAVIOUR commanded.” Elfric’s Canons, A.S. 957. Johnson derives it from the Gothic *Hunfel*, a sacrifice, or *boftia*, dim. *boftiola*, Latin.
- INTROIT.** The psalm sung before the celebration of the Holy Eucharist, when the Priest stands at the altar.
- INVITATORY.** A passage of Scripture, proper for the day, used in ancient times before the “*Venite*.” Our *V.* “Praise ye the LORD,” with the *R.* is our present unvarying Invitatory. In the Communion Service the second Exhortation is the Invitatory.
- LAVABO.** The *secræta oratio* of the Priest when water is poured on his fingers before the Prayer of Oblation.
- LAVATORY.** A water-drain in the sacristy, where the Priest washes his hands before vesting.
- LECTERN.** A moveable desk from which the Lessons are read. The Epistle and Gospel are also sometimes read from a lectern. In reading from a lectern the hands should touch the sides thereof.
- LESSER LITANY.** “The LORD have mercy,” &c. ushering the LORD’S Prayer in the Prime and Compline functions.
- LITANY DESK.** A low moveable desk at which the Litany is sung.
- LITURGY.** The celebration of the Holy Eucharist.
- LORD’S SUPPER.** The last meal of our LORD, when He instituted the Holy Eucharist.
- LOW SERVICE.** The plain celebration of the Holy Eucharist, which is simply said; there is no choir, and the Priest is attended by a single assistant called a server, vested in cassock and *cotta*.

- MANIPLE.** The vestment worn on the left arm of the Priest, Deacon, and Subdeacon at the Holy Eucharist. This word is also used for any kind of napkin, as that used to wipe the Priest's fingers at Holy Baptism.
- MANTELLETUM.** A habit used in the Latin Communion by Bishops on ordinary occasions; the chimere is worn in its place with us.
- MATERIES.** See Elements.
- MEMORIAL COLLECT.** When two holydays fall together, the service of the superior one is used, and the collect of the inferior day is said after that of the Office of the Feast, as its *memorial*.
- MENSA.** The top or table of the altar.
- MILITANT CHURCH PRAYER.** See Oblation.
- MINISTER.** One who ministers before GOD in a great action as the Priest in the Holy Eucharist, who is thence called "the principal Minister;" those who minister or serve the Priest as the Gospeller and Epistoler (Deacon and Subdeacon)—Sacred Ministers; acolytes as ministering to the Sacred Ministers. The officiant at Matins and Evensong is also so called, as ministering in Divine offices; a layman acting as server, or as Epistoler, or as a reader of the Lessons is also a "Minister."
- MINISTERIUM.** The Epistle corner of the altar. So called from the Sacred Ministers preparing the chalice, &c. there when the elements are removed from the credence.
- MISSA SICCA.** The Dry Service—neither Communion nor Consecration, but a sham rite, unfortunately peculiar to the modern Church of England. It includes the Prayer of Oblation, with the oblations omitted, and concludes with one or more of the post-Communion Collects, and the Blessing. The Priest is vested in alb, stole (crossed), maniple, and cope of the colour of the day.
- MOZZETTA.** A cape with a small hood worn by canons in the Latin Communion.
- MUNDATORY.** See Purificator.
- NAVICULA.** See Boat.
- NORTH-SIDE.** The part of the altar to the left of the Midst as the Priest stands in front facing the east.
- OBULATION, Prayer of.** The prayer for the whole state of CHRIST's Church, after the elements are placed upon the altar, and during which the Oblation of them is made.
- OCTAVE.** The eighth day after any principal Feast of the Church. The intervening days are technically called "of," or "within the octave."
- OFFICE.** Matins and Evensong.
- OFFICIANT.** The Priest who sings the Divine Office, &c.
- OILS.** There are three sorts, viz., the Chrism, the Holy oil of the sick, and Holy oil.
- OIL (Holy).** Used now in the Coronation Service instead of Chrism. It was formerly used in baptisms, and thence called holy oil of catechumens.
- OIL (Holy) of the sick.** Oil consecrated by the Bishop or Priest for the anointing of sick persons.
- ORATIONES.** The collects.
- ORPHREYS.** A band or bands of gold or embroidery affixed to vestments.
- OSTENSION.** The showing of the chalice after consecration by lifting it up above the head of the celebrant, so that it may be visible.
- PALL.** A small square, of linen on both sides, cardboard in the midst, with which the chalice is covered. It is about eight inches square and should have no fringe.
- PALLIUM OF PALL.** The ensign of jurisdiction worn by Archbishops.
- PARTICLES.** The wafers or breads used for the communion of the faithful. Particle is also applied to the crumb of bread with which the Priest cleanses his thumb after the anointing of the sick, &c.
- PASCHAL CANDLESTICK,** The—was placed on the Gospel side of the choir, and lighted during mass and vespers from Holy Saturday till Ascension. The staff had formerly a lectern attached, from which was sung the *Exultet*.
- PAX.** A small plate of precious metal, &c., carried round in the Latin Church, having been kissed by the Priest, after the *Agnus Dei* in the Mass, to communicate the Kiss of Peace. The first

- clause of our Blessing at the end of the celebration, "*The Peace of God*," &c. represents the Pax in our rite.
- PLAIN SERVICE.** See Low Service.
- PLAIN SONG.** The ecclesiastical tone.
- PLANETA.** The folded chafuble, worn instead of the dalmatic and tunic by the Sacred Ministers during Advent and Lent, except on the Sundays *Gaudete* and *Lætare*, when either purple "tunics" (dalmatic and tunic) richly embroidered with gold, or else *rose-coloured*, should be used.
- PLATFORM.** The raised dais on which the altar stands; and also that on which the font stands.
- POME.** A round ball of silver or other metal; which is filled with hot water, and is placed on the altar in winter months to prevent danger or accident with the chalice, from the hands of the Priest becoming numb with cold.
- PONTIFICAL.** Functions peculiar to Bishops are so called. When the Bishop offers the Holy Sacrifice it is a Pontifical celebration.
- PONTIFICALLY ASSISTING.** When a Bishop assists pontifically he says the *Pater Noster*, *Collects for Purity*, *Ten Commandments*, and *The Blessing*. The only two Rubrics in our Service-book on the matter direct the Bishop to say the *Abolution* as well as the *Blessing*. It is, however, usual for the Bishop not to say the *Abolution*, (at most only a remission for venial sin). The Rubric does not, of course, prohibit the Bishop from directing the celebrant to say it. When a Bishop is simply present on his throne the celebrant may give the *Blessing*; the Rubrics suppose the Bishop to be present pontifically assisting.
- POST COMMUNION.** The, begins as its name imports after the Communion of the Faithful, and includes the LORD'S Prayer, the Prayer, O LORD and Heavenly FATHER, or, *Almighty and ever-living God*, *Gloria in Excelsis*, and the *Collects*, printed at the end of the Service (when said). The Post-Communion should be said *junctis manibus*. In the Roman Rite the "Post-Communion consists of collects, one or more, according to the number of collects for the day, and immediately follows the "Communion," an anthem, or short sentence so called, because it is recited just after the Communion.
- PRaise OF THE OFFICE.** That portion of Matins and Evensong from "*Gloria*" inclusive, to the *Credo* exclusive.
- PRECES.** The petitions which follow the lesser Litany and Pater Noster; they are a selection from the *Preces* used at Lauds and Prime, and again at Vespers and Compline.
- PREDELLA.** See Platform.
- PRIE DIEU.** A kneeling desk to be suitably covered with green baize, and to be placed in a retired part of the inner Sacristy. The tables of prayers before and after the Celebration of the Holy Eucharist should hang immediately in front of it.
- PRIME FUNCTION.** From the *Credo* inclusive to the end of the Office.
- PROANAPHORAL SERVICE.** A name applied to the *Missa Sicca* when there has been a Celebration; in which case this Service does not *superfede the Celebration*, but is a selection from the Liturgy; a sort of higher Ordinary Office.
- PURIFICATION.** The wine poured into the chalice after the consumption of the Blessed Sacrament, and drunk by the celebrant. It is sometimes called the *First Ablution*. See Ablution.
- PURIFICATOR.** The napkin used for wiping the chalice. It is placed on the chalice under the pall before the beginning of the celebration. It is made of linen, neither coarse nor fine, and should be simply hemmed, and not less than $13\frac{1}{4}$ inches square, with a very small cross worked in the centre. Although it is not required to be blessed, yet, when once employed at the Holy Sacrifice, it should not be used for other purposes, nor be handled by laics (not having the requisite permission), until after having been washed by a Clerk in Holy Orders. The same rules for washing purificators are to be observed as for corporals. Before the chalice is obliterated the Priest wipes the inside with the purificator *down to the surface of the wine*. It used to be customary in the Latin Church, after the communion of the faithful, for

