

charity, and reconciles to God, without the actual reception of the sacrament of penance, yet that reconciliation is not to be attributed to contrition only, apart from the desire of receiving that sacrament, which is implied in contrition.

With respect to imperfect contrition, called attrition, arising merely from the shame and disgracefulness of sin, or from the fear of punishment, the council declares that if it be accompanied by a hope of forgiveness, and excludes the desire to commit sin, it is a gift of God, and a motion of the Holy Spirit; and that, far from rendering a man a hypocrite and a greater sinner, it disposes him (*disponit*) to obtain the grace of God in the sacrament of penance.

This word "*disponit*" was substituted for "*sufficit*," which stood in the first draught of the decree.

5. The decree then goes on to establish the necessity of confessing in every mortal sin which, by diligent self-examination, can be brought to remembrance. With regard to venial sins it states, that it is not absolutely necessary to confess them, and that they may be expiated in many other ways.

6. As to the minister of this sacrament, it declares that the power of binding and loosing is, by Christ's appointment, in the priest only; that this power consists not merely in *declaring* the remission of sins, but in the judicial act by which they are remitted.

7. As to the reserved cases, it declares it to be important to the maintenance of good discipline, that certain atrocious crimes should not be absolved by every priest, but be reserved for the first order.

8. The decree further teaches, that in the matter of satisfaction, the acts imposed upon the penitent should be such as may serve as a remedy for and preservative against sin, to cure the disease of the soul; that the satisfaction which the priest imposes ought to be in proportion to the sin committed; that it is owing to the satisfaction made by Jesus Christ, that ours have any merit.

9. That we can make satisfaction to God not only by self-imposed inflictions, and by those which the priest prescribes, but also by bearing patiently and with a penitential spirit the temporal sorrows and afflictions which God sends to us.

In conformity with this decree, fifteen canons were

published, condemning those who maintained the following doctrines :—

1. That penance is not a true sacrament of Jesus Christ.
2. That baptism is the real sacrament of penance.
3. That the words "*Quorum remisistis peccata,*" &c., are to be understood of the authority to preach the word.
4. That contrition, confession, and satisfaction are not the matter of the sacrament of penance.
5. That contrition only makes man a hypocrite.
6. That sacramental confession is not necessary, and that auricular confession is an institution purely human.
7. That it is not necessary to confess every mortal and secret sin.
8. That such confession is impossible, and that annual confession, as ordered by the Council of Lateran, is not necessary.
9. That sacramental absolution is not a judicial act.
10. That priests in mortal sin have no power to bind and loose, and that this power is common to all the faithful.
11. That bishops have not the power to reserve certain cases for their own judgment.
12. That the whole penalty is remitted in this sacrament with the sin.
13. That we offer no satisfaction to God in bearing His afflictions patiently, or in imposing voluntary mortifications on ourselves.
14. That satisfactions do not do honour to God:
15. That the keys of the Church are only to loose, and not to bind.

After this, the decree upon the subject of extreme unction, in three chapters, was read. It states that this sacrament was looked upon by the Fathers as the consummation of penitence and of the whole Christian life, which ought to be a scene of continual penitence. That this unction was appointed by our Lord Jesus Christ as a true sacrament of the New Testament; that it is plainly recommended to the faithful by St James, and that the use of it is insinuated by St Mark. That the matter of the sacrament is the oil consecrated by the bishop, and that its form consists in the words pronounced when the unction is applied. 2. That

its effect is to wipe out the remains of sin, and to reassure and comfort the soul of the sick person, by exciting within him a full confidence in God's mercy, and sometimes to restore the health of the body, when such renewed health can advantage the salvation of the soul. That bishops and priests alone may administer this sacrament. That this sacrament ought to be given to those who are in danger of death; but that if they recover, they may receive it again.

The council then agreed upon four canons on the subject, with anathema.

1. Anathematizes those who teach that extreme unction is not a true sacrament instituted by Jesus Christ.

2. Anathematizes those who teach that it does not confer grace, nor remit sin, nor comfort the sick.

3. Anathematizes those who teach that the Roman rite may be set at nought without sin.

4. Anathematizes those who teach that the *πρεσβύτεροι*, of whom St James speaks, are old persons and not priests.

After this the question of reform came before them, and fourteen chapters upon the subject of episcopal jurisdiction were published.

1. Forbids the granting of dispensations and permissions by the Court of Rome to the prejudice of the bishop's authority.

2. Forbids bishops *in partibus infidelium*, upon the strength of their privileges to ordain any one under any pretext without the express permission of or letters dimissory from the ordinary.

3. Gives bishops power to suspend clerks ordained without proper examination, or without their licence.

4. Orders that all secular clerks whatever, and all regulars living out of their monasteries, shall be always, and in all cases, subject to the correction of the bishop in whose diocese they are, notwithstanding any privileges, exemption, &c., whatsoever.

5. Relates to the conservators.<sup>1</sup>

6. Orders all clerks, under pain of suspension and deprivation, to wear the habit suited to their order, and

<sup>1</sup> Judges granted, in certain cases, by the pope, to parties who appealed to him, to look after their interests and to protect them; these conservators, however, often went so far beyond their duty, as to hinder the course of justice, in order to favour their clients.



forbids them the use of short garments, and green and red stockings.

7. Enacts that a clerk guilty of voluntary homicide shall be deprived of all ecclesiastical orders, benefices, &c.

8. Checks the interference of prelates in the dioceses of others.

9. Forbids the perpetual union of two churches situated in different dioceses.

10. Directs that benefices belonging to the regulars shall be given to regulars only.

11. Directs that no one shall be admitted to the religious life who will not promise to abide in the convent in subjection to the superior.

12. Declares that the right of patronage can be given only to those who have built a new church or chapel, or who endow one already built.

13. Forbids all patrons to make their presentation to any one but to the bishop, otherwise the presentation to be void.

In a congregation, held December 23, the sacrament of orders was considered, and twelve articles, taken from the Lutheran writings, were produced for examination. Subsequently eight canons were drawn up, condemning as heretics those who maintained the following propositions :—

1. That orders is not a true sacrament.
2. That the priesthood is the only order.
3. That there ought to be no hierarchy.
4. That the consent of the people is necessary to the validity of orders.
5. That there is no visible priesthood.
6. That unction is unnecessary.
7. That this sacrament does not confer the Holy Spirit.
8. That bishops are not by Divine appointment, nor superior to priests.

In the fifteenth session a decree was read to the effect that the decrees upon the subject of the sacrifice of the mass and the sacrament of orders, which were to have been read in this session, would be deferred until March 19, in order that the Protestants, to whom a new safe conduct had been granted, might be able to attend.

In the following congregation the subject of marriage was



treated of, and thirty-three articles thereon were submitted for examination.

The disputes which arose between the ambassadors of the emperor and the legates of the pope produced another cessation of the council. The Spanish bishops and those of the kingdoms of Naples and Sicily, as well as all who were subjects of the emperor, wished to continue the council, but those, on the other hand, who were in the interests of the court of Rome, did all they could to prevent its continuance, and were not sorry when the report of a war between the emperor and Maurice, Elector of Saxony, caused most of the bishops to leave Trent. In the meantime some Protestant theologians arrived, and urged the ambassadors of the emperor to obtain from the fathers of the council an answer to certain propositions, and to induce them to engage in a conference with them ; both of which, however, the legates, upon various pretexts, eluded.

The chief part of the prelates having then departed, the pope's bull, declaring the council to be suspended until peace and security should be re-established, was read in the sixteenth session. This suspension lasted for nearly ten years ; but on the 29th November 1560, a bull was published by Pius IV. (who succeeded to the papacy upon the death of Julius III. in 1555), for the re-assembling of the council at Trent on the following Easter Day, in which Pius named for his legates to the council Hercules Gonzaga, Cardinal and Bishop of Mantua, and Cardinal James Dupuy, of Nice, to whom he subsequently added three others.

Immediately after the publication of the bull, the pope despatched nuncios to the different courts of Europe, and, amongst others, to Elizabeth, Queen of England, inviting her and the bishops of the English Church to the council. However, the nuncio (the Abbot Jerome Martinengo) had not got farther than Flanders when he received an order from the queen, forbidding him to cross the sea ; and although both the King of Spain and the Duke of Alba did all in their power to induce her to listen to his message, and reminded her that he had been sent only in order that he might labour for the reunion of the Church of Christ in a general council, Elizabeth obstinately persisted in her refusal, declaring that she would have no intercourse with the

Bishop of Rome, whose authority had been banished from England by Parliament.<sup>1</sup> A nuncio was sent to the Czar of Muscovy. From various causes the re-opening of the council did not take place until the year 1562.

On the 18th of January in that year the seventeenth session was held; one hundred and twelve bishops and several theologians being present. The bull of convocation and a decree for the continuation of the council were read; the words "*proponentibus legatis*," inserted in it, passed in spite of the opposition of four Spanish bishops, who represented that the clause, being a novelty, ought not to be admitted, and that it was, moreover, injurious to the authority of œcumenical councils.

In a congregation, held January 27, the legates proposed the examination of the books of heretics and the answers to them composed by Catholic authors, and requested the fathers to take into their consideration the construction of a catalogue of prohibited works. Some discussion arose about the propriety of examining in council the works to be prohibited. In a congregation, held February 11, leave was given to the legates to nominate the fathers who should draw up the decree for the next session, and to form a congregation for the index of prohibited books.

In the next session the pope's brief was read, who left to the council the care of drawing up a list of prohibited books. After which a decree upon the subject of the books to be prohibited was read, inviting all persons interested in the question to come to the council, and promising them a hearing.

In congregations held on the 2nd, 3rd, and 4th of March, they deliberated about granting a safe conduct to the Protestants, and a decree upon the subject was drawn up.

On the 11th of March a general congregation was held, in which twelve articles of reform were proposed for examination, which were discussed in subsequent congregations.

The first article, upon residence, gave rise to great disputes; the fathers were divided upon the question, whether residence is binding by the Divine law or not; a question which the pope was anxious should not be discussed at all: since, according to contemporary historians, he conceived

<sup>1</sup> Collier, *Hist.*, vol. ii. p. 474 (fol. edit.).



that his dignity might be endangered by it. The Archbishop of Grenada strongly supported that view of the question which regards residence as ordered by the Divine law, and the event proved that such was the sentiment of the majority.<sup>1</sup>

2. Whether it should be ordered that in future no one should be ordained without a benefice as a title? many frauds having been discovered in the matter of patrimonial titles.

3. Whether any thing ought to be paid for ordination to the bishop or his officers?

4. Whether authority should be given to prelates to convert some prebends into daily distributions in places where there were no such distributions?

5. Whether several titles should be allowed in large parishes requiring many priests?

6. Whether small cures might be united?

7. What measures should be taken with vicious and ignorant curates?

8. Whether authority should be given to ordinaries to reunite to the mother church ruined chapelries, which, for want of funds, could not be restored?

9. Whether ordinaries should have authority to visit benefices in commendam, belonging to the regulars?

10. Whether clandestine marriages should for the future be declared null?

11. What marriages should be regarded as clandestine?

12. What remedy should be applied to the abuses caused by the mendicant friars?

In the nineteenth session nothing whatever passed requiring notice, the publication of the decrees was postponed to the following session. Immediately after this session the French ambassadors arrived, and their instructions were curious, and to the following effect:—

That the decisions which had taken place should not be reserved for the pope's approval, but that the pope should be compelled to submit to the decision of the council.

<sup>1</sup> The numbers were sixty-eight for the declaration of the divine obligation of residence, and thirty-three against it; or, according to Pallavicinus, seventy placets and thirty-eight non-placets. This article was, nevertheless, by the influence of the legates, withdrawn for a time.



That they should begin with the reform of the Church in its head, and in its members, as had been promised at the Council of Constance, and in that of Basle, but never completed. That annates should be abolished, that all archbishops and bishops should be obliged to residence, that the council should make arrangements with respect to dispensations, so as to remove the necessity of sending to Rome. That the sixth canon of Chalcedon should be observed, which prohibits bishops to ordain priests, without appointing them to some specific charges, so as to prevent the increase of useless ministers, &c., &c., &c.

On the 26th May, a congregation was held to receive the Ambassador of France. The *Sieur de Pibrac*, in the name of the king his master, in a long discourse, exhorted the prelates to labour at the work of reformation, promising that the king would, if needful, support and defend them in the enjoyment of their liberty.

In the twentieth session, the promoter of the council replied to the discourse delivered by *Pibrac* in the last congregation; after which a decree was read proroguing the session to the 16th July.

In the following congregation five articles upon the subject of the Holy Eucharist were proposed for examination.

1. Whether the faithful are, by God's command, obliged to receive in both kinds?

2. Whether Jesus Christ is received entire under one species as under both?

3. Whether the reason which induced the Church to give the communion to the laity under one kind only, still obliged her not to grant the cup to any one?

4. Upon what conditions the cup should be permitted to any persons, supposing it to be advisable to grant it?

5. Whether the communion is necessary to children under years of discretion?<sup>1</sup>

The question about the obligation of residence was also again mooted; but the Cardinal of Mantua objected to its discussion as entirely alien from the subject before them, promising at the same time that it should be discussed at a

<sup>1</sup> Paolo mentions six articles, the second of which is to the effect, "Had the Church sufficient grounds for refusing the cup to the laity, or did she err?" Neither Pallavicinus nor Raynaldus notices this article.

fitting season. In subsequent congregations held from the 9th to the 23rd of June, the subject of the five articles was discussed.<sup>1</sup> Four canons were drawn up upon the subject of communion in both kinds. In a congregation held July 3rd, the French Ambassadors presented a memorial exhorting the fathers, as the imperialists had already done, to concede the cup to the laity. They said that in matters of positive right, like the question before them, it behoved them to give way at the right time, and not to cause a scandal by appearing so pertinacious in observing the commandments of men, and so negligent of those of God. They concluded by begging the council so to word their decree as not to prejudice the right of the kings of France to communicate in both kinds on the day of their consecration, nor the use enjoyed in some monasteries of the Cistercian order in the kingdom of doing the same.

In a congregation held July 14th, the decree in four chapters on the communion was examined. In the first it is endeavoured to be shown that those passages of holy Scripture which are adduced in favour of communion in both kinds do not prove the necessity of it. That our Lord (in the 6th of St John) by speaking one while of the necessity of eating His flesh and drinking His blood, and at another, of eating His flesh only, shows that the latter is sufficient.

On the 21st session, the four chapters on doctrine were read, in which the council declared, that neither laymen nor ecclesiastics (not consecrating) are bound by any divine precept to receive the sacrament of the eucharist in both kinds; that the sufficiency of communion in one kind cannot be doubted, without injury to faith. Further, that the Church has always possessed the power of establishing and changing in the dispensation of the sacraments (without, however, interfering with essentials) according as she has judged to be most conducive to the honour due to the holy sacrament, and to the good of the recipients, taking into account the diversities of place and conjuncture; that although Jesus Christ instituted and gave to His apostles the

<sup>1</sup> Amongst the *sufficient grounds* alleged for denying the cup to the laity, was (according to Paolo) one which we should rather have expected to find in the mouth of a Protestant Churchwarden than of a Catholic prelate, viz., *the expense of providing wine* in many places.

sacrament under two kinds, it is necessary to believe that under either kind Jesus Christ is received whole and entire; and that no diminution is experienced in any of the graces conveyed by the sacrament. Lastly, that children not arrived at years of discretion are not obliged to receive the eucharist; since having been regenerated in the water of baptism, and so incorporated in Jesus Christ, they are incapable at their tender years of losing the gift, so bestowed upon them, of being the children of God. Four canons in conformity with this doctrine were then read:

1. Against those who maintain that all the faithful are under an obligation to receive in both kinds.
2. Against those who maintain that the Church hath not sufficient grounds for refusing the cup to the laity.
3. Against those who deny that our Lord is received entire under each species.
4. Against those who maintain that the eucharist is necessary to children before they come to the exercise of their reason.