a minister to give to each communicant a purification of wine or wine and water from a chalice, and to wipe his lips with a purificator. Each Priest should have his own purificator.

PYX. See *Ciborium*.

RATIONAL. An ornament borrowed from the Aaronic by the Christian Priesthood, and formerly worn by Bishops on the breast.

REGAL. A small organ.

RESEDOS. A screen or back placed between the altar and the east wall.

RETABLE. A shelf, temporary or otherwise, between the altar and the east wall. A series of receding shelves, or *retables*, behind and separate from the altar, is very convenient for vases of flowers and lights. A manner of decoration which is very desirable and most effective.

ROCHET. A short surplice with closed sleeves, as worn by Bishops. Without sleeves as used by clerics in baptism, &c. In reality the modern English Bishop's rochet is without sleeves, as the sleeves are sewn on to the chimere.

ROOD. The cross with the figure of our LORD upon it.

ROOD LOFT. A gallery running along the top of the rood-screen, which in parish churches should cross the chancel arch on the nave side. The Gospel and Epistle were, in old times, read from it.

ROOD-SCREEN OR CHANCEL-SCREEN. A screen separating the chancel from the nave; sometimes surmounted by a figure of our Blessed LORD on the Cross, and on either side the Blessed Virgin and S. John.

SACRAMENT, BLESSED, Consumption of what remains of the. The rubric rules that "the Priest and such of the communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same." It is to be noted that the faithful are here supposed to be present during the Consumption and Ablutions,—directed to take place "*immediately after the Blessing*" to ensure such presence. To "*reverently eat*" means, of course, *kneeling*. It is usual for the Priest himself to stand at the Consumption, as he does when he communicates himself. The Sacred Ministers continue kneeling till the purification of the chalice.

SACRARIUM. The most holy place enclosed by the altar rails.

SACRED (OR CANONICAL) COLOURS—are five in number:—1. White; 2. Red; 3. Violet; 4. Black; 5. Green. Gold is reckoned as white. On the Sundays *Gaudete* and *Lætare* a dalmatic and tunicle of *rose-colour* is used in Rome and elsewhere.

SACRED MINISTERS. Gospeller and Epistoler (the Deacon and Subdeacon of the celebration.)

SACRED VESSELS. The chalice, paten, ciborium (or pyx), and the large paten used instead, none of which may be handled by those not in Holy Orders without especial permission.

SACRISTY. A vestry.

SANCTUARY. See Sacrarium.

SCARF. Worn by chaplains; it is made of silk of the colour of the nobleman's livery to whom the cleric is chaplain; the ends are "pinked," and not fringed like a stole. The *black scarf* is worn over the gown by Doctors in Divinity, cathedral Dignitaries, and Bishop's chaplains. The scarf ought not properly to be worn with the surplice, as it has little to recommend it either in an ecclesiastical or æsthetic point of view.

SEAT COVERS. For the seat of the Sacred Ministers at Solemn Service; some to be of green, others of purple, about $4\frac{1}{2}$ yards long; others square for the stools, which are used on various occasions.

SECRETÆ (ORATIONES.) Prayers said *secreto*. Formerly certain prayers were ordered to be so said. These *secrets* varied with the day. The term now denotes the short private supplementary devotions of the Priest.

SEQUENCES. Certain rhythms chanted in mediæval times on particular Festivals after the gradual.

SERVER. The assistant of the Priest at Low Service.

SERVICE. Stated parts of the Ordinary and Eucharistic Service set to music, as distinguished from those anthems, the words of which are not a matter of settled regulation, and *supplemental to the Plain Song of the Church*. The term includes the Versicles before the Psalms, the