Subsequently nine chapters on reform were read.

1. Enacts that bishops shall, on no pretext whatever, receive any fee for conferring orders, giving letters dimissory, &c., &c. That their registrar shall not ask more than the tenth of a crown of gold for their fee.

2. Forbids to ordain any one, without a sufficient title.

3. Provides for the service of cathedrals and collegiate churches with small revenue.

4. Provides for an increase of curates, or subdivision of parishes, in very populous or very extended districts.

5. Permits bishops in certain cases to unite parishes in perpetuity.

6. Enacts that bishops shall provide ignorant clerks, having cure of souls, with vicars or curates, to whom a certain portion of the revenue of the benefice shall be assigned; that they shall suspend irregular livers, and deprive those who continue obstinately in evil.

7. Provides for the reunion of decayed chapels with the mother church.

8. Orders the annual visitation of all benefices, even of those held in commendam.

9. Provides for the entire suppression of the mendicant



orders, and enacts that indulgences shall be published by the ordinary, assisted by two of the chapter.

A few days after this session, the Italian bishops received a letter from the pope, in which he declared that he was far from wishing to hinder the discussion of the question concerning the nature of the obligation to residence; that he desired the council to enjoy entire freedom, and that every one should speak according as his conscience directed him; at the same time, however, he wrote to his nuncio Visconti,<sup>1</sup> bidding him take secure measures for stifling the discussion, and for sending it to the holy see for decision.

In the congregations held after the twenty-first session, the question was concerning the sacrifice of the mass. All the legates, the ambassadors of the emperor, of the King of France, and of the Venetian States, were present, with one hundred and fifty-seven prelates, about one hundred theologians, and nearly two thousand other persons: thirteen articles were proposed for consideration.

1. Whether the sacrifice of the mass be a true sacrifice, or merely a commemoration of the sacrifice of the cross?

2. Whether it be not false to assert that the sacrifice of the mass derogates from that of the cross?

3. Whether by the words, "Do this in remembrance of me," Jesus Christ ordered His apostles to offer His Body and His Blood in the mass?

4. Whether the sacrifice of the mass avails others besides those who receive it; whether it may not also profit the dead and the living; and whether it may not be offered as a satisfaction for sin?

5. Whether it be not false to assert that solitary masses are unlawful?

6. Whether it be not false to assert that it is contrary to the institution of Jesus Christ to mix water with the wine?

7. Whether it be not false to assert that the canon of the mass contains any errors, and that it ought to be abrogated?

8. Whether it be not false to assert that the Roman use

<sup>1</sup> Carlo Visconti, Bishop of Vintimiglia, was sent about this time by the pope to Trent, to overlook the proceedings of the legates, and especially of the Cardinal of Mantua, with whom the pope was much displeased.

of pronouncing the words of consecration in secret is to be condemned?

9. Whether it be not false to assert that mass ought to be celebrated in the vulgar tongue?

10. Whether it be not false to assert that it is an abuse to say masses in honour of any particular saint?

11. Whether it be not false to assert that any retrenchment ought to be made in the ceremonies, vestments, &c., ordered by the Church to be used in the celebration of mass?

12. Whether to say that Jesus Christ is mystically sacrificed for us, is the same thing as to say that He is given us to eat?

13. Whether the mass is merely a sacrifice of praise and thanksgiving, or a real sacrifice for the living and the dead?

All the theologians agreed, unanimously, that the mass ought to be regarded as a true sacrifice under the new covenant, in which Jesus Christ is offered under the sacramental species. One of their arguments was this, that Jesus Christ was priest after the order of Melchisedec; the latter offered bread and wine, and that, consequently, the priesthood of Jesus Christ includes a sacrifice of bread and wine.

In a congregation held about the 18th of August, the Archbishop of Prague presented a letter from the emperor, in which he made earnest entreaties that the cup might be conceded to the laity. This being rather a delicate subject, it was reserved for special consideration in a subsequent congregation.

The decree on the subject of the sacrifice of the mass being now completed, the fathers began next to consider the subject of communion in both kinds. Three opinions principally prevailed amongst the prelates; 1, was to refuse the cup entirely; 2, to grant it upon certain conditions to be approved of by the council; and 3, to leave the settlement of the matter to the Pope. The Spanish and Venetian bishops supported the first opinion.

Amongst those who were inclined to grant the cup was Cardinal Madrucio, Christopher, Baron von Madrutz, Cardinal and Bishop of Brixen, who endeavoured to prove that the council possessed the power to grant the petition,

and that they clearly ought to do so ; that the council of Basle had already afforded a precedent in yielding the use of the cup to the Bohemians ; that by giving way on this point they would be the means of bringing back many heretics from their errors, and of hindering Catholics from forsaking the Church.

Amongst other prelates who spoke in favour of giving the cup to the laity was the Bishop of Modena, who was followed by Gaspard Capal, Bishop of Leira, who urged that those who refused the cup were merely supported by the authority of later times, whereas they who were for yielding it had on their side all antiquity, the authority of the Council of Basle, and that of Pope Paul III. But amongst the strongest advocates for granting the petition was the bishop of the Five Churches, who implored the prelates to have compassion on the Churches, and to pay some regard to the pressing entreaties of the emperor, who, he averred, never spoke of the matter without tears, so great was his desire to see peace restored to the Church, and ended a long speech by repeating what he had said in a former congregation, that it had been better that the council had never been convoked, than that it should refuse to yield the cup ; for that multitudes of persons had hitherto been kept in obedience to the pope in the hope of receiving this boon, who, if it were at last denied to them, would, without doubt, forsake the Church. On the other hand, the patriarchs of Aquileia and Venice, and the Latin patriarch of Jerusalem, were in favour of refusing : the latter maintained that by giving way to them, the people would be rather confirmed in the error of supposing that the body only of our Lord is contained under the species of bread, and the blood only under that of wine ; that if they gave way now, other nations would require the same, and they would go further, and would next require the abolition of images, as being an occasion of idolatry to the people. Other bishops, supporting this opinion, reminded the assembly that the Church had been led to forbid the use of the cup from a fear lest the consecrated wine should be spilled or turn sour, and that the former accident could hardly be prevented when the holy sacrament was carried long distances and by bad paths. The Archbishop of Rossano, the Bishops of Cava, Almeria, Imola, and Rieti,



with Richard, Abbot of Preval, at Genoa, were also amongst those who spoke in favour of absolutely refusing the cup.

Osio, Bishop of Rieti, spoke most strongly on the subject; he said that councils had ever taken a course the very reverse of that pointed out by heretics; that, for example, when certain Jews insisted that the new converts should observe Jewish ceremonials, the apostles forbade them, and abolished the use of them: that when Nestorius had advanced the doctrine that the Blessed Virgin is the Mother of Jesus Christ, but not the Mother of God, the council at once declared that in future the Blessed Mary should be styled the Mother of God; that when the Bohemians demanded the concession of the cup at the Council of Constance, it was denied to them; that the authority of the Council of Basil could not be brought forward, since experience had proved that the Church had gained nothing by the concession there made, which had but served to render the heretics more insolent.

Others, who preferred half measures, were for leaving the decision to the pope, which was the result which the legates themselves laboured hard to obtain, for they neither desired that the demand for the cup should be absolutely negatived (which would undoubtedly have been the case had it been left to the decision of the council), for then the emperor would have been enraged; nor did they wish that the concession of the cup should appear to be so much the act of the council, as of the pope personally. Eventually they won over some to their views, both from those who desired absolutely to refuse, and from those who approved of giving the cup; and on the eve of the twenty-second session a decree passed, by which it was left to the pope to act as he thought best in the matter, the numbers being ninety-eight for the decree, and thirty-eight against it. The discussion lasted altogether from the 15th of August to the 16th of September.

In the twenty-second session, one hundred and eighty prelates, with the ambassadors and legates, were present. The doctrinal decree touching the sacrifice of the mass, in nine chapters, was published. It was to the following effect:

1. That although our Lord once offered Himself to God the Father in dying upon the altar of His cross, in order to

obtain thereby eternal redemption for us, nevertheless, since His priesthood did not cease at His death, in order that He might leave with His Church a visible sacrifice (such as the nature of man requires), by means of which the bloody sacrifice of the cross might be represented, at the Last Supper, on the same night that He was betrayed, in the execution of His office as a priest for ever after the order of Melchisedec, He offered His Body and Blood to the Father under the species of bread and wine, and gave the same to His Apostles, and by these words, "This do in remembrance of me." He commanded them and their successors to offer the like sacrifice, as the Catholic Church has always believed and taught.

2. As the same Jesus Christ, who once offered Himself upon the cross with the shedding of His blood, is contained and immolated without the effusion of blood in the holy sacrifice of the mass, this latter sacrifice is truly propitiatory, and that by it we obtain mercy and forgiveness; since it is the same Jesus Christ who was offered upon the cross, who is still offered by the ministry of His priests; the only difference being in the *manner* of offering. And that the mass may be offered, not only for the sins and wants of the faithful who are alive, but also for those who, being dead, are not yet made pure.

3. Although the Church sometimes celebrates masses in honour and in memory of the saints, the sacrifice is still offered to God alone, for she only implores their protection.

4. That the Church for many ages past has established the sacred canon of the mass, which is pure and free from every error, and contains nothing which is not consistent with holiness and piety, being in truth composed from our Lord's words, the traditions of the apostles, and the pious institutions of the holy popes.

5. That the Church, in order the better to set forth the majesty of so great a sacrifice, has established certain customs; such as saying some things at mass in a low voice, others aloud; and has introduced certain ceremonies,—as the benediction, lights, incense, ornaments, &c., after the tradition of the apostles.

6. That although it is to be desired that at every mass all the faithful should communicate, not only spiritually, but also sacramentally, nevertheless the council does not con-



demn private masses, in which the priest only communicates, but, on the contrary, approves and authorises them, for that they are celebrated by the proper minister in behalf of himself and the faithful.

7. That the Church hath ordained that the priest shall mix water with the wine, because there is reason to believe that our Blessed Lord did so, and because both Blood and Water issued from His side; which sacred mystery, by the use of this mixture, is remembered.

8. Although the mass contains much to edify the people, the fathers did not judge it right that it should be celebrated in the vulgar tongue,<sup>1</sup> and the Roman Church has preserved the use; nevertheless, the clergy should at times, and especially on festivals, explain to the people some part of what they have read to them.

9. Anathematises, in nine canons, all those who deny the affirmative of twelve of the thirteen articles proposed in the congregation following the twenty-first session, viz., the 1st, 3rd, 13th, and 4th, 2nd, 10th, 7th, 11th, 5th, 8th, and 9th, and 6th (which see).

Then followed a decree concerning what should be observed or avoided in the celebration of mass. Bishops were ordered to forbid and abolish everything which had been introduced through avarice, irreverence, or superstition, such as pecuniary agreements for the first masses, and forced exactions made under the name of alms; vagabond and unknown priests were forbidden to celebrate, also those who were notorious evil livers; no masses were to be said in private houses; all music of an impure and lascivious character was forbidden in churches, and all worldly conversation, profane actions, walking about, &c. Priests were forbidden to say mass out of the prescribed hours, and otherwise than Church form prescribed. It was also ordered to warn the people to come to church on Sundays and holidays at least.

In the third place the decree of Reformation was read, containing eleven chapters.

1. Orders that all the decrees of the popes and the

<sup>1</sup> Courayer observes, that the mention made of the fathers here is unfortunate, since it is certain that all the original liturgies were composed in the language of the country in which they were first used; e.g., the Greek, Roman, Syriac, Coptic, Armenian, and others.



councils relating to the life, morals, and acquirements of the clergy, should be in future observed, under the original and even greater penalties.

2. Enacts that bishoprics shall be given only to those persons who possess the qualifications required by the canons, and who have been at least six months in holy orders.

3. Permits bishops to appropriate the third part of the revenue of the prebends in any cathedral or collegiate church, for daily distributions ; to be given in such a manner that those who fail to attend service shall lose their share in the distributions for that day ; and if they continue to absent themselves, they shall be proceeded against according to the canons.

4. Declares that no one under the rank of sub-deacon shall have any voice in the chapter ; that all the members shall perform their proper offices.

5. Enacts that dispensations "*extra curiam*" (*i.e.*, granted anywhere out of the court of Rome) shall be addressed to the ordinary, and shall have no effect until he shall have testified that they have not been obtained surreptitiously.

6. Treats of the care to be observed in proving wills.

7. Orders that legates, nuncios, patriarchs, and other superior judges, shall observe the constitution of Innocentius IV., beginning "*Romana*," whether in receiving appeals, or granting prohibitions.

8. Orders that bishops, as the delegates of the holy see, shall be the executors of all pious gifts, whether by will or otherwise ; that to them it appertains to visit hospitals and other similar communities, except those under the immediate protection of the king.

9. Directs that those to whom the care of any sacred fabric is entrusted, whether laymen or clerks, shall be held bound to give account of their administration yearly to the ordinary, unless the original foundation require them to account to any other.

10. Declares that bishops may examine notaries, and forbid them the exercise of their office in ecclesiastical matters.

11. Enacts penalties against those who usurp or keep possession of the property of the Church, and pronounces anathemas against them.

With respect to the concession of the cup to the laity, the council declared, by another decree, that it judged it convenient to leave the decision to the pope, who would act in the matter according as his wisdom should direct him.

In a congregation certain articles relating to the reformation of morals were discussed, and the theologians were instructed to examine eight articles on the subject of the sacrament of orders.

1. Whether orders is a true sacrament instituted by Christ?

2. Whether the priest's ordination is the only sacrament, and whether the inferior orders are only steps to the priesthood?

3. Whether there is in the Catholic Church a hierarchy composed of the episcopate, priesthood, and the other orders? whether all Christians are priests? whether the consent of the people is necessary to ordination? whether a priest can return to the lay condition?

4. Whether in the New Testament there is a visible priesthood with power to consecrate and offer the Body and Blood of Jesus Christ, and to remit sin; or whether the priesthood means merely the ministry of God's word?

5. Whether the Holy Spirit is given in ordination? whether ordination confers a character?

6. Whether the unction and other ceremonies used in ordination are necessary?

7. Whether bishops are superior to priests? whether they alone have the power of confirming and ordaining? whether persons not canonically ordained are true ministers?

8. Whether bishops, called and ordained by the pope's authority, are lawful bishops? and whether they who are made bishops in any other way, and without a canonical institution, are true bishops?

This occupied many congregations; in one of which a large number of the prelates, chiefly Spaniards, demanded that there should be added to the 7th canon, concerning the institution of bishops a clause declaring the episcopate to be of Divine right.

An attempt was made to stifle the discussion, but John Fonséca, a Spanish theologian, amongst others, entered boldly upon the subject, declaring that it was not, and could

not be forbidden to speak upon the matter. He maintained that bishops were instituted by Jesus Christ, and that by Divine right, and not merely by a right conferred by the pope; that they were superior to priests; that as it was believed that Christ instituted the papacy when he said to St Peter, "I will give to thee the keys," &c., so must it be believed that He instituted the episcopate when He said to the other apostles, "Whatsoever ye shall bind on earth," &c.; consequently, as the pope is the successor of St Peter, so are the bishops the successors of the other apostles. He then proved his position by a multitude of passages taken from the fathers, and cited a long passage from St Bernard, as well as Acts xx. 28. Further, he showed that although bishops were created or confirmed by the pope, this was no more a proof that they did not derive their institution and authority from Jesus Christ, than the creation of the pope himself by the cardinals, was a proof that he did not derive his authority from God. To all which he added many other arguments.

The discussion of this question proved highly disagreeable at Rome, and the legates received instructions on no account to permit it to be brought to a decision.