- "*Venite*," one or more chants for the Psalms, the *Te Deum* and Canticles, the *Dominus vobiscum*, *Oremus*, lesser Litany, *Preces*, *Amens*, Litany, and Order of Holy Communion. The term is, however, sometimes restricted to the *Te Deum*, the Canticles, and in the Communion Service the Responses to the Commandments, Nicene Creed, and *Gloria in Excelsis*.
- SOLEMN SERVICE.** A choral celebration of the Holy Eucharist; the Priest is assisted by the Sacred Ministers, &c.
- SPECIES.** The outward and visible part of the Blessed Sacrament. Cf. Rubric before Communion of Priest, "Then shall the Minister first receive the Communion in both *kinds* himself," &c.
- STOCK.** The vessel in which the Holy Oil is kept, also called an ampulla. It should have a case of purple silk, and should be preserved in the aumbry.
- STOLE.** The vestment worn over the shoulders by Priests. The very badge of the Priestly office. It is a narrow strip of silk of the colour of the season, and has three crosses, one in the centre and one at each end. The ends are slightly widened, and terminate in a fringe. It is crossed upon the breast of the Priest, who offers the Holy Sacrifice. At other times it is worn pendent. A Bishop wears the stole pendent when celebrating the Holy Eucharist, *because* he wears the pectoral cross. The stole when crossed is fastened either by a stud, or by a ribbon attached inside.
- SUBDEACON.** The name formerly used for the Epistoler.
- SUPER-ALTAR.** The ledge at the back of the altar on which stand the altar-cross, altar-lights, and flower vases.
- SUPER-FRONTAL.** The vestment which covers the *mensa* of the altar; it is put next over the cerecloth.
- TABLE PRAYERS.** A popular name for the Dry Service. See *Missa Sicca*.
- THURIBLE.** A Censer.
- TIPPET.** The *stuff* cape worn over the *surplice* in lieu of the hood by literates, and the *silk* cape permitted to be worn by dignitaries and beneficed Clergy over their *gowns* at such times as they do not wear the hood.
- TORCHES.** Very suitable ones may be made of wood grooved to resemble four candles, i.e., the section of which should be a quatrefoil. These may be painted white, and hollowed out to receive a large-sized Palmer's candle-spring. They should have a hollow at the top, to retain any wax that may gutter. In these torches, the ends of the larger candles from the altar-candlesticks might be used up; let, however, the socket of the spring have a small aperture near the top, so that without taking out the candle, it may be seen whether there is sufficient for the occasion required. The ends of larger candles are best for this purpose, as the flame of a torch is naturally thought to be larger than that of an ordinary candle. The torches should be kept in a rack, which is either in a cupboard or capable of being covered over.
- TRICANALE.** A round ball with a screw cover, whereout issue three pipes. It was used by Bp. Andrewes instead of a cruet, for the water of mixture.
- TRIPTYCH.** A picture over the altar with folding doors, which usually have pictures painted on them inside, or at least are richly diapered.
- TUNIC.** The vestment of the Epistoler at the Holy Eucharist.
- TUNICLES.** The technical phrase for dalmatics and tunics, so used in the First Book of Edw. VI.
- VESTMENT, The—**the chasuble. This term includes its appendages, as amice, alb, girdle, maniple, and stole; and even the frontal of the altar. See Lyndwood *in loco*.
- VIOL.** The day before a festival when fasted.
- VOLUNTARY.** A piece of music played on the organ after the Psalms.
- WHITE ALB plain.** An alb of linen, and not of silk with fringes and embroidery, but only with apparels.
- YSOPUS or HYSOPUS.** See *Aspergillum*.
- ZUCCHETTO.** The cleric's round or skull cap worn under the birretta.