However, in subsequent congregations the dispute was renewed with warmth: in the congregation of the 13th October, the Archbishop of Granada insisted upon the recognition of the institution of bishops, and their superiority to priests, *Jure Divino*: and alleged the words of St Dionysius,<sup>1</sup> who teaches that the order of deacons is subject to that of priests, the order of priests to that of bishops, and the order of bishops to Jesus Christ, the Bishop of bishops; also a passage from St Cyprian, who, in his Epistle to Rogatianus, declares that "bishops are created by God Himself;" and another in his book on the Unity of the Church, viz. "Episcopatus unus est, cujus a singulis in solidum pars tenetur." In short, he declared that the pope was bishop in precisely the same manner as other bishops, and that he and all other bishops were brethren, the children of the same Father, which is God, and of the same Mother, which is the Church.

The same view was taken in the following congregation, by the Archbishop of Braga and the Bishop of Segovia, who

<sup>1</sup> From a work falsely ascribed to him.



declared that it was clear from ecclesiastical history and the epistles of the Fathers, that as the primitive bishops gave an account to one another of the proceedings in their several churches, for the approval of their brethren, so the popes made the very same sort of report of what had passed at Rome, and that all the popes up to the time of Sylvester had acknowledged the Divine right of bishops. No less than fifty-three prelates, out of one hundred and thirty-one present, voted in favour of the recognition of the Divine institution and jurisdiction of bishops. According to Paolo, the number amounted to fifty-nine. The dispute was, however, by no means ended. On the 20th the Jesuit Lainez, at the instigation of the legates, delivered a powerful speech in opposition to the view taken by the Spanish bishops, denying altogether that the institution and jurisdiction of bishops were of Divine right: "If," said he, "bishops have received any jurisdiction from Jesus Christ, they are all equal in rank and authority, and everything else; and all distinction between patriarchs, archbishops, and bishops is annihilated; and the pope can no more interfere with their jurisdiction to restrain or to do away with it." A most just conclusion, in which lay the secret cause of all the violent opposition made by the Ultra-Montane party to the demand of the Spaniards.

However, powerful as was the speech of Lainez, he was answered by the Bishop of Paris so effectually, that the legates, to their great discomposure, saw the views of the Spanish prelates gain ground. The latter then declared formally that unless their demand was granted, and the order and jurisdiction of bishops declared in the canon to be "*Jure Divino*," they would thenceforth absent themselves from all the congregations and sessions.

In the meantime the Cardinal of Lorraine arrived at Trent with several French prelates, and was received with honour. In a congregation held on the 23rd of November, he read the letter of the King of France to the council, in which he strongly urged them to labour sincerely to bring about a sound reformation of abuses, and to restore its pristine glory to the Catholic Church by bringing back all Christian people to one religion. After the letter was finished the cardinal delivered a speech, strongly urging the necessity of proceeding speedily with the work of reformation, in which

he was followed by Du Ferrier, the king's ambassador, who spoke his mind freely.

All this time so little progress had been made with the canons and decrees, that when the 26th of November, the day fixed for holding the 23rd session, arrived, it was found necessary to prorogue it. After this, in the following congregations the subject of the Divine right of bishops was again discussed, when the French bishops declared in favour of the views held by the Spaniards. Much time was consumed upon this question and upon that of residence, to the great disgust of the Cardinal of Lorraine and others, who desired that the subject of reformation should be at once gone into.

At the beginning of the year 1563 the French ambassadors presented their articles of reformation, under thirty-four heads. Their principal demands were as follows:—

6. That no person should be appointed bishop unless he were of advanced age, and of good character and capacity.

7. That no curates (*plebani*) should be nominated unless they were of good character and abilities.

9. That bishops, either personally or by deputy, should preach on every Sunday and Festivals, besides daily during Lent and Advent.

10. That all curates should do the same, when they had a sufficient audience.

12. That incapable bishops, abbots, and curates, should resign their benefices or appoint coadjutors.

14. That all pluralities whatever should be abolished, without any consideration of compatibility or incompatibility.

16. That steps should be taken to provide every beneficed clerk with a revenue sufficient to maintain two curates, and to exercise hospitality.

17. That the Gospel should be explained to the people at mass, that after mass the priest should pray with the people in the vulgar tongue; and that at the same or some other appointed time, pious and spirited canticles, such as the Psalms of David, should be sung.

18. That the ancient decretals of Pope Leo and Gelasius on communion in both kinds should be re-established.

19. That the efficacy of the sacrament should be also explained to the people before their administration.

20. That benefices should be conferred by bishops within six months; after which time they should devolve to the immediate superior, and so gradually to the pope.

21. That they should abolish, as contrary to the canons, all expectatives, regressions (returning to a benefice which has been once resigned), resignations, &c.

22. That all resignations in favour of another should be entirely rejected, as contrary to the canons.

23. That simple, or secular, priories should be reunited to the cure of souls, originally intended by the foundation, which had been separated from them, and assigned to perpetual vicars with miserable pittances.

26. That their ecclesiastical jurisdiction should be restored to the bishops throughout their dioceses and all exemptions done away with, except in the case of heads of orders and some few others.

27. That bishops should take in hand no matter of importance without the advice of their chapters; and that the canons should be compelled to continual residence, and be men of sufficient learning, good life, and twenty-five years of age.

28. That the ancient impediments to marriage should be renewed, except in the case of kings and princes.

29. That the people should be properly instructed concerning the worship of images.

31. That no sentence of excommunication should be passed until two or three monitions had been issued, and then only for grievous faults.

32. That bishops should be desired to give benefices rather to those who drew back from receiving than to such as sought for them.

34. That diocesan synods should be assembled at least once a year, provincial synods every three years, and general councils every ten years.

The pope, in order to elude the difficulty in which he was placed by the demand of the Spanish and French bishops, that the Divine right of bishops should be inserted in the 7th chapter, sent a form for the approval of the council, in which it was declared that "bishops held the principal place in the Church, but in dependence upon the



pope." This, however, did not meet with approval, and, after a long contest, it was agreed to state it thus—that "they held the principal place in the Church *under the pope*," instead of in dependence upon him.

However, a still warmer contest arose upon the chapter in which it was said that the pope had authority to feed and govern the Universal Church. This the Gallican and Spanish bishops would by no means consent to, alleging that the Church is the first tribunal under Christ, and that even St Peter himself was sent to the Church as to his judge by our Saviour, when He said to him, "tell it to the Church,"<sup>1</sup> &c. Accordingly, they insisted that the words "*Universos Ecclesias*," "all Churches," should be substituted for "*Universam Ecclesiam*"; "for," said the Archbishop of Granada, "I am the Bishop of Granada, and the pope is archbishop of it:" meaning that he permitted to the pope the same right of superintendence over particular Churches which an archbishop possesses over his suffragan bishops. The Italians, who warmly opposed this view, alleged the œcumenical authority of the Council of Florence, as establishing the doctrine of the chapter; whilst the French denied both the œcumenicity and the legality of the Council of Florence, and appealed to the Councils of Constance and Basle; the former of which the Italians rejected as having been only approved in part, whilst the latter they scouted as schismatic.

The Gallicans even more strenuously denied that "the pope possessed all the authority of Jesus Christ," notwithstanding all the limitations and explanations which were added to it.

On the 5th of February the legates proposed for consideration eight articles on the subject of marriage, extracted from heretical books.

1. That marriage is not a sacrament instituted by God.
2. That parents may annul marriages contracted by their children clandestinely.
3. That a man may marry again during the life of his first wife, divorced on account of fornication.
4. That polygamy is allowed to Christians, and that to forbid marriages at certain seasons is a heathen superstition.

<sup>1</sup> Matt. xviii. 17.

5. That marriage is to be preferred to the state of virginity.

6. That priests in the Western Church may marry notwithstanding their vow.

7. That the degrees of consanguinity and affinity laid down in Leviticus xviii. are to be observed, and no others.

8. That the cognisance of causes relating to marriages belongs to the secular prince.

These articles were discussed in several congregations.

The sixth article came under consideration on the 4th of March; all agreed in condemning it as heretical, but they were divided upon the grounds of their opinion; some maintained that neither the Eastern nor Western Church had ever permitted priests, after ordination, to marry, and that this custom was founded upon apostolical tradition, not upon any ecclesiastical constitution or vow; others, on the contrary, maintained that marriage was forbidden to the secular clergy on account of their ordination, and by the ecclesiastical law, and to the regulars by their solemn vow, but that the pope had power to dispense with this prohibition in certain cases; moreover, that up to the time of Innocentius II., a priest, by marrying, was only deprived of his ministry, whilst his marriage was held to be valid.

The question was afterwards discussed, whether it was advisable, under the circumstances of the times, to remove the restriction laid upon the clergy not to marry? this was in consequence of a demand to that effect made by the Duke of Bavaria. Strong opposition was made to this demand, and many blamed the legates for permitting the discussion, and maintained that if this licence were granted the whole ecclesiastical hierarchy would fall to pieces, and the pope be reduced to the simple condition of Bishop of Rome; since the clergy, having their affection set upon their families and country, would be inevitably detached from that close dependence upon the holy see, in which its present strength mainly consists.

In the meantime, the Cardinal of Mantua and Cardinal Seripandus died, and the pope despatched two new legates to the council, Cardinal Moroni, and Cardinal Navagier. The French continued their importunities on the subject of reformation, and were as constantly put off upon one

pretext or another, by the legates, and thus much time was wasted. The chief difficulties in their way were these : —1. The decree already made, which gave the right of *proposing* to the legates only. 2. The question of the Divine obligation of residence. 3. The Divine institution of bishops. 4. The authority of the pope. And 5. The general question of reformation. As to the articles upon the latter subject proposed by the French ambassadors, the pope positively refused to allow them to be discussed; accordingly, about this time, the French, wearied with the proceedings, began to withdraw from the council.<sup>1</sup>

In a congregation held May 10th, a letter from the Queen of Scots was read, in which she expressed her sorrow that she had not one Catholic prelate in her dominions whom she could send to the council, and declared her determination, should she ever attain to the crown of England, to do all in her power to bring that kingdom, as well as Scotland, back to the Roman obedience.

About this time, *i.e.*, on the 29th of June, a fierce dispute arose between the orators of France and Spain upon a point of precedency, which lasted some time. On the 1st July Du Ferrier delivered an angry speech filled with invectives against the King of Spain and the pope, vowing openly that he would do everything in his power to bring over the whole kingdom of France to the Huguenot faith, for that it appeared to him that his king and nation were but ill treated by the synod.<sup>2</sup>

All this time the contests about the institution and jurisdiction of bishops, and the Divine obligation of residence, continued; and at last, in order to accommodate matters, and bring things to an end, it was resolved to omit alto-

<sup>1</sup> In the "Diarium actorum S. C. Trid. Auctore Torello Phola de Puggio (*Torellifola*) eccl. Fesulanæ canonico," given by Martene (*Ampliss. Collect.* viii.), the writer tells us that on Easter Sunday he was seized with such a severe attack of gout that he was compelled to keep his bed about this time, adding, with great naiveté, that he considered the whole fault to lie "*tum coelo hujus regionis tum vino quod suavissimum est.*" He also tells us that on Saturday, May 1st, about noon *three suns* appeared which were looked upon by the Fathers as a great miracle and prodigy.

<sup>2</sup> This man, Arnold de Ferrier, afterwards became a Protestant, and was probably such, in his heart, at the time, which may account for this indiscreet ebullition of indignation, which compelled the king to withdraw him.



gether all notice of the institution of bishops, and of the authority of the pope, and to erase from the decree concerning residence whatever was obnoxious to either party. They then fell to work upon the decree concerning the reformation of abuses, and at last, on the 15th of July, the twenty-third session was held: 208 prelates, besides the legates and other ecclesiastics, were present, with the ambassadors of France, Spain, Portugal, &c. The sermon was preached by the Bishop of Paris,<sup>1</sup> who seems to have contrived in it to give offence to all parties. After the sermon, the bulls authorising Moroni and Navagier to act as legates for the pope were read, together with the letters of the King of Poland, the Duke of Savoy, and the Queen of Scotland. Lastly, the decrees and canons drawn up during the past congregation were brought before the council.

First, the decree upon the sacrament of orders, in four chapters, was read; it was to the effect, 1. That it is necessary to recognise in the Church a visible and outward priesthood, which has taken the place of the former priesthood. That both Holy Scripture and tradition teach us that it was instituted by our Lord Jesus Christ, who gave to his apostles and their successors the power of consecrating, of offering, and administering, His body and blood; and that of remitting and retaining sin. 2. That for the good order of the Church it is necessary that there should be divers orders of ministers consecrated to the service of the altar. That Holy Scripture speaks not only of priests, but also of deacons, and that from the very beginning of the Church the names and functions of the other orders have been in use. 3. That orders is one of the seven sacraments of the holy Church, because that the grace of order is conferred in ordination by means of the word used, and the outward sign. 4. That this sacrament confers a character which can never be effaced. That the bishops who have succeeded to the apostles belong in the chief place to the order of the hierarchy, that they have been appointed by the Holy Spirit for the government of the Church of God;

<sup>1</sup> "Epis. Parisiensis solemniter celebravit Missam de S. S. exmore, et reverendissimus *Aliffensis* hæbuit orationem, amietus pluviali et mitra." "Diarium" of Torelli in Martene, *Vet. Scrip. Coll.* tom. viii. col. 1380.

that they are superior to priests, and can perform certain functions which the latter cannot. That those who having been elected and appointed by the people only, or by some secular power, take upon themselves this ministry without ordination, are to be regarded as thieves, and not as true ministers of the Church.

Then were published eight canons on the Sacraments of orders, which anathematised,

1. Those who deny a visible priesthood in the Church.
2. Those who maintain that the priesthood is the only order.
3. Those who deny that ordination is a true sacrament.
4. Those who deny that the Holy Spirit is conferred by ordination.
5. Those who deny that the unction given at ordination is necessary.
6. Those who deny that there is a hierarchy composed of bishops, priests, and ministers, in the Catholic Church.
7. Those who deny the superiority of bishops to priests, or that they alone can perform certain functions which priests cannot, and those who maintain that orders conferred without the consent of the people are void.
8. Those who deny that bishops called by the authority of the pope, *qui auctoritate Romani pontificis assumuntur*, are true and lawful bishops.

After this, the decree of reformation was read, containing eighteen chapters:—

1. Relates to the much-contested question of residence, and is of great length. The residence of bishops is strongly insisted upon, since the Divine command to all who have any charge of souls is, that they shall know their sheep, offer the sacrifice for them, nourish them with the bread of the Word of God, &c. ; and since it is not possible to fulfil these duties except they be present with their flocks, the council declares that all who have the government of churches, whether patriarchs, primates, bishops, &c., and even cardinals, shall reside in person, without ever absenting themselves for any length of time, unless some necessity, or the evident advantage of the Church or State require it, in which cases even they may not absent themselves without the written permission of the pope, or of the metropolitan, or one of his oldest suffragans. That if any one shall

absent himself contrary to the enactments of this decree, he will offend mortally against God, and cannot, with a clear conscience, touch the revenue of his preferment for the period of his absence, but shall be obliged to expend such revenue in building churches, or in alms to the poor of the place.

Although the Divine obligation of residence is not openly declared in this decree, it is plainly to be inferred from it, and proves such to have been the opinion of the majority of bishops present.

This chapter, moreover, orders the residence of the inferior clergy, and directs that, when necessity compels their absence, they shall take care to supply their place by a sufficient curate, approved by the bishop, to whom they shall assign a proper stipend.

2. Orders the consecration, within three months, of all persons presented to cathedral or superior churches, under pain of being compelled to pay back the revenue they have received during that period; and orders that if they delay their consecration for three months longer they shall be deprived.

3. Directs that bishops shall themselves confer orders on their own clergy. If they be unable, they shall not send candidates to other bishops for ordination, without previous examination.

4. Forbids to admit to the first tonsure persons who have not been confirmed and instructed in the first principles of the faith, and those who cannot read and write, &c.

5. Orders that candidates for minor orders shall bring a testimonial from their curate and schoolmaster. Those who aspire to higher orders shall wait upon the bishop one month before ordination, who shall publish their names in full church, and require information concerning their birth, morals, and manner of life.