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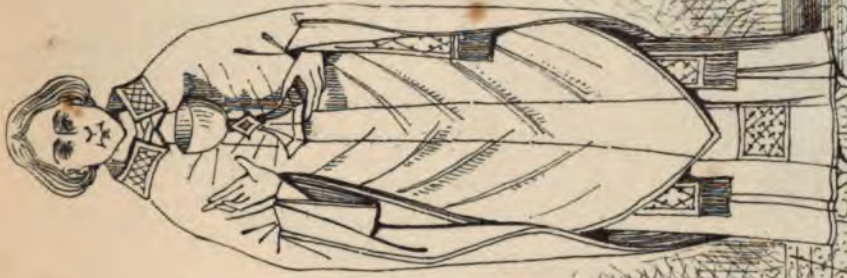
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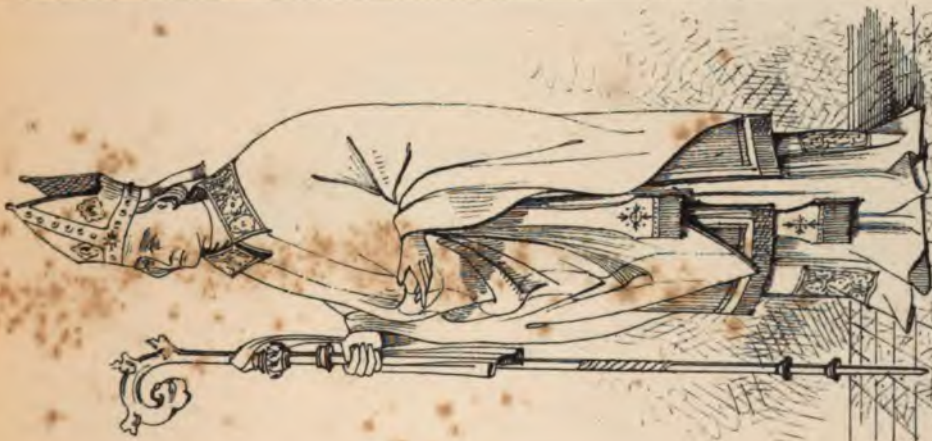
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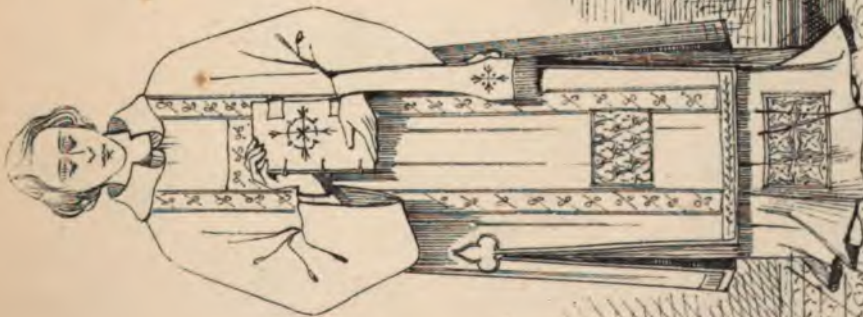
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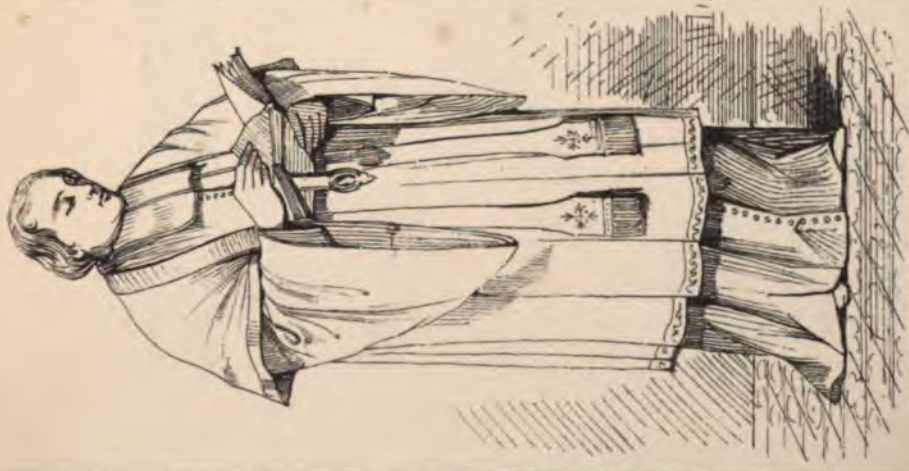
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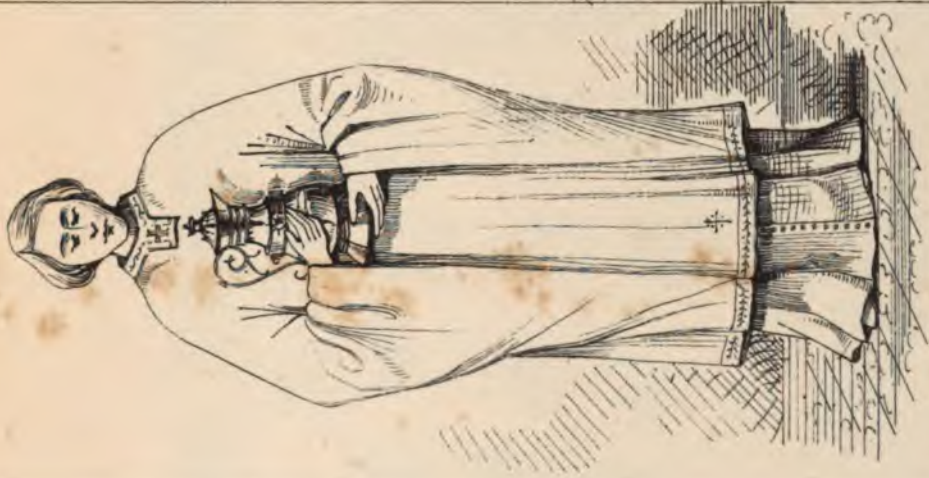
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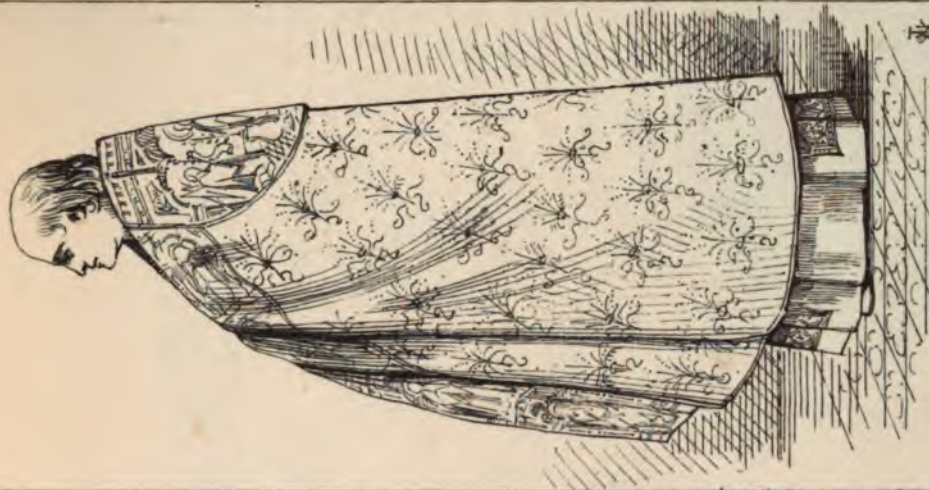
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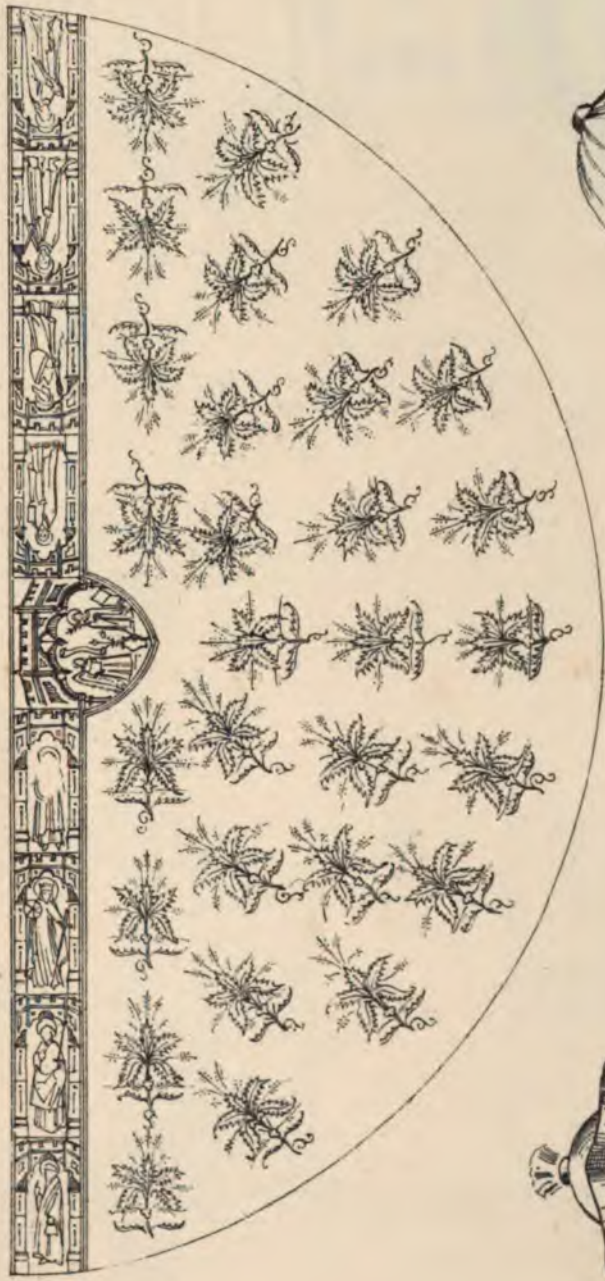
+ priest. in. Surplice. Hood. & Stole.



+ Archdeacon. or. Lay. Clerk. +



+ Priest. vested. in. Cope.



Zuchetta

Ferial. Gobe. Ely. Cathedral

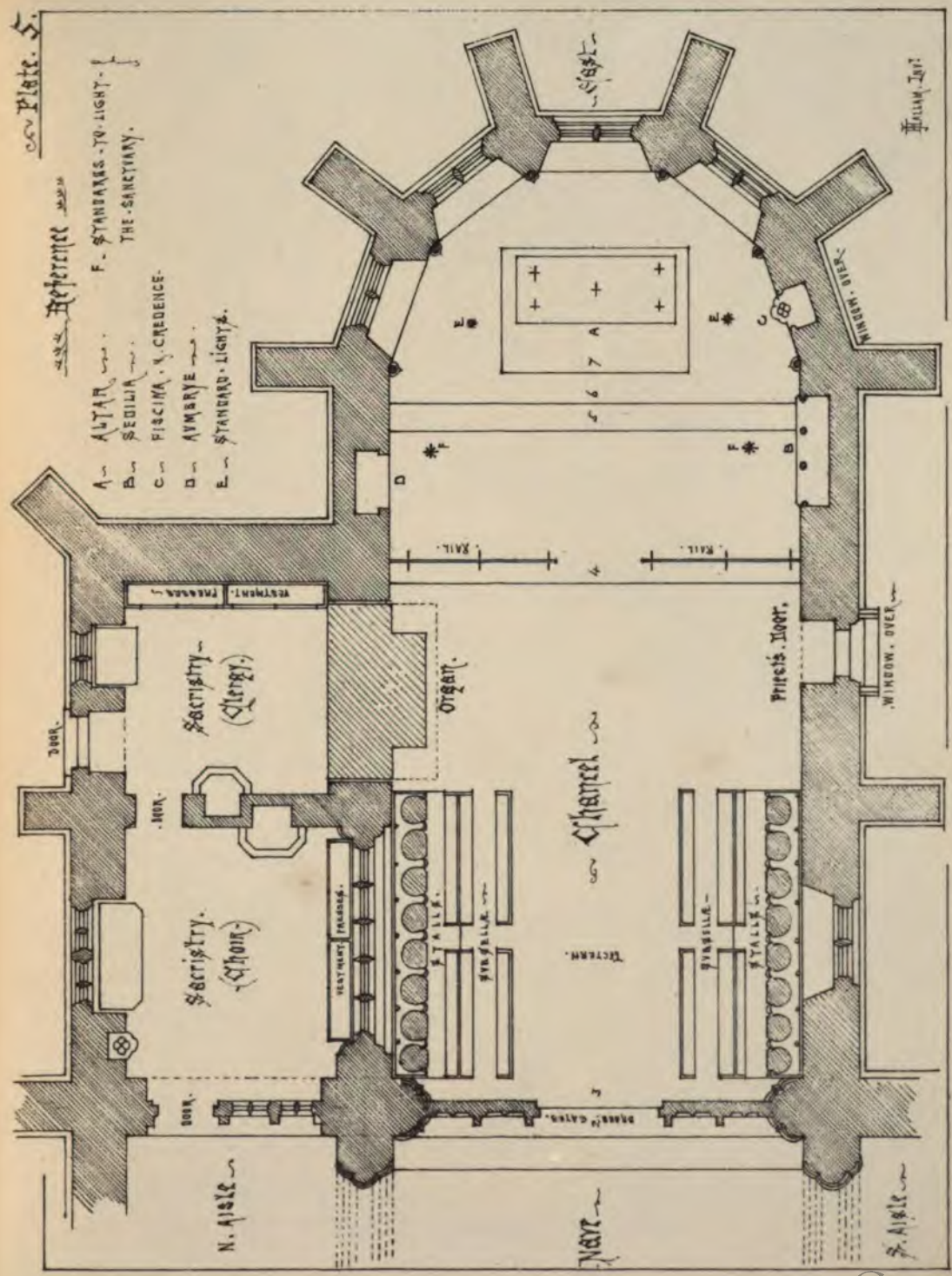


Birretta

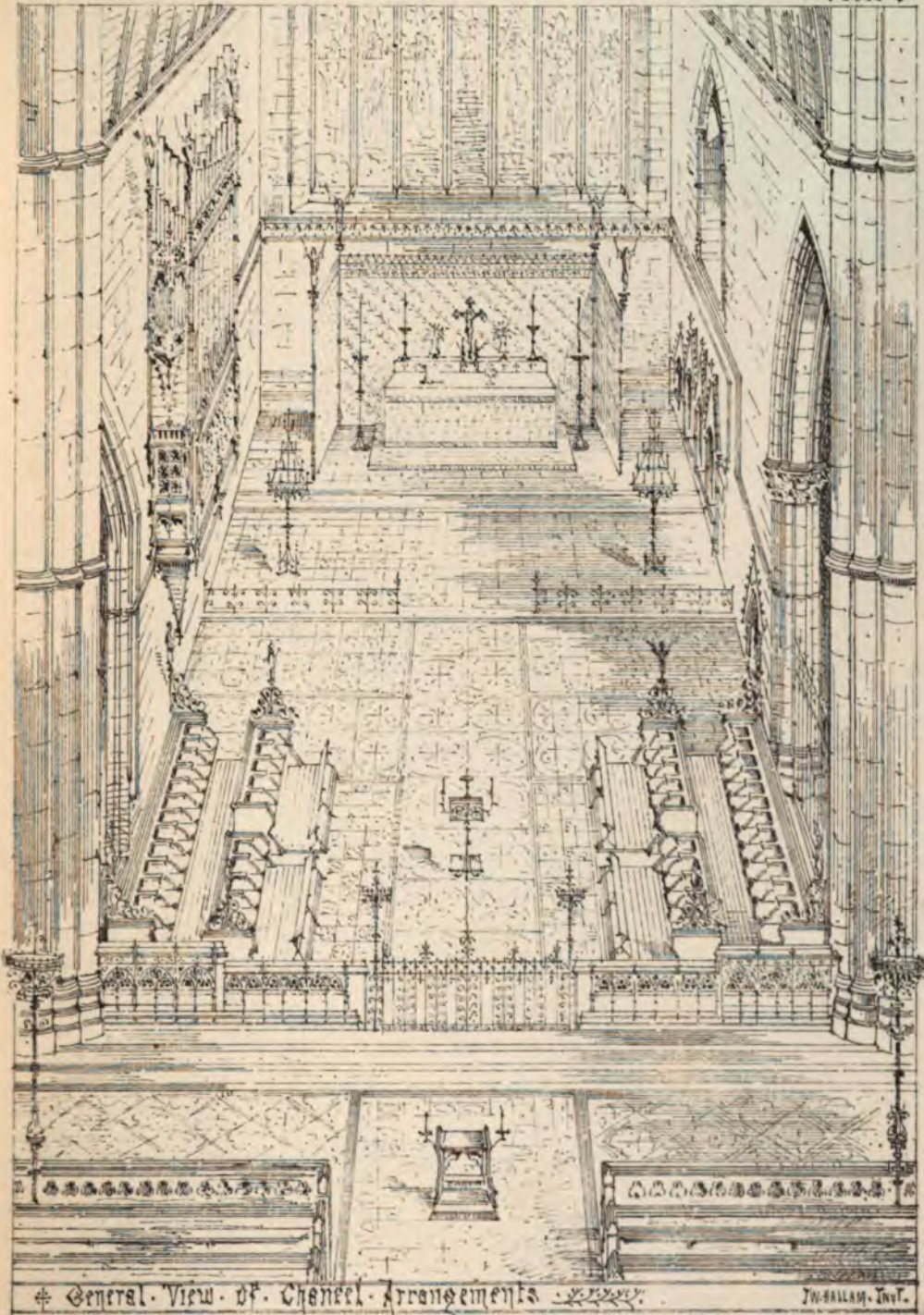
see Plate. 5.

see Reference

- A - ALTAR
- B - SEDILIA
- C - FISCINA & CREDECE
- D - AMBONE
- E - STANDARD LIGHTS
- F - STANDARDS TO LIGHT THE SANCTUARY