6. Declares that no clerk under fourteen years of age can hold a benefice, and orders the observance of the constitution of Bonifacius VIII. "*Clerici qui cum unicis*," in the matter of married clerks.

7. Orders bishops to make careful examination of candidates for orders.

8. Directs bishops to confer orders only at the canonical seasons, in the cathedral church, and in the presence of the



canons. No one to be ordained except by his own bishop, or with letters dimissory from him.

9. Forbids bishops to confer orders on any of their domestics not belonging to their diocese, except they have been with them three years.

10. Forbids abbots, notwithstanding any privilege, to give the tonsure, or minor orders, to any, except to those under their jurisdiction (under pain of suspension).

11. Forbids to confer minor orders upon those who are ignorant of Latin.

12. Forbids to promote any one to the rank of sub-deacon, under twenty-two years; to that of deacon, under twenty-three: and to that of priest under twenty-five.

13. Requires that persons to be received into the orders of sub-deacon or deacon, shall produce testimonials of having conducted themselves well in the inferior orders, and shall declare, that with God's help, they are capable of living in continence.

14. Forbids to admit any one to the priesthood who has not served at least one year as a deacon, unless, in the bishop's opinion, the good of the Church requires it. Orders bishops to take care that priests observe, at least, the Sundays and festivals, by celebrating mass, &c.

15. Forbids a priest, not having cure of souls, to hear confessions without the bishop's express permission.

16. Renews the sixth canon of Chalcedon.

17. Orders that the several functions belonging to the different orders of clerks, from that of porter to that of deacon, shall be, in future, performed by the proper clerks.

18. Orders that in every cathedral church, a certain number of children belonging to the diocese shall be instructed in the ecclesiastical profession. Stipulates that they be born in lawful wedlock, and be not under twelve years of age, and capable of reading and writing.

In the following congregations the decrees concerning marriage were discussed, and it was unanimously agreed that the law of celibacy should be continued binding upon the clergy.

Moreover, twenty articles of reformation, which the legates proposed, were examined; and during the discussion, letters were received from the King of France, in which he declared his disappointment at the meagre measure

of ecclesiastical reform proposed in these articles, and his extreme dissatisfaction at the chapter interfering with the rights of princes. Shortly after, nine of the French bishops returned home, so that fourteen only remained.

On the 22d of September, a congregation was held, in which the ambassador Du Ferrier spoke so warmly of the utter insufficiency of the articles of reform which the legates had proposed, and of their conduct altogether, that the congregation broke up suddenly in some confusion, and shortly after the French orators returned home.

To fill up the time intervening before the twenty-fourth session, the subjects of indulgences, purgatory, and the worship of saints and images, was introduced for discussion, in order that decrees on the subject might be prepared for presentation in the twenty-fifth session. The Cardinal of Lorraine having now returned from Rome, whither he had gone to concert measures with the pope, for settling those questions which had all along hindered the progress of the council, all parties seemed to be equally desirous to bring matters to a close, and the final business of the council was as much precipitated, as its deliberations hitherto had been delayed and protracted. On the 11th of November, the twenty-fourth session was held, in which the decree of doctrine, and the canons relating to the sacrament of marriage, were read.

First, the decree containing the catholic doctrine on the subject; after establishing the indissolubility of the marriage tie, by Holy Scripture, it adds, that Jesus Christ by His passion merited the grace necessary to confirm and sanctify the union betwixt man and wife. That the apostle means us to understand this when he says, "Husbands love your wives, as Jesus Christ loved the Church;" and shortly after, "This sacrament is great; I speak of Jesus Christ and the Church."<sup>1</sup> Marriage, under the Gospel, is declared to be a more excellent state than that of marriage under the former dispensation, on account of the grace conferred by it, and that, accordingly, the holy fathers, councils, and universal tradition, rightly teach us to reckon marriage amongst the sacraments of the new law.

Then followed twelve canons, with anathemas, upon the subject.

<sup>1</sup> Eph. v. 32.



1. Anathematises those who maintain that marriage is not a true sacrament, of Divine institution.

2. Anathematises those who maintain that polygamy is permitted to Christians.

3. Anathematises those who maintain that marriage is unlawful only within the degrees specified in Leviticus.

4. Anathematises those who deny that the Church has power to add to the impediments to marriage.

5. Anathematises those who maintain that the marriage tie is broken by heresy, ill-conduct, or voluntary absence on either side.

6. Anathematises those who deny that a marriage contracted, but not consummated, is annulled by either of the parties taking the religious vows.

7. Anathematises those who maintain that the Church errs in holding that the marriage tie is not broken by adultery.

8. Anathematises those who maintain that the Church errs in separating married persons for a time, in particular cases.

9. Anathematises those who maintain that men in holy orders, or persons who have taken the religious vow, may marry.

10. Anathematises those who maintain that the married state is preferable to that of virginity.

11. Anathematises those who maintain that it is superstitious to forbid marriages at certain seasons.

12. Anathematises those who maintain that the cognisance of matrimonial causes does not belong to the ecclesiastical authorities.

After this, a decree of reformation was published, relating to the same sacrament, containing ten chapters.

1. Refers to the subject of clandestine marriages, declares that the Church views such with horror, and hath always forbidden them; orders curates to publish the names of the parties about to contract marriage, on three consecutive festivals, in church, during the solemn mass; orders that two or three witnesses be present at the marriage, and declares all marriages to be null which are not solemnised in the presence of the clergyman of the parish, or of some other priest having his permission, or that of the ordinary.

The council also exhorts the bride and bridegroom not



to dwell together until they have received the benediction of the priest, and to confess carefully, and receive with devotion the Holy Eucharist before marriage.

2. Treats of the impediments to marriage, which were in some respects relaxed, *i.e.*, the impediments to marriage between a godparent and godchild and the parents of the godchild, was removed; also that between the person administering baptism and the person baptised, or his or her parents.

3 and 4. Also refer to the relaxation of impediments.

5. Those who wilfully contract marriage within the prohibited degrees are sentenced to be separated without any hope of obtaining a dispensation. Dispensations are ordered to be given rarely, if ever, and if given only for a lawful cause. Dispensations to the second degree never to be granted unless to princes for the public good.

6. No marriage to be allowed between a ravisher and the woman ravished whilst she remains in his power; if, however, when at liberty, she consents, they may be married. The ravisher, and all aiding and abetting, to be, nevertheless, excommunicated.

7. Care to be used in permitting wanderers to receive the sacrament of marriage.

8. Fornicators, whether married or single, to be excommunicated, unless they will put away their mistresses after three monitions. The women, after three monitions, to be driven out of the diocese unless they obey.

9. Forbids all masters, magistrates, &c., under anathema, to compel those under their control to marry against their own inclinations.

10. Confirms the ancient prohibitions to celebrate marriages between Advent and Epiphany, and between Ash-Wednesday and the octave of Easter.

After this a decree, containing twenty-one articles, upon the reform of the clergy was read.

1. Relates to the election of bishops and cardinals.

2. Directs that provincial councils shall be held at least every three years by the metropolitan or the oldest suffragan. Diocesan synods annually.

3. Orders that bishops shall visit their dioceses annually, or at least every three years, either in person or by deputy; that metropolitans shall not visit their suffragans except for

reasons to be approved in the provincial council. Treats of the duties of inferior ordinaries when visiting, and directs that all visitors shall be careful not to be burdensome, and shall be content with frugal and modest entertainment. Also forbids patrons to interfere with the spiritual concerns of their churches.

4. Orders bishops to preach either in person or by deputy. Orders that sermons shall be preached either by the minister or his deputy in all parish churches every Sunday and holiday, and thrice a week during Advent and Lent.

5. Directs that criminal cases relating to bishops shall be judged at Rome.

6. Allows of dispensations in certain cases for secret sins.

7. Orders that the nature of the holy sacraments shall be explained to the people before they are administered to them.

8. Orders that open offenders shall be put to open penance, but allows to the bishop the power of imposing secret penance instead.

9. Extends the decrees made in the council relating to exempt benefices to extra diocesan benefices.

10. Declares that, in matters relating to visitations and the correction of morals, no claim of exemption or of appeal shall suspend the execution of the sentence.

11. Declares that such titles as that of prothonotary, count palatine, royal chaplain, &c., shall not exempt the holder from the bishop's jurisdiction.

12. Relates to the age at which persons may be advanced to certain dignities, and restricts some to persons holding certain academical degrees.

13. Permits bishops to provide for poor benefices having cure of souls, either by uniting them, or by assigning first fruits or tithes to them, or by the contributions of the parishioners. Forbids to annex parish churches to monasteries.

14. Declares that the council abhors the practice of paying anything for a title or for taking possession.

15. Allows the bishop to diminish the number of prebends in poor cathedral establishments.

16. Ordains that the chapter shall elect a vicar-general

within eight days after the death of their bishop, to look after the concerns of the church during the vacancy.

17. Forbids pluralities.

18. Relates to the filling up of vacant cures.

19. Suppresses altogether expectative graces, mental reservations, &c.

20. Orders that all ecclesiastical causes shall be tried in the first place before the ordinary, and that no appeal shall be allowed except from the definitive sentence; relates, further, to the trial of matrimonial causes, &c.

21. Relates to the words "*Proponentibus Legatis*" inserted in the decree of the first session, and declares that it was not the intention of the council thereby to depart from the ordinary manner of treating matters in general councils, or to give or take away any privilege from or to any person.

The last session was held on the 3rd December 1563; in it the decrees concerning purgatory, the invocation of saints, and the worship of images and relics were read.

1. Of purgatory. Declares that the Catholic Church, following Holy Scripture and tradition, has always taught, and still teaches, that there is a purgatory, and that the souls which are detained there are assisted by the suffrages of the faithful and by the sacrifice of the mass. Orders all bishops to teach and to cause to be taught the true doctrine on this subject, without amusing the people with subtleties.

2. Of the invocation of saints. Orders bishops, and others concerned in the teaching of the people, to instruct them concerning the invocation of saints, the honour due to their relics, and the lawful use of images, according to the doctrine of the Church, the consent of the fathers, and the decrees of the councils; to teach them that the saints offer up prayers for men, and that it is useful to invoke them, and to have recourse to their prayers and help. It further condemns those who maintain that the saints in rest ought not to be invoked, that they do not pray for men, that it is idolatry to invoke them, that it is contrary to Holy Scripture, &c., and that their relics and their tombs ought not to be venerated.

On the subject of images, the council teaches that those of our Lord, the Blessed Virgin, and of the saints are to be



placed in churches ; that they ought to receive due veneration, not because they have any divinity or virtue in them, but because honour is thus reflected upon those whom they represent ; by means of these representations the people are instructed in the mysteries of the faith, and by thus seeing the good deeds of the saints are led to bless God, and endeavour themselves to do likewise.

The council then proceeds to anathematise all who hold or teach any contrary doctrine.

Lastly, in order to remedy abuses, it declares that if in any Scriptural painting the Divinity is represented under any figure, the people should be warned that it is not intended that the Divinity can be seen by mortal eyes ; further, that all things tending to superstition in the invocation of saints, the worship of their relics, and the right use of images, should be done away with ; that care should be taken not to profane the festivals of the saints, &c. ; that no new miracles or relics should be admitted without the bishop's consent, and that any other abuses should be rectified by the bishop and provincial council.

These decrees were followed by one of reformation, consisting of twenty-two chapters, which relate to the regulars.

1. Orders that all shall observe the rule of their profession.

2. Forbids any regular to hold any sort of property.

3. Permits all monasteries, except those of the Capuchins and Franciscan Observantines,<sup>1</sup> to hold property.

4. Forbids the religious to enter the service of any person, or to quit their convent without permission of the superior.

5. Charges that nuns shall strictly keep within their bounds, and forbids any nun to leave the convent, and any other person to enter it without the bishop's permission.

6. Of the election of superiors.

7. Superiors of nunneries to be at least forty years of age, and eight years of profession.

8. Of monasteries under the immediate jurisdiction of the Holy See.

9. Orders that nunneries under the immediate jurisdiction of the Holy See shall be governed by the bishops.

<sup>1</sup> An offset of the Franciscans, founded by St Bernardine of Sens, in 1419.

16. Orders that the religious shall make confession, and communicate once a month.

11. Orders that in cases in which monasteries have parishes annexed to them, those who have charge of them shall be subject to the bishop in everything relating to the ministration of the sacraments, except the monastery of Clugny, those in which the generals of orders reside, and those whose abbots possess episcopal or temporal jurisdiction.

12. Directs that regulars shall publish and observe the censures, interdicts, &c., ordered by the pope and the bishops.

13. Of cases of precedency.

14. Directs that regulars guilty of any public scandal shall be punished by the superior within the time prescribed by the bishop.

15. Every profession made before sixteen years of age, and one of noviciate, to be null.

16. No engagements, &c., to be binding unless made within the last two months of the noviciate, and with the bishop's permission; at the end of the noviciate the novice to be either sent out of the house, or admitted to profession at once.

17. No woman to take the veil until the bishop, or some one by him appointed, hath examined her as to her willingness, &c.

18. Excommunicates those who force women to take the veil against their will.

19. No complaints made by any one against the validity of his profession to be listened to unless made within the first five years.

20. The heads of orders to visit the monasteries committed to them.

21. Of the re-establishment of discipline.

22. Submits all regulars whatever to the enactments of this decree.

After this another decree, in twenty-one chapters, on general reformation, was read.

1. Of the duties of bishops: exhorts them to be modest and frugal in their way of living, and not to enrich their relatives with Church property.

2. Directs that the decrees of this council shall be re-

ceived by every bishop in the first provincial council, and that the bishops shall promise obedience to the pope, and anathematise every heresy condemned by the council. Orders the same with respect to all beneficed men and universities.

3. Of excommunications.

4. Allows bishops in synod and the heads of monastic orders to act as they shall consider most conducive to the glory of God and the good of the Church, where the number of endowed masses is so great that they cannot be duly performed.

5. Relates to collations to benefices.

6. Relates to cases of episcopal proceedings against canons.

7. Is directed against the hereditary possession of benefices.

8. Exhorts all clerks to hospitality, and relates further to the conduct of governors of hospitals.

9. On the right of patronage, forbids to sell such right, and to unite benefices.

8. Orders four persons in every province to be elected, who shall judge ecclesiastical causes delegated to them by the legates of the Holy See.

11. Forbids to let out ecclesiastical property to farm upon consideration of any payment in advance, to the prejudice of successors.

12. Declares tithe to be of Divine appointment, and those who refuse it to be guilty of robbery, and excommunicated. Exhorts the faithful to give part of their property to the endowment of poor bishoprics and churches.

13. Enacts that all dues on account of funerals paid to the cathedral or parish church, which may have been diverted to the use of hospitals or other pious institutions, shall in future revert to the Church.

14. Forbids clerks to retain concubines or women of suspected reputation, either in their houses or villages, under pain of being deprived of a third of the revenue of their benefice after the first monition, of losing all the fruits of it after the second, and of being for ever deprived of it if they continue obstinate after the third. Orders that if after obeying, they return to their wicked course of life, they shall be excommunicated. Also provides for the punishment of unbeneficed clerks and bishops.



15. Enacts that the bastards of clerks shall be unable to serve in or to hold the churches which their fathers have served in or held.

16. Forbids to convert cures into simple benefices.

17. Reprobrates the servility of certain bishops, who conducted themselves in a time-serving and fawning manner towards great men and the king's officers, such as giving place to them in church, &c. ; orders all bishops to abstain from such meanness.

18. Orders all the faithful to obey the sacred canons.

19. Insists upon the total cessation, throughout Christendom, of the detestable custom of duelling, which it declares to have been introduced by Satan for the ruin of souls. Enacts that all emperors, kings, princes, and other lords, granting a spot of ground for a duel, shall be, *ipso facto*, excommunicated, and deprived of the lordship of the town or place in which they permitted the duel. Sentences the duellists and their seconds to excommunication, loss of property, and perpetual infamy ; and, if either of the parties die in the encounter, forbids him Christian burial. Also excommunicates the instigators, abettors, and even spectators of a duel.

20. Declares that the council looks to princes to support the Church in all her rights, and to take care that their subjects show due respect to the clergy ; exhorts princes to observe the canons of the Church and the constitutions of the pope. Renews all canons and constitutions made in favour of the liberty and immunities of the clergy and the Church.

21. Declares that whatsoever clauses and words are contained in the decrees of reformation made under the sovereign pontiffs, Paul, Julius, and Pius, all are to be so understood, as that the authority of the holy see remains always untouched and entire.

A decree was also published upon the subject of indulgences, to this effect, that the Church, having received from Jesus Christ the power to grant indulgences, and having, through all ages, used that power, the council declares that their use shall be retained, as being very salutary to Christian persons, and approved by the holy councils ; it then anathematises all who maintain that indulgences are useless, or that the Church has no power to grant them. At the same time, it desires that the ancient

custom of the Church be adhered to, and that they be granted with care and moderation, forbidding all trafficking in them.

Further, the council exhorted all pastors to recommend to the observance of all the faithful, whatever had been ordered by the Church of Rome, established in this, or in any one of the oecumenical councils, and to impress upon them especially the due observance of the fasts and festivals of the Church.

The lists of books to be proscribed was referred to the pope, as also were the catechism, missal, and breviaries.

Then the secretary, standing up in the midst of the assembly, demanded of the fathers whether they were of opinion that the council should be concluded, and that the legates should request the pope's confirmation of the decrees, &c. The answer in the affirmative was unanimous, with the exception of three. The cardinal president Moroni then dissolved the assembly amidst loud acclamations.

In a congregation held on the following Sunday, the fathers affixed their signatures, to the number of two hundred and fifty-five; viz., four legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, thirty-nine proctors, seven abbots, and several generals of orders.<sup>1</sup>

<sup>1</sup> Chifflet, in his *Conc. Trid. Can. et Decreta*, 12mo, Paris, 1824, states the number of prelates present from the different nations to have been as follows:—

Italians . . .	187	
By proctors . .	2	
	—	189
French . . .	26	
By proctor . .	1	
	—	27
Germans . . .	2	
By proctors . .	4	
	—	6
Spaniards . . .	31	
By proctors . .	4	
	—	35
Portuguese . . .	3	
Greeks . . .	6	
Poles . . .	2	
Hungarians . . .	2	
English . . .	1*	
Irish . . .	3	
	—	274

	Brought forward	274
Flemings . . .	2	
Croatians . . .	1	
Moravians . . .	1	
Illyricans . . .	3	
	—	281

\* Thomas Goldwell, Bishop of St Asaph; he was actually Bishop of the see, as he *spontaneously* went into exile, and no new appointment was made till 1559. He retired to Rome, where he was made suffragan to Cardinal Savelli, the bishop vicegerent in Rome under Gregory XIII. Goldwell ordained St Camillo de Lellis, the founder of the Regular Clerks for tending the sick, in 1584.



The acts of the council were confirmed by a bull, bearing date January 6, 1564. The Venetians were the first to receive the Tridentine decrees. The kings of France, Spain, Portugal, and Poland, also received them, and they were published and received in Flanders, in the kingdom of Naples, and Sicily, in part of Germany, in Hungary, Austria, Dalmatia, and some part of South America; also amongst the Maronites. The Churches of England, Ireland, Scotland, Russia, Greece, Syria, Egypt, &c., &c., reject the authority of this council.

In France the Council of Trent is received generally as to doctrine, but not altogether as to discipline. Various regulations which were deemed incompatible with the usages of the kingdom, the liberties of the Gallican Church, the concordat, and the just authority of the king, were rejected.—Paolo Sarpi, *Hist. of Council of Trent*, by Courayer. Tom. xiv. Conc. p. 725.

TRENTON (1801). Held in September 1801. Bishop White presiding in the house of bishops. A letter from Bishop Provost having been read, stating that he had resigned the episcopal office, the question of the admissibility of such a resignation was discussed. In this convention, the thirty-nine articles of the Church of England were adopted, with certain verbal alterations adapted to the local circumstances of the American Church.—Bishop White, *Memoirs*, p. 31.

TREVES (948). [*Concilium Trevirense*.] Held in 948. The legate Marinus, the Archbishop of Treves, and several bishops, here excommunicated Hugo, Count of Paris, and two pretended bishops, made by Hugo, the pseudo-archbishop of Rheims.—(See C. INGELHEIM, A.D. 948.) Tom. ix. Conc. p. 632.

TREVES (1238). Held on the Festival of St Matthew, 1238, Theodoric, the Archbishop; Rudolph, Bishop of Virdun; John, Bishop of Metz; and Roger, Bishop of Toul, being present. Forty-five canons were published.

1. Against the incendiaries of religious places. Declares that whereas the absolution of denounced incendiaries was reserved to the pope, in order to spare them the expense, &c., it shall be necessary to inform them, *before denouncing them*, that unless they shall make satisfaction before publication, they must make a voyage to Rome in order to



obtain pardon: "ut sic territi ad satisfactionem facilius inducantur."

2. Puts under an interdict places where any ecclesiastical booty or persons are detained. Permits divine service to be celebrated in a low tone in any convent that there may be in the place.

7. Condemns to prison and penitence any clerk celebrating in any place under interdict after admonition from his bishop.

10. Orders the priest, when celebrating, to wear the "camisia" or "rochette."

16. Forbids the "Campanarii" to serve in the church during divine service without the "camisia."

25. Reserves the absolution of clerks who have celebrated whilst under sentence of excommunication to the pope.

33. Forbids pastors, vicars, and rural deans to take cognisance of matrimonial causes.

35. Of the penances to be performed by male and female adulterers.

38. Forbids women to wear at night the dress of monks or regular canons.

43. Against coiners of false money. Orders the priests at places where coiners live to cease instantly *a divinis*.

44. Provides for the public denunciation of persons excommunicated for coining, every Sunday and holy day.

45. Revokes the *Annum Domini gratia*, on account of its abuse (see the following Council).—Mart., *Vet. Scrip. Coll.*, tom. v. col. 126.

TREVES (1310). Held on the 29th of April 1310, in the Church of St Peter at Treves, by Baldwin, Archbishop of Treves. One hundred and fifty-six canons were published.

The first six relate to the plunderers and violators of ecclesiastical persons, property, and places, and orders that the parishes and properties of such persons be put under an interdict until they repent.

10. Forbids the custom of giving a feast upon appointment to a canonry, benefice, &c., and orders instead that a "cappa" of a certain value be presented.

14. Forbids certain dresses worn by many of the clergy.

15. Forbids the "damnable abuse" of presenting to benefices those who have not even received the tonsure.

18. Forbids priests, clerks in holy orders, and especially

monks, to follow any worldly calling, to receive unjust gifts, or to sell justice. Bids them avoid gambling, secular shows, and all ornaments unsuited to their calling; not live on superfluous delicacies, and to follow sobriety. Offenders to be excommunicated after due monition.

19. Relates to the church officer called the *matricularius*. Orders that every parish priest, unless hindered by extreme poverty, shall have one such, either a clerk or at least a literate, able to respond by reading and chanting, at the Holy Office, notwithstanding any custom which may exist in some places where the labourers or others, merely illiterate laymen, attempt to do so.

29. Orders a total cessation *a divinis* in places where coiners of false money dwell.

30. Confirms canon 45 of the Synod of Treves, 1238, which annuls the privilege of the "year of grace," by which canons claimed one year's value of their benefices after their death.—(See TREVES, 1238.)

38-47. Of the Religious.

50. Against the Begardi, who called themselves Apostoli.

52. Excommunicates those who seize or in any way injure the messengers of the ecclesiastical judges, or those who carry their letters, or the letters themselves.

54. Forbids all feasting at funerals.

55. Orders that, in places where laymen are forbidden to go abroad with a light after the bell or horn has been sounded, clerks and monks shall observe the same.

56 and 57. Of anniversaries; the conduct of priests on such occasions, &c.

69. Directs that in every church there shall be on, before, or behind, or above the altar, an image, or sculpture, or writing, or picture, designating the saint in whose honour the altar is built.

72. Strictly forbids to close the churches against the laity.

73. Orders that wills be carried to the bishop within forty days from the death of the testator.

79. Against conjurors, sorcerers, &c.

80. Forbids the "*sortes psalterii*," or endeavour to discover the secret things to come by looking into the Psalter or any part of Scripture.

82. Forbids all incantations. In collecting herbs, allows only the Lord's Prayer and Creed to be said.

83. Declares that no times are to be regarded as lucky or unlucky.

84. Against those who predict events from the twelve signs of the Zodiac.

93. Enumerates thirty-nine cases in which the penitent is to be reserved to the bishop for absolution.

97. Forbids a priest to marry persons who are unknown to him.

99. Allows persons living in different parishes to be married in the church belonging to either, if they bring letters from the priest belonging to the other.

102. Orders all rectors, &c., to publish the sentences, &c., of the Church, boldly and without fear.

105. Declares absolutions forcibly obtained to be null and void.

112. Declares that, in consequence of many unskilful persons having taken upon themselves to practise and teach medicine and surgery in the province, wishing to be masters before they were pupils, no one should in future presume to teach or practise medicine or surgery in the province without the licence of some one of the bishops. For that it is proper that they should first undergo an examination as to learning and morality.

115. Of confirmation.

116. Of confession.

117. Of the same.

125. Directs that the finder of anything shall do all in his power to discover the loser, and shall cause it to be proclaimed in church, that if the loser cannot be found it shall be given to the poor of the place, for the benefit of the soul of the loser.

131. Declares that it is not lawful to rob in order to give the thing stolen in alms, and that to give largely does not justify rapine.

145. Declares that a wife may give alms and make offerings out of her own paternal property, even against her husband's will. Moreover, that without his express leave she may give away bread, wine, and such like things, which everywhere, by laudable and approved custom, it is the wife's part to dispense.

149. Declares that no one ought to be excommunicated but for mortal sin and contumacy,



151. Forbids all mendicant monks to appropriate to themselves any new mansions or benefices beyond their monasteries and enclosures. —Mart., *Thes. Anec.*, tom. iv. col. 245.

TREVES (1548). Held in 1548, by John, Count of Isembourg, Archbishop of Treves, who presided. Ten chapters, and a decree against the concubinary clergy were published.—Tom. xiv. Conc. p. 606.

TREVES (1549). Held by John, Archbishop of Treves, in 1549. Twenty canons were published.

1. Forbids to believe, hold, or teach, any other than the Roman doctrine.

2, 3, 4. Of preachers.

6. Orders that the hours be duly said by clerks, and that those who cannot attend at the time in the choir shall say them privately.

9. Of the celebration of the mass.

10. Provides for lessening the number of festivals, and gives a list of those which shall in any case be retained. Reduces Good Friday to the rank of a semi-festival ending at noon.

11, 12. Of the religious and their houses.

15. Of schools.

17, 18. Of the immunity of churches.

19. Of the life and conversation of the clergy.

20. Provides that the heads of monasteries and colleges, and others of the clergy, shall be supplied with a copy of these canons.—Tom. xiv. Conc. p. 705.

TRIBUR (895).<sup>1</sup> [*Concilium Triburense.*] Held in 895, at Tribur, a royal residence near Mayence. Twenty-two bishops were present, including Hatho, Archbishop of Mayence; Herman, Archbishop of Cologne; and Ratbode, Archbishop of Treves. King Arnulphus also attended, with many of the chief lords of his kingdom. It was here decreed not only that the bishopric of Bremen should, as heretofore, remain suffragan to Cologne, but that the archbishopric of Hamburg, which, on account of the troubles, had been removed to that city and united to the bishopric, should in future be so also. This, however, was set aside by Pope Sergius. Fifty-eight canons were published.

Tribur, an ancient town of Germany, 10 miles N.W. of Darmstadt. Here was an ancient palace of the Carlovingian kings.

3. Declares that, with the king's consent, it is ordered to all his nobles to seize those who refused to perform the penance due to their offences, and to bring them before the bishop.

4. Regulates the manner of disposing of the pecuniary mulct inflicted for wounding a priest ; if the latter survived, the whole belonged to him ; if he died, it was to be divided into three parts—one for his church, one for his bishop, and one for his relations.

5. Imposes five years' penance for killing a priest, during which time the penitent might not eat meat nor drink wine, except on Sundays and festivals. At the end of the five years, he might be admitted into the Church, but not to communion, until the expiration of other five years, during which he was to fast three days in the week.

10. Renews the canon of the Council of Carthage, which enacts that a bishop shall not be deposed by fewer than twelve bishops ; a priest by fewer than six ; nor a deacon by fewer than three.

12. Restricts the solemn celebration of baptism to Easter and Whitsuntide.

13. Orders the division of tithe into four portions : 1, for the bishop ; 2, for the clerk ; 3, for the poor ; and 4, for the fabric.

15. Orders that the dead be buried, if possible, at the cathedral church ; if not, at the church belonging to a monastery, in order that they might benefit by the prayers of the monks ; otherwise in the church to which they paid tithe.

16. Proves from Scripture,<sup>1</sup> that no fee be taken for burials.

17. Forbids to bury laymen within the church.

18. Forbids chalices and patens of wood.

19. Orders that water be mixed with the wine in the chalice, but that there be twice as much wine as water.<sup>2</sup>

26. Orders priests never to go forth without the "*stola vel orarium*." He who killed a priest in his stole, on a journey, was to pay a threefold mulct.

<sup>1</sup> Eccles. vii. Gen. iii.

<sup>2</sup> "Non debet enim ut a patribus accepimus et ipsa ratio docet, in calice Domini aut vinum solum, aut aqua sola offerri, sed utrumque permixtum, quia utrumque ex latere ejus profluxit."—POPE ALEXANDER, quoted in the Canon.

30. Orders all due respect to the See of Rome,<sup>1</sup> and enacts penalties against those who cause the death of Christians by enchantments.—Tom. ix. Conc. p. 438.

TRIBUR (1076). Held in October 1076. The pope's legates, with several German lords and some bishops, assembled in council, debated concerning the deposition of the Emperor Henry IV., in consequence of which he passed into Italy, and after the most humiliating concessions, obtained absolution from the pope, January 25, 1077.—Tom. x. Conc. p. 355.

TRIM (1291). Held on the Sunday after St Matthew's Day, 1291. Nicholas M'Motissa, Archbishop of Armagh, presiding. The four archbishops, all the suffragan bishops, all the cathedral chapters, by their deputies, and the other orders and degrees of the clergy, unanimously agreed in this synod to maintain and defend each other, in all courts, and before all judges, ecclesiastical or secular, against all lay encroachments upon, and violations of, their rights, liberties, or customs; and further, amply to indemnify those of their messengers, executors of their orders, &c., who might receive loss or damage in the performance of their duty.

Other articles of agreement were drawn up, pledging them to mutual co-operation in enforcing sentences of excommunication, &c.—Bishop Mant, *Hist. Irish Church*, p. 17.

TROIES (867). [*Concilium Tricassinum*]. Held Oct. 25, 867. About twenty bishops, from the kingdoms of Charles and Lothaire, were present, who wrote a long letter to Pope Nicholas I., in which they give the history of the affair of Ebbo, and of the priests whom he had ordained. They, moreover, besought the pope not to interfere with the rule laid down by his predecessor, and not to permit in future the deposition of any bishop without the intervention of the holy see. This was in accordance with the principles of the false decretals of the pope.—(See C. SOISSONS, 866.) Tom. viii. Conc. p. 868.

<sup>1</sup> "In memoriam beati Petri Apostoli, honoremus sanctam R. et A. sedem, ut quæ nobis sacerdotalis mater est dignitatis, esse debeat magistra eccl. rationis. Quare servanda est cum mansuetudine humilitas, ut licet vix ferendum ab illa sancta sede imponatur jugum, conferamus et pie devotione toleremus," &c., &c.