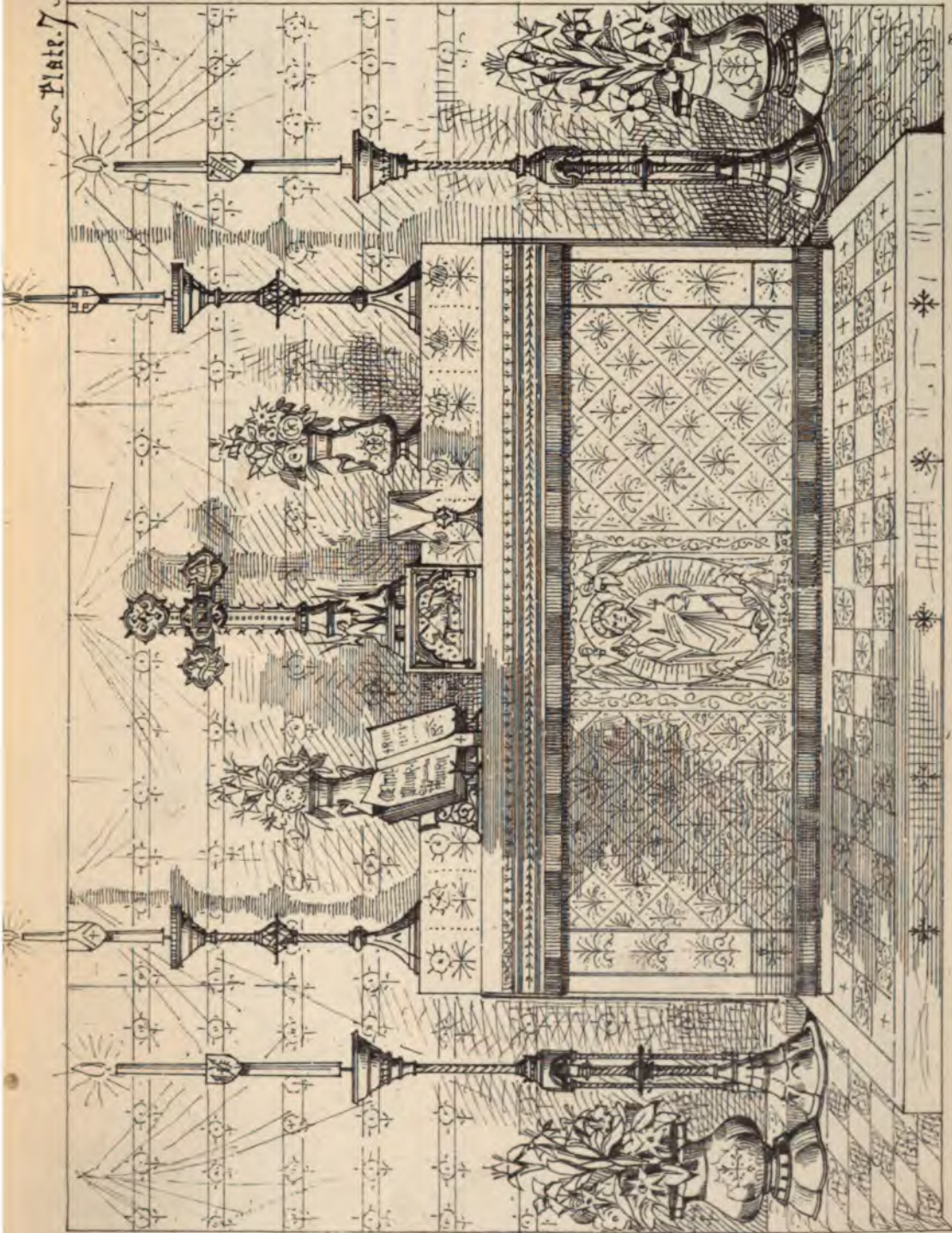
see Chancel &c.



General View of Chancel Arrangements

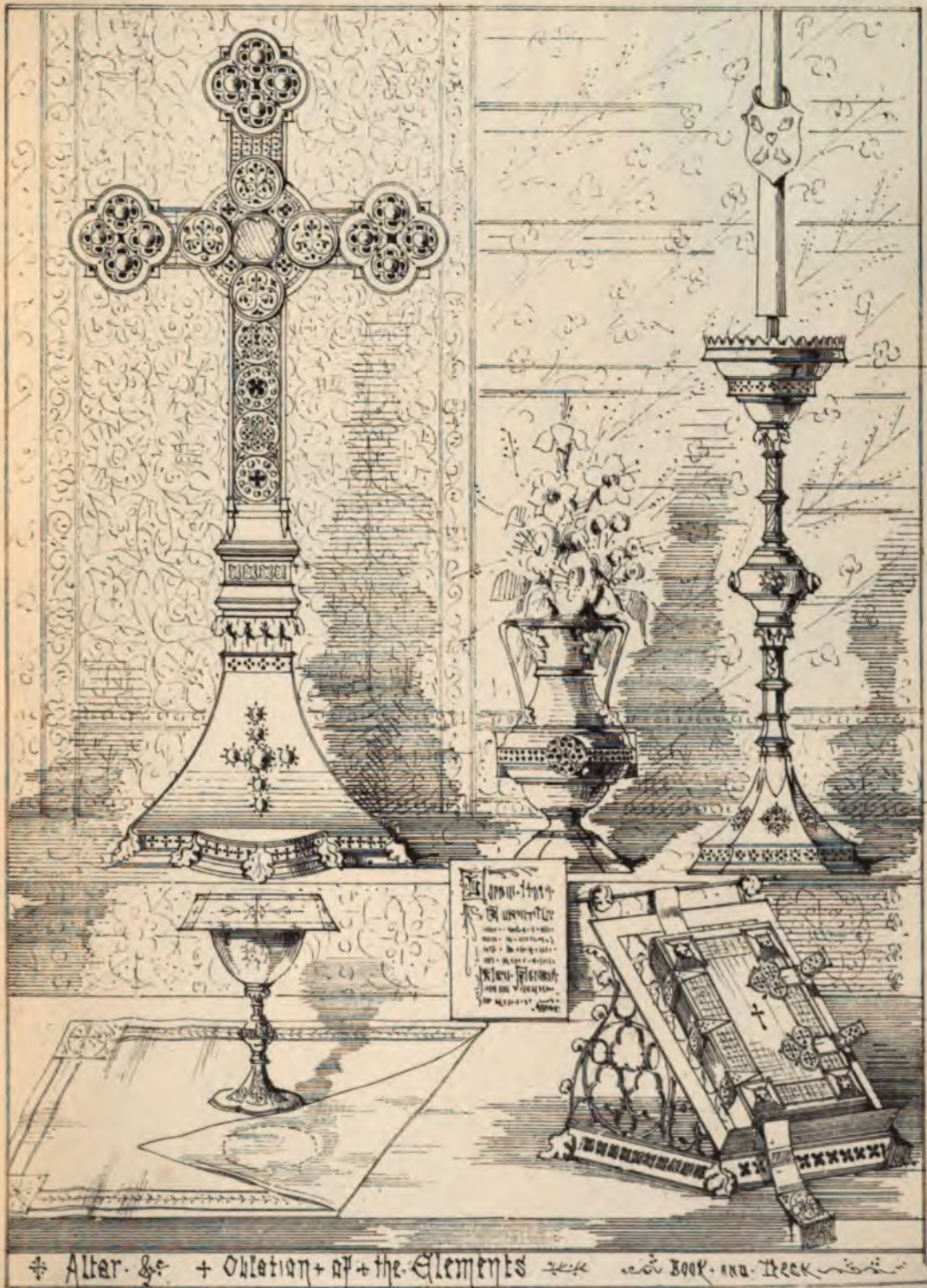
J. W. BALLAM, Invt.

Plate 7



W. H. R. J. 1871

Altar + vesting



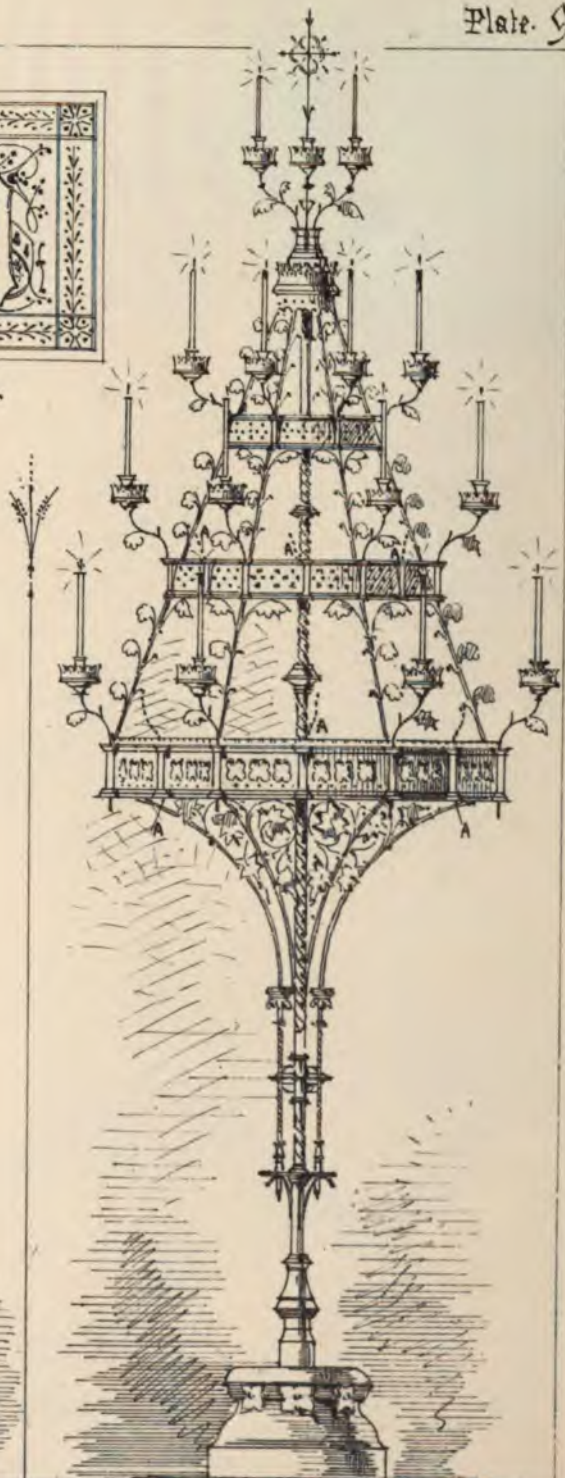
✠ Altar. & + Oblation + at + the. Elements ✠ car Book. ana. Heck

+ COTTONAL + CASE



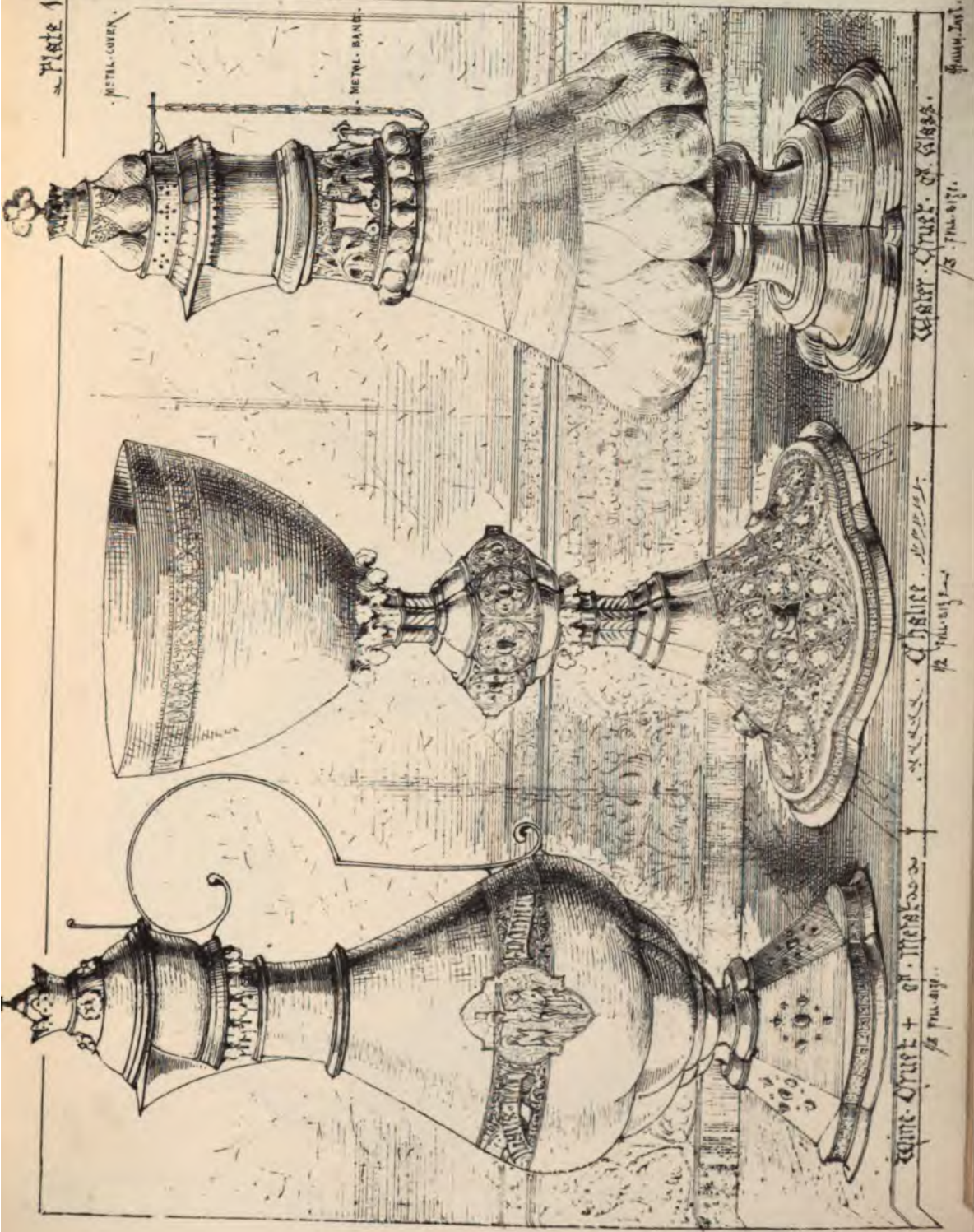
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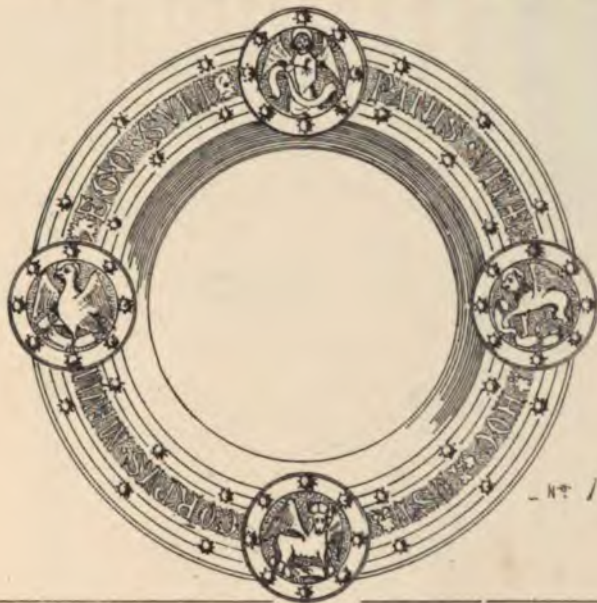
.FRONT.