**TROIES (878).** Held August 1st, 878, by Pope John VIII., who presided over thirty bishops. The former had come into France, to escape from the violence of Lambert, Duke of Spoleto. In the first session, the pope exhorted the bishops to compassionate the injuries which the Roman Church had suffered from Lambert and his accomplices, and to excommunicate them. The prelates, however, declined to act until the arrival of their brethren. In the second session, John read an account of the ravages committed by Lambert; after which, the council declared him to be worthy of death and anathema.

The Archbishop of Arles presented a petition against bishops and priests leaving one church for another; and also against persons deserting their wives, in order to marry other women. In the third session, the bishops declared their consent to the pope's propositions. Hincmar of Laon, whose eyes had been put out, presented a complaint against his uncle, and demanded to be judged according to the canons. Hincmar of Rhiems required that the cause might be delayed, to give him time to reply to the complaint. Further, the sentence of condemnation passed against Formosus, formerly Bishop of Porto, and Gregory a nobleman was read, anathematising them without hope of absolution; as also were the canons forbidding the translation of bishops, viz., those of Sardica, Africa, and of Pope Leo. Seven canons were published.

1. Orders that temporal lords shall show due respect to bishops, and that they shall not sit down in their presence without their permission.

7. Forbids to receive anonymous accusations against any person.

**TROIES (1104).** Held in 1104, by the legate Richard, Bishop of Albano, whom Pascal II. had sent into France to absolve King Philip. The council was very numerous, and amongst those present we find Ivo of Chartres. Hubert, Bishop of Senlis, accused of simony, cleared himself by oath. The election of the Abbot Godefroi, by the people of Amiens, to the bishopric of that town, was approved; and in spite of the abbot's resistance, he was compelled to consent to it.—Tom. x. Conc. p. 738.

**TROIES (1107).** Held in 1107, by Pope Pascal II., who presided. The main object of this council was to

excite the zeal of men for the Crusade ; besides which, sentence of excommunication was denounced against those who should violate the Trêve de Dieu. The freedom of elections of bishops was asserted and established, and the condemnation of investitures repeated. Several German bishops were on various accounts suspended.

Mansi adds five canons to those usually attributed to this council.

1. Orders that any one receiving investiture at the hands of a layman shall be deposed, as well as the person ordaining or consecrating him.—Tom. x. Conc. p. 754.

TROIES (1128). Held January 13, 1128, by the legate Matthew, Bishop of Albano, assisted by the Archbishops of Rheims and Sens, thirteen bishops, and by St Bernard, St Stephen, and other abbots. A rule was drawn up for the order of the Templars, instituted in 1118, prepared by authority of the pope and of the patriarch of Jerusalem. In this council the white dress was given to the Templars.—Tom. x. Conc. p. 922.

TROSLE (near Soissons) (909). [*Concilium Trosleianum.*] Held June 26, 909, Herivius, Archbishop of Rheims, presiding. The decrees of this council are signed by twelve prelates, and are contained in fifteen chapters ; they are in the form rather of long exhortations than of canons, showing the pitiable condition of the Church.

1. Orders due respect to the Church, to clerks, and to monks.

3. Relates to the reform of abuses in monastic institutions.

4. Anathematizes those who pillage the Church.

5. Anathematizes those who injure and persecute the clergy.

6. Is directed against those who refuse tithe, and appears to show that the clergy at this time enjoyed the entire use of all the property, &c., of their respective benefices, subject, however, to the oversight of the bishop in their use of it.

7. Against rapine and robbery, and orders restitution.

8. Is directed against the violent abduction of women and incest.

9. Forbids priests to have women in their houses.

10. Exhorts all Christians to charity, and to avoid luxury and excess.

11. Forbids perjury and oath-breaking.
12. Is directed against passionate and litigious persons.
13. Against liars and homicides.
14. Denounces those who plunder the property of bishops after their death.

15. Contains an exhortation to all the faithful to abstain from sin, and to do their duty.—Tom. ix. Conc. p. 520.

TURIN (401). [*Concilium Turinense.*] Held between 398 and 401,<sup>1</sup> to settle certain differences which had arisen amongst the Gallican prelates. The bishops of the province of Aix, Proculus of Marseilles, Simplicius of Vienne, and the Bishop of Arles, were present. As Turin was at that time under the metropolitan of Milan, it is conjectured that Simplicianus of Milan convoked it.

The first question settled in the council was that of Proculus of Marseilles, who (although that see was not in the province) desired to be recognised as metropolitan of the province of Narbonne. The council, for the sake of peace, granted to Proculus personally, but not to his see, the right of primacy which he claimed, declaring, however, that after his death, the metropolitan should be a bishop of the province itself.

2. The council took into consideration the differences between the archbishops of Arles and Vienne, who both pretended to the primacy of Viennese Gaul. The decision was, that he of the two who could prove his city to be the metropolis of the province as to civil matters, should be considered as the lawful metropolitan, and in the meantime they were exhorted to live in peace.

3. The excuses of the Bishops Octavius, Ursion, Remigius, and Triferius were considered. These prelates were accused of having conferred orders irregularly and uncanonically. The council decided that, in this case, indulgence should be granted to the four bishops; but that in future, any bishops so violating the ancient decrees of the Church should be deprived of the right of ordaining, and of all voice in synodical assemblies; and that those who should be so ordained should be deposed. This canon was confirmed in the Council of Riez, A.D. 439.

<sup>1</sup> There seems to be little doubt that 401 is the right date, since Briscius, who was Bishop of Tours at the time it was held, did not succeed St Martin in that see until the year 400.—*Labbe.*



Several other regulations relating to the affairs of the Church were also made. The Ithacians were condemned (*see* C. BORDEAUX, 385), and eight canons in all were published.—Tom. ii. Conc. p. 1155.

TYANA (367). [*Concilium Tyanense.*] Held in 367. There were present in this council Eusebius of Cæsarea, in Cappadocia, Athanasius of Ancyra, Pelagius of Laodicea, St Gregory of Nazianzum (the elder), Zeno of Tyre, Paul of Emesa, and many others who had declared their belief in the consubstantiality of the Son at Antioch, in 363. The letters of Pope Liberius and the bishops of Italy, Sicily, Africa, and Gaul, were read, which had been written to wipe out the disgrace attaching to them on account of the Council of Ariminum. Eustathius of Sebastia, formerly deposed, was re-established; and a synodical letter written to all the bishops of the East, exhorting them to testify in writing their rejection of the acts of Ariminum, and their adherence to the faith of Nicea.—Tom. ii. Conc. p. 836.

TYRE (335). The Arians, through Eusebius of Nicomedia, obtained the convocation of this council from the Emperor Constantine, under pretext of thereby healing the divisions which existed amongst the bishops; but really to crush St Athanasius.

The bishops who were summoned to attend were selected by the Eusebian party, and came from Egypt, Lybia, Asia, and most of the eastern provinces; the most noted were Maris of Chalcedon, Theognius of Nicea, Ursaces of Singedon, and Valens of Mursa, in all about sixty Arian bishops attended. There were also a few bishops present who were not of the Eusebian faction, as St Maximus of Jerusalem, Marcellus of Ancyra, Alexander of Thessalonica, Asclepas of Gaza, &c.

Constantine sent the Count Dionysius to keep order, who, as the event showed, was completely devoted to the Eusebian cause, and by his violence destroyed all liberty of debate.

St Athanasius, compelled by the order of the emperor, came to the council, attended by forty-nine Egyptian bishops, amongst whom were Potamon and St Paphnutius.

No accusation was brought against St Athanasius on

account of his faith, but he was arraigned for having killed a Meletian bishop named Arsenius, and that Macarius, his deacon, had forcibly broken into a church whilst Ischyra, a pretended priest, was celebrating, and overturned the altar and broken the sacred chalice. He was made to stand as a criminal, whilst Eusebius and the others sat as his judges, against which treatment St Potamon of Heraclea made a vehement protest, heaping reproaches upon Eusebius.

From the very first the Egyptian bishops protested against the proceedings, but their objections were not heeded.

Sozomen says that St Athanasius appeared frequently before the council, and defended himself admirably, listening quietly to all the calumnious accusations brought against him, and replying with patience and wonderful sagacity. However, his enemies, not contented with the charges which they had already brought against him, dared to impeach his purity, and introduced into the council a debauched woman, whom they had bribed to assert that she had been ravished by him. The utter falsehood of the charge was, however, triumphantly proved; for St Athanasius having deputed one of his priests, named Timothy, to reply for him, the woman, who was ignorant even of the person of the holy bishop, mistaking Timothy for him, declared that he was the man who had offered violence to her at such a time and place.

Neither were his accusers more successful in their endeavour to fix upon him the murder of Arsenius, who, in the midst of their false statements, appeared before the council alive. Foiled in both these infamous attempts, the Arians were filled with fury, and attempted his life, in which they were prevented only by the officers of Constantine. Nothing now remained but the charge of having broken the chalice, and there being no proof ready, and the clergy of the country where the offence was said to have taken place having solemnly sworn to the falsehood of the charge, a deputation of Arians was sent under pretence of making inquiry on the spot (in the Mareotis), but in reality to get up a charge against him. In the meantime Athanasius, seeing that his condemnation, by fair means or foul, was resolved, withdrew from Tyre. The deputies upon their

return declared that they had found the charge correct; and upon this statement sentence of deposition was pronounced, on the plea of his having been convicted of a part of the accusation brought against him.

More than fifty bishops protested against the acts of this assembly.—Tom. ii. Conc. p. 435.

## U.

UDVARDE (1309). Held in 1309, under Charles I., King of Hungary, and Thomas, Archbishop of Strigonia. It was decreed,

1. That the angelical salutation should be rung out at noon, or at the close of the day.

2. That the inhabitants of Buda should pay some impost which they had endeavoured to evade.

And fourthly, the constitutions of Cardinal Gentil,<sup>1</sup> were read, and an order made that a copy should be sent to every prelate to use in his own diocese; the other regulations have perished.—Mansi, *Supp.* Tom. iii. coll. 335.

UWIENON (1375). [*Concilium Unienoviense.*] Held in 1375, under Jaroslov, Archbishop of Gnesne. Several statutes were drawn up for the reformation of ecclesiastical discipline, and a subsidy granted by the clergy towards the expenses of the war against the Turks.—Tom. xi. Conc. p. 2043.

## V.

VAISON (442). [*Concilium Vasense.*] Held November 13, 442, under the Bishop Auspicius. Nectarius, Bishop of Vienne, was present, and publicly maintained that the Father, Son, and Holy Spirit is but one Nature, one Power, one Divinity and Virtue. Ten canons were published.

1. Declares that it shall not be necessary to examine the Gallican bishops before receiving them to communion, but that it shall be enough to be assured that they are not excommunicated.

<sup>1</sup> Made at the Synod of Posen in the same year. Nine chapters relating to ecclesiastical discipline were published.—Conc. Tom. xi. App. 2453.



2. Declares that the offerings of penitents dying suddenly without receiving the communion, may nevertheless be received; and that mention is to be made of their names at the altars, and permits them burial.

3. Orders priests and deacons to receive the holy chrism at Easter from their own bishops.

6. Forbids all intimacy with the enemies of religion.

9 and 10. Are for the protection of the reputation of those who, out of charity, take charge of deserted children.

—Tom. iii. Conc. p. 1456.

VAISON (529). Held November 5, 529. Twelve bishops attended, amongst whom were St Cesarius of Arles, who presided. Five canons were published.

1. Enjoins that parish priests shall receive into their houses young readers (being single), according to the excellent custom in Italy; that they shall provide for them, and teach them to chant the Psalms, and make them read and study the holy Scriptures.

2. Declares that a priest may preach in his own parish, but that when he is ill, the deacons shall read the Homilies of the fathers.

3. Orders the frequent repetition of the "Kyrie Eleison" at matins, mass, and vespers,<sup>1</sup> and that the Sanctus be sung three times at mass even in Lent, and in masses for the dead.

4. Orders that mention be made of the pope at every mass.

5. Orders that the verse, "As it was in the beginning, &c.," shall be chanted after the "*Gloria Patri*."—Tom. iv. Conc. p. 1679.

VALENCE (in DAUPHINE)<sup>2</sup> (374). [*Concilium Valentinum*.] Held July 12, 374. Thirty bishops attended, of whom the names of twenty-two have reached us: it is supposed to have been a general Gallican council, or at least collected from the chief part of Narbonnesian Gaul. The object of this council was to remedy the disorders

<sup>1</sup> Such was probably the original form of the first litanies, which seem to have consisted chiefly of such repetitions.

<sup>2</sup> Valence in Dauphine, celebrated for its eminent bishops present, St Phoebadius presided. One MS. mentions thirty bishops, others twenty-two, as subscribing the Synodical Letters. The first is addressed to the bishops throughout Gaul and the five provinces.

which had crept into the discipline of the Church. Four canons were published.

1. Forbids the ordination in future of men who have been twice married, whether before or after baptism, or who have married widows, but it does not insist upon the deposition of those who had been already ordained.

2. Forbids to grant penance too easily to young women who, after consecrating themselves to God, voluntarily embraced the married state.

3. Forbids absolution until death to those who, after baptism, fall back into idolatry, or who have received a second baptism.

4. Orders that all bishops, priests, and deacons, falsely accusing themselves of any crimes in order to be deposed, and so escape the responsibility and weight of their orders, shall be, in fact, so deposed, and considered as guilty of the crimes wherewith they charge themselves.—Tom. ii. Conc. p. 904.

VALENCE (530). Held about 530, in defence of the doctrines of grace and free will, against the Semi-Pelagians. Cyprian, Bishop of Toulon, presided for St Cesarius of Arles, who was necessarily absent through ill-health. Some suspicion, it seems, had arisen about the soundness of the views of St Cesarius on the subject of grace. Through his legates he clearly demonstrated his belief that man, without the preventing grace of God, cannot obtain salvation.—(See C. ORANGE, A.D. 529.) Tom. iv. Conc. p. 1678.

VALENCE (855). Held January 8, 855, by order of the Emperor Lothaire; fourteen bishops, with the metropolitans, attended from the three provinces of Lyons, Vienne, and Arles. The object of the council was to investigate the conduct of the Bishop of Valence, who was accused of various crimes. Twenty-three canons were published.

The first six relate to the subjects of grace, free will, and predestination, and reject the four canons of Quiercy upon the matter.

7. Relates to the elections of bishops with the unanimous consent of the clergy and people of the see.

12. Forbids, under pain of excommunication, the singular combats to which accused persons had recourse in those

times in order to prove their innocence. Directs that he who shall kill or wound his adversary, shall be treated as a murderer, and excommunicated ; and that the man killed shall be regarded as a suicide, and forbidden Christian burial.

14. Enjoins bishops not to give their clergy or people cause to complain against them on account of their vexations.

15. Recommends them to lead an exemplary life.

16. Orders them to preach and instruct their people both in town and country.

17. Bids them be careful to make their visitations without burdening any one.

18. Orders the re-establishment of schools for teaching religion, literature, and ecclesiastical chanting.

20. Orders care in the preservation of the church ornaments, &c., and forbids their being put to any but their proper use.

22. Forbids bishops to exact their visitation dues when they do not make their visitations.—Tom. viii. Conc. p.

133.

VALENCE (1100). Held in 1100, to examine the charge brought by the canons of Autun against Norigaudus or Norgaud, Bishop of Autun, whom they accused of having got possession of the see by simony, and of having squandered the property belonging to it. The pope's legates, John and Benedict, cited the bishop to appear at this council, in spite of the protest of the canons, who declared that the legates had no authority to take them beyond the province, and in spite of the opposition of the Archbishop of Lyons, who complained of the legates having taken the judgment of the case out of his hands. The question accordingly came before the council, and was discussed, but the further consideration of it was reserved for the Council of Poitiers. In the meantime the bishop was suspended from the exercise of all his functions.

Hugo, Abbot of Flavigni, accused likewise of simony, was declared to be innocent.—Tom. x. Conc. p. 717.

VALENCE (1248). Held on the Saturday after the feast of St Andrew. The legates, Peter, cardinal bishop of Albano, and Hugo, cardinal priest of St Sabine, con-



voked this council, consisting of four archbishops and fifteen bishops from the provinces of Narbonne, Vienne in Dauphine, Arles, and Aix. Twenty-three canons were published.

3. Forbids clerks in holy orders, cathedral canons, and other beneficed persons, to exercise any secular office.

6, 7, and 8. Enjoin the punishment and public denouncement of perjured persons.

9, 10, and 11. Relate to the inquisition.

12. Gives to bishops the correction of sorcerers and persons guilty of sacrilege, and in the event of their refusing to amend, enjoins perpetual imprisonment, or whatever punishment the bishops may deem right.

13. Enacts penalties against those who lay aside the cross, which they have assumed upon their dress as a token of having renounced their heresy, or who escape from prison, or despise the sentence of excommunication.

The five next refer to excommunications.

22 and 23. Fulminate excommunications against the Emperor Frederick and all his adherents.—Tom. ix. Conc. p. 696.

VALENTIA (in SPAIN) (524). [*Concilium Valentinum.*] Held in 524, under King Theodoric. Six bishops attended, and six canons were published.

1. Orders that previous to the presentation of the oblations, and the dismissal of the catechumens, the gospel shall be read after the epistle, in order that the catechumens, penitents, and even the heathen, may hear the words of Christ and the preaching of the bishop.

4. Exhorts bishops to visit their sick brethren in the episcopate, in order to assist them in settling their affairs, and to attend to their funerals. In case of a bishop dying suddenly with no one of his brother bishops near him, it is ordered that the body shall be kept until a bishop can come to celebrate his obsequies.

5. Excommunicates vagabond clerks who desert their calling.

6. Forbids to ordain a clerk belonging to another diocese, and any person whatever who will not promise to remain in the diocese.—Tom. iv. Conc. p. 1617.

VALLADOLID (1228). [*Concilium apud Vallemoleti*

or *Vallum Oletum*.] By the legate Cardinal John de Abbatis-villa. Present all the bishops of Castile and Leon. Thirteen constitutions.

1. Orders Diocesan Synods twice a year, viz., on St Luke's day, and on the Sunday on which is sung the *de misericordia Domini*.

2. Establishes preachers in cathedrals and conventual churches.

3. Orders that beneficed persons who are ignorant of Latin shall be compelled to learn (except the old), and no such persons shall in future be appointed to benefices.

4. Against concubinary clerks.

5. Forbids clerks to feast and drink in company with jugglers, &c. Orders them to preserve the tonsure properly, and not to wear improper clothes, e.g., not red or green, not too long nor too short, not to wear shoes with strings, nor to have their horse furniture gilded. Also forbids the use of copes (*capas*) with sleeves, in church at the hours.

6. Concerning the care of churches and sacred vessels.

7. All to confess and communicate once a year at least, under pain of being forbidden to enter church, and Christian burial.

9. Moors and Jews to pay tithe, &c.

11. A clerk serving a church only by authority of the patron, and without that of the bishop, to be excommunicated and incapable of holding any benefice.

12. No fees to be demanded for spiritual acts.

13. Of monks and regular canons.

VALLADOLID (1322). Held in 1322, by Cardinal William, Bishop of Savina, and legate of Pope John XXII.<sup>1</sup> A preface and twenty-seven canons were published by his direction, and with the approbation of the council.

1. Orders that provincial councils be held every two years, and diocesan synods annually.

2. Orders all curates to read four times a year, in the vulgar tongue, to their parishioners the articles of belief, the decalogue, the number of the sacraments, and the different virtues and vices.

4. Orders that Sundays and festivals be kept holy.

10. Orders that bishops shall assign limits to parishes.

<sup>1</sup> Or John XX., with Labbe and others.

11. Excommunicates monks who fraudulently evade payment of tithes.

13. Exhorts curates to exercise hospitality.

14. Forbids to present to churches before a vacancy, or to present infants.

16. Declares them to be excommunicated, *ipso facto*, who eat or sell meat on any fast day.

17. Forbids secular meetings within churches, fairs, &c., in churchyards, and to fortify churches as places of defence.

20. Grants to clerks three years for study, during which time they may receive the fruits of their benefices without residence.

23 and 24. Excommunicates those who seize men and sell them to the Saracens; also all wizards, enchanters, and those who consult them.—Tom. xi. Conc. p. 1682.

VANNES (465). [*Concilium Veneticum*.] Held in 465, by St Perpetuus, the first archbishop of Tours, who presided over five other bishops. Paternus was in this council consecrated to the see of Vannes, and sixteen canons were published; many of which are the same with those of Tours, A.D. 461. The following are peculiar to this council.

2. Excommunicates those who marry again after having divorced their first wives, unless it was on account of adultery.

7. Forbids monks to retire into solitary cells, except they be men of tried virtue, and upon condition that they keep within the precincts of the abbey, and under the abbot's jurisdiction.

8. Forbids abbots to hold many monasteries or cells.

11. Prohibits priests, deacons, and subdeacons, who are forbidden to marry, from attending marriage festivals, feasts, and assemblies at which love songs, &c., are sung, and immodest conversations held.

12. Forbids all clerks to attend Jewish festivals.

13. Excommunicates for thirty days ecclesiastics guilty of the sin of drunkenness, and enjoins even corporal punishment.

14. Excommunicates for seven days clerks who, living in the city, absent themselves from matins.

15. Orders that the same manner of celebrating Divine service shall be observed throughout the province of Lyons.



16. Excommunicates those of the clergy who meddle in divinations, and superstitiously pretend to foretell the future by chance readings of Holy Scripture.

These regulations are addressed to Victorius, Bishop of Maur, and Thalassius of Angers, who were unable to attend the council.—Tom. iv. Conc. p. 1054.

VATICAN (1869). Held in 1869 and 1870, by order of the Pope, Pius IX., and attended by seven hundred and sixty-two fathers of the Roman Catholic Church.<sup>1</sup>

In view of the importance of this council and its acts, it may be useful to recapitulate the proportion of representation enjoyed at it by the various sections of the Roman Church. Excluding non-European states, the numbers appear as follows:—France sent eighty-four fathers; Austria, forty-eight; Germany, nineteen; Belgium, six; Spain, forty-one; the British Isles, thirty-four; Italy (excluding the Papal States), one hundred and thirty-three; and the Papal States one hundred and forty-three.

It will thus be seen that the Papal States (with a population numbering scarcely one-two-hundred-and-eightieth part of those represented at the council), were privileged to send nearly one-fifth of the fathers. Nor were the representatives of Italy far behind in point of numbers, while Germany, whose opposition to the proposed dogma of Papal Infallibility had been for a long time outspoken and unwavering, was permitted to send nineteen bishops only.

In all some ninety or a hundred congregations were held, and four public sessions.

The first, in obedience to the Bull "*multiplices inter*," was held on the 8th December 1869, to inaugurate the opening of the council. The second took place on the 6th January 1870, when the assembled fathers publicly professed the creed of Pius IV., but no further business was transacted.

At the third session, held on the 24th April, four canons were published.

1. Of God the Creator of all things.

<sup>1</sup> This number is only approximate. It is said that 1044 summons were issued, and that about 762 came. Of these, 650 were bishops, 30 abbots, and 28 generals of orders, the remainder, 54 in number, being cardinals. But this number was speedily reduced by death and the inevitable return of many.

2. Of revelation.
3. Of faith.
4. Of faith and reason.

These canons were subscribed unanimously by all present, and seem to have been chiefly directed against the Deists and Materialists. They contain nothing of any particular moment, nor do they seem original in any respect.

In fact it was perfectly well known that all that had up to this time taken place was merely a prelude to the one doctrine of supereminent importance that the council had been called together to enunciate.

The dogma of Papal Infallibility was demanded by an influentially signed petition from the council in January, and the decree was formulated and presented to the council on the 17th March.

The words in which the most important chapter of this canon was submitted to the Fathers were as follows :—

ROMANUM PONTIFICEM IN REBUS FIDEI ET MORUM DEFINIENDIS  
ERRARE NON POSSE.

Sancta Romana Ecclesia summum et plenum primatum et principatum super universam Catholicam Ecclesiam obtinet, quem se ab ipso Domino in beato Petro, Apostolorum Principe, cujus Romanus Pontifex est successor, cum potestatis plenitudine recepisce veraciter et humiliter recognoscit.

Et sicut prae ceteris tenetur fidei veritatem defendere sic et si quae de fide subortae fuerint quaestiones suo debent iudicio definiri. Et quia non potest Domini Nostri Jesu Christi praetermitti sententia dicentis “Tu es Petrus et super hanc petram aedificabo Ecclesiam meam,” haec quae dicta sunt rerum probantur effectibus quia in sede apostolica immaculata est semper Catholica conservata religio et sancta celebrata doctrina. Hinc sacro approbante Concilio dicimus et tanquam fidei dogma definimus per divinam assistentiam fieri ut Romanus Pontifex cui in persona beati Petri dictum est ab eodem Domino Nostro Christo “Ego pro te rogavi ut non deficiat fides tua,” cum supremi omnium Christianorum doctoris munere fungens pro auctoritate definit quid in rebus fidei et morum ab universa Ecclesia tenendum est, errare non possit et hinc Romani Pontificis inerrantiae seu infallibilitatis praerogativam ad idem objectum porrigi ad quod infallibilitas Ecclesiae extenditur. Si quis autem huic nostrae definitioni contradicere (quod Deus avertat) praesumpserit, sciat se a veritate fidei Catholicae et ab ipsa veritate Ecclesiae defecisse.

It must not be supposed that this canon was passed, or even proposed, without considerable protest, though the council had been purposely selected as far as possible from

those who were known to assent to the extreme views of the Ultra-montane party.

But Cardinals Rauscher, Schwartzenburg, and Matthieu, with Monseigneurs Darboy, Ginouillac, Calabriano and Conolly, the archbishops respectively of Paris, Lyons, Milan, and Halifax, led a small party who were vehemently opposed to the proposed dogma. Nor were Bishops Strossmayer and Clifford, or Monseigneur Dupanloup of Orleans less active in entreating the council not to commit themselves to such an important and irretrievable step without due consideration and the utmost caution.

Early in January it was rumoured that the doctrine was to be carried by acclamation on the 8th of that month as a direct inspiration,<sup>1</sup> but the determined opposition of so many of the fathers caused this to be temporarily abandoned. On Easter Monday the same plan was suggested, the disaffected minority having been to some extent either won over or silenced, but this time it is said that Pius IX. himself prohibited the course, saying that a canon of such importance must, before being enunciated by the council, be fully and freely discussed.

Upon this point many complaints arose. The anti-infallibility party were loud in their protests. They asserted that from the earliest days of the council they had not enjoyed sufficient liberty, that attempts had been continually made to silence them in the congregations, that the use of the printing press had been denied to them, and that the standing orders of the council were framed in such a way as to stifle all discussion except that initiated by the Papal party. Moreover, they complained that the pope himself refused even to listen to their representations, and that, in defiance of the wishes of the Chaldean bishops, the Holy Father had in February consecrated to vacant bishoprics in that province two Infallibilists, rejecting without a word the nominees of the Chaldeans.

Whatever truth there may have been in these assertions, there is little doubt that the determined opposition of the section headed by Cardinal Rauscher was being gradually broken down. The judicious arrangements for the lodging

<sup>1</sup> It was said at the time that Archbishop (afterwards Cardinal) Manning, of Westminster, had been selected to propose it to the council.



of the fathers, so as to bring social influence to bear upon waverers, and the cunningly suggested vacancies in the sacred college had done their work. Defections from the ranks of the disaffected occurred almost daily, and it soon became a foregone conclusion that the dogma would be passed by the council by an overwhelming majority.

Upon the question being at last put to the vote, there appeared four hundred and fifty Placets, eighty-eight non-Placets; sixty-two fathers gave a qualified assent only, and seventy at least were absent from the council at the time, of whom it may be presumed that nearly the entire number were opposed to the measure.

Another earnest attempt was made at the last moment to dissuade the pope from assenting, but he refused to listen, and on the nineteenth of July the question was again presented to the council in solemn assembly in St Peter's, and there then voted five hundred and thirty-three for the dogma, and—so it is alleged—two only, the Bishops of Cajazzo and Little Rock, U.S.A., against it. The chief opponents of the dogma had by this time left Rome and rejoined their dioceses, the majority to tender their submission to the pope at no distant date, some to join with Dr Döllinger in forming the body subsequently known as the "Old Catholics," who shortly afterwards made overtures to the Church of England, with whom they were admitted to be in communion.

VENICE (1177). [*Concilium Venetum.*] Held in 1177, by Pope Alexander III., assisted by his cardinals, and several bishops from Italy, Germany, Lombardy, and Tuscany. The Emperor Frederic, who had previously renounced the schism, and made peace with Alexander, was present. The pope pronounced sentence of excommunication against all troublers of the peace.—Tom. x. Conc. p. 1481.

VERBERIE (in the diocese of Soissons) (753). [*Concilium Vermeriense.*] Held in 753, by order of King Pepin. This council was, properly speaking, a national assembly. Twenty-one canons were published, chiefly relating to the subject of marriages.

1. Declares, that the marriages of relatives to the third degree of consanguinity are utterly null, so that the parties so married are at liberty, after penance, to marry others.

That those who are related only in the fourth degree shall not be separated if married, but be put to penance.

3. Forbids a priest to marry, under pain of losing his rank. Forbids any one to marry the wife of a man who has been made priest.

5. Permits a man whose wife has conspired to murder him, to put her away, and to marry another.

6. Permits those persons who have married slaves, under the idea of their being free, to marry again.

9. Declares, that in cases in which men are absolutely obliged to leave their place of abode, to go to live elsewhere, if their wives refuse to go with them for no other reason than their affection for their country, or relations, or property, it shall be lawful for the husband to marry another, but not for the wife who remains behind.

14. Forbids bishops, when travelling out of their own diocese, to ordain priests, and orders that persons so ordained, if they be really worthy of the priesthood, shall be ordained again.

15. Allows a degraded priest to baptise a sick person in case of necessity.

16. Forbids clerks to wear arms.

19. Forbids married slaves who are sold separately to different masters, to marry others, although they have no hope of ever being united again.

21. Enacts, that a husband who has permitted his wife to take the veil shall not marry another.—Tom. vi. Conc. p. 1656.

VERBERIE (869). Held in 869. Twenty bishops being present, with Charles the Bald; Hincmar of Laon was accused, and appealed to the pope; at the same time, he demanded leave to go to Rome, which, at the instigation of his uncle, was refused, but the proceedings against him were suspended.—Tom. viii. Conc. p. 1527. (*See C. Douzi, A.D. 871.*)

VERCELLI (1050). [*Concilium Vercellense.*] Held in September 1050, by Pope Leo IX. Bishops attended from various nations. Berenger was cited to appear, but refused to attend; his errors were condemned, and the book of John Scotus upon the Eucharist was burned.—*Lanfranc de Corp. Dom.* i. 4. Tom. ix. Conc. p. 1055.

VERDUN (947). [*Concilium Viridunense.*] Held in

November 947, by seven bishops, who confirmed Artaldus in the possession of the See of Rheims, which Hugo disputed with him.—(See Council of MONSON, 948.) Tom. ix. Conc. p. 622.

VERNEUIL (844). [*Concilium Vernense.*] Held in 844, in December. Ebrouin, Arch-chaplain of Charles the Bald, and Bishop of Poitiers, presided, with Venilon, Arch-bishop of Sens. Twelve canons were published, addressed to Charles the Bald.

1. Contains an exhortation to the king.
- 2, 3. Contain an entreaty that he would send forth a commissioner to set in order what was irregular, and to repress crime, &c.
7. Renews the canon of Gangra, against certain female religious, who under pretext of higher perfection, had taken to wearing male attire.

8. Directs that when bishops are excused from going to the wars, either by infirmity, or by the kindness of the prince, they shall appoint fit men to lead their people.—Tom. vii. Conc. p. 1805.