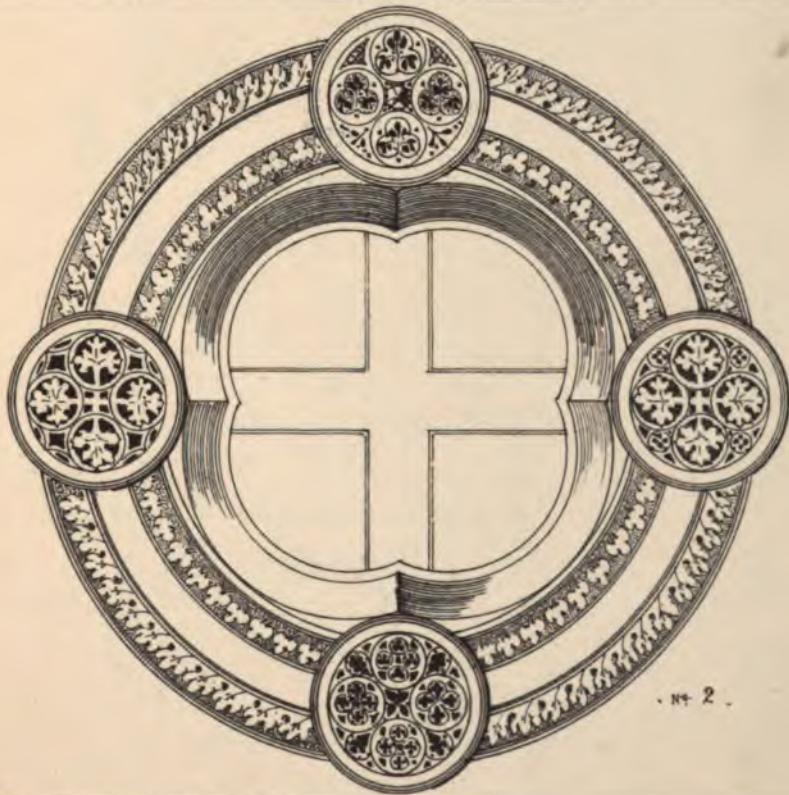
Chiborium

+ Standard lights - 16 small lights - 11 A.





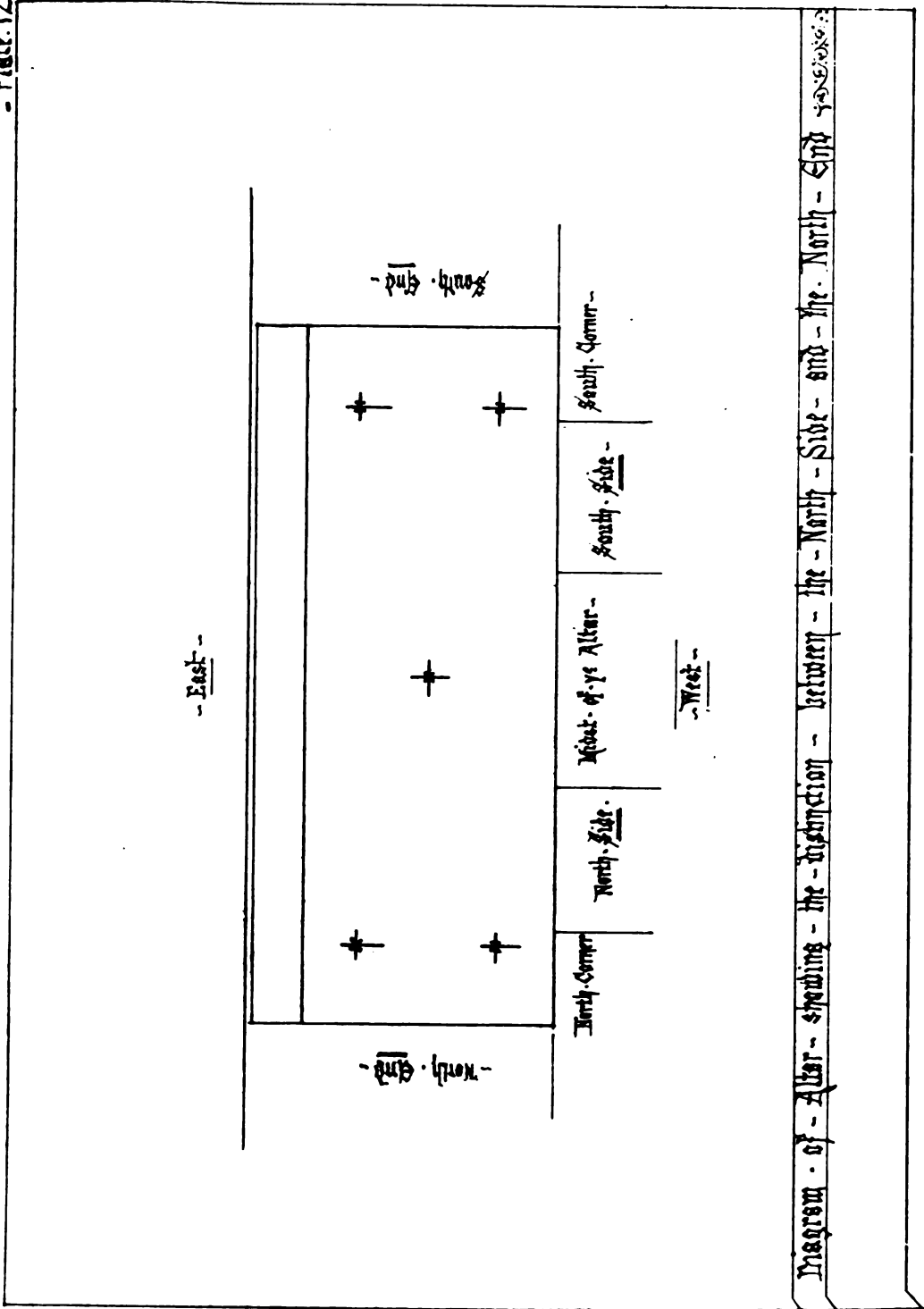
№ 1.



№ 2.

. paten ✠ . 2 . ALMS . DISH

PLATE 11.







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