VERNUM (754). A council was held in 754, at a place in France, named, in Latin, Venum. Some doubt exists as to its locality; Fleury and Le Cointe say, that it is Vernon-sur-Seine; Pagi, following Mabillon, says Verneuil-sur-Oise; Lebeuf, and Don Bouquet, maintain that it is a place called Ver, or Vern, a royal seat, situated between Paris and Compeigne.

The council was assembled by order of King Pepin, and the bishops of all the Gallican provinces attended. The object was to re-establish discipline, and they agreed to remedy at once the most grievous abuses, and to leave lesser matters till a more favourable opportunity. Twenty-five canons were published.

1. Enacts that no bishop shall hold more than one see.
3. Gives to the bishop authority to correct both the regulars and seculars within his diocese.
4. Orders that two synods be held annually in France.
5. Leaves to the bishop the reform of the religious houses in his diocese; if he cannot effect it, he is directed to apply to the metropolitan, and lastly, to the synod.
7. Forbids to erect baptisteries without the bishop's permission.



8. Orders priests to attend the synod of bishops, and forbids them to baptise, or to celebrate the holy office without their permission.

13. Forbids itinerant bishops (who have no diocese) to perform any function.

14. Forbids all work on Sundays, save such as is absolutely necessary. (3 Council of ORANGE, c. 27).

17. Forbids to leave a bishopric vacant for more than three months.

18. Forbids clerks to carry their causes before lay tribunals.

24. Forbids simony.—Tom. vi. Conc. p. 1664.

VERONA (1184). [*Concilium Veronese.*] Held on the 1st of August 1184, for the purpose of reconciling those who had been ordained by the anti-popes. Pope Lucius III. published a constitution against the heretics, in the presence of the Emperor Frederic; the object was to repress the fury of the Cathari, Paterini, also the Passagini or Paronistæ, who rejected the doctrines of the Trinity, the authority of the Fathers and the Roman Church, and observed the Mosaic law to the letter, and the other heretics of that period. In this council, we perceive the commencement of the system of inquisition, since the bishops are ordered, by means of commissaries, to inform themselves of persons suspected of heresy, whether by common report or private information. A distinction is drawn between the suspected and convicted, the penitent and relapsed, and different degrees of punishment are accordingly awarded. After all the spiritual penalties of the Church have been employed in vain, it is ordered that the offenders be given up to the secular arm, in order that temporal punishments may be inflicted.—Tom. x. Conc. p. 1741 and 1737.

VEZELAI (1051). [*Concilium Vezeliacum.*] Under Leo IX., where Wulfinus, Bishop of Dorchester in England, who had been banished for his evil deeds, complained to the pope, who, however, was so far from taking his part, that he was within a little of adding degradation to his punishment.

VEZELAI (1146). Held in 1146, after the capture of Edessa by the Saracens. Louis VII., the archbishop, bishops, abbots, and many of the nobility of France attended. St Bernard, who was present, urged him, with great eloquence, to succour the Christians against the

Turks. The king was amongst the first to assume the cross, together with his wife Eleanor. After them, Alphonso, Count of St Gilles, Thierry, Count of Flanders, Count Guido, and many others of the nobility, took the vow.—Tom. x. Conc. p. 1100.

VICTORIA (520). A synod was held about 520, by St David, Archbishop of Menevia, at a place called Victoria, at which all the clergy of Cambria were assembled; they confirmed the acts of Brevy. Other canons relating to discipline were added, and, according to Giraldus Cambrensis, these two synods were made the rule and standard of the British Churches.—Girald. Camb. *de vita S. Davidis*, in *Ang. Sacr.*

VIENNA (1267). [*Concilium Vindobonense.*] Held May 10, 1267, by Guy, Cardinal legate. A constitution in nineteen articles was published, very similar to that drawn up in the Council of Cologne, in the year preceding.

By canon 3, clerks having wives or concubines, were ordered to separate from them within a month, under pain of being deprived.

6. All pluralities were forbidden.

14. Forbids abbots to consecrate chalices, patens, or any ecclesiastical vessel or vestment.

The last five relate to the Jews.—Tom. xi. Conc. p. 858.

VIENNE (in DAUPHINE) (892). [*Concilium apud Vienne Allobrogum.*] Held in 892, by order of Pope Formosus, whose two legates, Pascal and John, presided. Several bishops were present, and four canons were published.

1, 2. Excommunicate those who seize the property of the church, or maltreat clerks.

4. Forbids laymen to present to churches, without the consent of the bishop of the diocese; also forbids them to take any present from those whom they present.—Tom. ix. Conc. p. 433.

VIENNE (1199). [*Concilium Viennense.*] Held in December 1199, by Peter of Capua, legate, who, in the presence of several bishops, published an interdict upon all places within the dominions of King Philip Augustus, on account of his unlawful marriage, at the same time ordering all bishops to observe it, under pain of suspension.—Tom. xi. Conc. p. 11.

VIENNE (1311 and 1312). Held October 1, 1311, under Clement V., who presided. The object of the council was the extinction of the order of the Templars, and the re-establishment of discipline. The King, Philip-le-Bel, was present, accompanied by his brother Charles de Valois, and his three sons, Louis, King of Navarre, Philip, and Charles.

For a long time past, loud complaints had been made against the Templars, on account of their alleged bad faith and arrogance, and their abuse of their privileges. In the bull of convocation, the pope declared that he had heard with sorrow, that this order had fallen into utter apostasy, and into the most unheard-of crimes; that Philip of France had given him information upon the subject. Urged thereto by a pious zeal, and by no interested motive, since it was not his intention to appropriate to himself the possessions of the Templars, the pope further declares, that he had, in the presence of several of the cardinals, examined as many as seventy-two of the Templars, who had confessed, that at the reception of brethren into the order, they were made to renounce Jesus Christ, to spit upon the cross, and to do other horrible acts which decency forbade even to mention.

The Templars in France had been arrested throughout the kingdom by order of the king, and many of them confessed the same horrible impieties and sacrilegious conduct. But as their confessions were forced from them by tortures, very little credit seems to be due to them; added to this, there is a marvellous variation in the different accounts given by historians of this affair. However this may be, the pope issued another bull, ordering all bishops to gather what information they could against the Templars, in their respective dioceses, and named commissioners to take proceedings against the whole order. The grand master, James de Molis, or de Molay, was cited to appear before the commissioners at Paris. These commissioners were, the Archbishop of Narbonne, the Bishops of Bayeux, Mende, and Limoges, and three archdeacons. Being questioned as to the confession which he had made before the cardinals, the grand master testified horror at the crimes of which he was accused, and declared, that had he been at liberty, he should have spoken very differently.

Fifty-nine of these wretched men were burnt at Paris, in the field near the abbey of St Anthony, not one of whom



confessed the crimes imputed to them, but, to the last, maintained their innocence, which had a great effect upon the people at large. At Senlis, nine were burnt, who also denied their guilt, and declared that their confession had been forced from them by the tortures they had endured.

More than three hundred bishops attended this council, without reckoning abbots and priors. In the first session, the pope laid open the three causes which had induced him to convoke the assembly.

The next session was not held until the year following. In the interval, various conferences were held upon the subject of the Templars, and all the bishops agreed, that before condemning them they ought to be heard in their own defence.

However, on the 22nd of March 1312, the pope, in the presence of several bishops and cardinals, abolished the order of Templars, reserving for his own disposal, and that of the Church, their property and persons.

In the second session, the king, his three sons, and his brother, were present, and the pope published his decree suppressing the order, which had existed for one hundred and eighty-four years; their property was given to the knights Hospitallers of the order of St John of Jerusalem, now called the knights of Malta, excepting their possessions in the kingdoms of Castile, Arragon, Portugal, and Majorca, which were destined for the defence of the country against the Moslems, and were granted to the military orders of Calatrava and of Christ. As to the persons of the Templars, it was ordered, that those who were deemed innocent should be supported from the funds of the order. That those who had confessed their crimes should be treated leniently, and that the unpenitent should be rigorously punished. As for those who had endured the torture without confessing, it was settled that their case should be reserved in order to be judged by the canons.

The grand master, with the commanders of Normandy and Aquitaine, who had been at first condemned by the three cardinal legates to perpetual imprisonment, because they had confessed the crimes charged against them, having subsequently retracted their confession, and declared their innocence, were given up into the hands of the provost; upon which Philip-le-Bel without consulting a single eccles-

iastic, by the advice of some of those about him, caused them to be burnt, and they died maintaining their innocence.

Clement V. had given instructions to the bishops to bring with them to the council a brief summary of those matters which, in their judgment, most needed reform. Two of these memoirs remain; one by William Durandus, Bishop of Mende,<sup>1</sup> and the other by a bishop unknown.<sup>2</sup> The latter proposes, amongst other things, the reform of such abuses as the following: the immense number of sentences of excommunication inflicted for trifling offences; the constant voyages of ecclesiastics to Rome; the large number of benefices, in every country, given by the court of Rome to foreigners, to the injury of the native clergy; plurality of benefices; the disorderly lives of the beneficed clergy; the extravagance exhibited at their tables, and the luxury of their dress.

The Bishop of Mende desired to return to antiquity, and to the observation of the ancient canons. That the granting of dispensations should be kept within proper bounds; that provincial councils should be held, &c. That the tenth of the revenue of all benefices should be granted to poor scholars studying in the university. He also insisted upon a thorough reform in the court of Rome, &c., &c.

Much was said in this council upon the subject of exemptions; the bishops required their total abolition, and that all ecclesiastics, regular and secular, should be subject to them. This demand gave rise to a long dispute.

The celebrated difference between Philip-le-Bel and Pope Bonifacius VIII. was also terminated. The council declared Bonifacius, whom Philip had all along treated as a heretic, to have been a sound catholic, and to have done nothing meriting the charge of heresy. In order, however, to satisfy the king, the pope published a decree to this effect, that neither he, nor his successor, should be at any time accused concerning his conduct towards Bonifacius.

<sup>1</sup> This Durandus was the nephew of the celebrated bishop of the same name and see (Speculator); he composed a treatise on the manner of celebrating general councils.

<sup>2</sup> This prelate was Guillaume de Maire (*Major*), Bishop of Angers, who died in 1314, and whose narrative of the principal events which occurred during his episcopate, under the title *Gesta Guillelmi Majori ep. And.*, &c., is given by D'Achery in his *Spicilegium*.

Further, certain errors attributed to John d'Olive, a Minorite, were condemned. It was declared, that the Son of God took to Himself both parts of our human nature, *i.e.*, both soul and body, which together form the real body; and that whosoever shall maintain that the reasonable soul is not an essential part of the human body, shall be regarded as a heretic.

In the third and last session, a constitution drawn up by the pope was published, for promoting union amongst the Minorites, who had been torn by divisions for a long time past. Various regulations were also made, affecting the begging friars, and a rule of life laid down for the black monks, and regular canons. The Beguins (Beguardi, Beguinæ) were condemned,<sup>1</sup> and a regulation drawn up upon the subject of hospitals. Lastly, the pope, in the name of the council, made two constitutions upon the privileges of monks and others who were exempt. 1. To defend them against the encroachments of the bishops, and the 2nd to check the abuse of their privileges. In the latter, it is forbidden to a monk, under pain of excommunication, *ipso facto*, to administer extreme unction, the eucharist, and the viaticum, or to give the nuptial benediction, without permission from the curate.

The pope also confirmed the establishment of the festival of the Holy Sacrament (or Corpus Christi, first established at Liege in 1246, by Robert, the bishop), and confirmed first by Urban IV. in 1264. It was further enacted, that in order to promote the study of the Oriental languages, and so to facilitate the conversion of the heathen, professors of Hebrew, Arabic, and Chaldee, two for each language, should be established at Rome, and in the universities of Paris, Oxford, Bologna, and Salamanca; those at Rome to be maintained and paid by the pope; those at Paris, by the

<sup>1</sup> "Beguardi and Beguinæ." These people are not to be confounded with the order of Beguinæ or Beguins, founded by Lambert Beghum, a priest of Liege, about 1170, but were a sect of heretics, a branch of the Fraticelli. They took their rise in Germany, and, amongst other things, taught that men can attain to an impeccable state in this life; and that in that state they need no longer fast, pray, or obey any of the precepts of the Church; but, on the contrary, that their spiritual part having attained to such perfection, they are at liberty to yield to every bodily impulse. They seem to have broken out again in Spain in 1623, under the name of "Illuminati."



King of France; and the others by the prelates and chapters of their respective nations.

The Bull of Bonifacius VIII., "*Clericis laicos*," upon the immunities of clerks, was revoked, and a tenth ordered to be levied upon all ecclesiastical revenues, in aid of the crusade to the Holy Land. The heretic, Barlaam, who confounded the essence of God with His operations, was condemned in this council.—Raynal, A.D. 1311, liv. Tom. xi. Conc. p. 1537.

VIENNE (1557). Held July 2, 1557. Fourteen canons were published. (1) Orders rectors, &c., to teach the people in the vulgar tongue, the Lord's prayer, the salutation of the Virgin, the Apostles' Creed, and the legal and evangelical precepts. (5) Orders rectors, &c., to denounce those who do not confess and communicate at Easter.—Mart., *Thes. Anec.*, tom. iv. col. 447.

VIQUE (1027 circ.). [*Ausonense.*] *Esp. Sag.* xxviii. p. 127.

## W.

WATERFORD (1158). [*Synodus Guaterfordia.*] Held about 1158; in which it was ordered that all the English slaves throughout Ireland should be liberated, to avert the Divine wrath. It seems that many of the English had been in the habit of selling their own children to the Irish for slaves, and that not under the pressure of extreme want.—Tom. x. Conc. p. 1183.

Both the date and place of this council are probably incorrect, as the account of it in Labbe exactly coincides with that of the Council of Armagh, in 1171 (which see), and in both the council is said to have been convoked "*apud Ardmachiam.*"

WESTMINSTER<sup>1</sup> (948). [*Concilium Westmonasteriense.*] Held September 8th, 948. Turquetel was here made abbot of Croyland, after having refused two bishoprics, which the king had offered him. The act is subscribed by two archbishops, four bishops, and two abbots, one of whom was St Dunstan.—Wilkins' *Conc.*, vol. i. p. 217.

<sup>1</sup> For convenience of reference, all councils held within the present limits of the metropolis have been classed as Westminster councils, though several were actually held at S. Paul's, and the place of many is not known.

WESTMINSTER (971). Held in 971. King Edgar here confirmed the privileges granted to the abbey of Glas-tonbury, reserving, however, to himself and his successors the power of conferring the pastoral staff upon the brother who might be chosen abbot.—Wilkins' *Conc.*, vol. i. p. 256. This council was confirmed in a Synod at Rome, 971.

WESTMINSTER (1065). Held in 1065, in presence of St Edward the Confessor, who herein granted full immu-nities to the abbey of Westminster. The charter was subscribed by the king, queen, two archbishops, ten bishops, and five abbots, on the 28th December 1066, the year beginning at Christmas.—Pagi. Wilkins' *Conc.*, vol. i. p. 316.

WESTMINSTER (1070). Held about 1070, by Archbishop Lanfranc, in the presence of William I., in which Wulstan, Bishop of Worcester, who alone of the Saxon bishops had withstood William, was deprived, upon the plea of want of learning. When he found that he was to be stripped of his epis-copal vestments, he boldly exclaimed to William, "These I owe to a better man than thee, to him will I restore them." Whereupon, he went to the tomb of Edward the Confessor, who had advanced him to his see, and there taking off his vestments he laid them down, and struck his pastoral staff so deep into the stone, that, as the legend states, no human force could draw it out. This miracle, or his deserved reputation for sanctity, produced a revision of the sentence of deprivation, and he retained his bishopric.—Johnson, *Preface to Lanfranc's Canons at Winchester*. Wilkins' *Conc.*, vol. i. p. 367. Wharton, *Anglia Sacra*, vol. ii. p. 225.

WESTMINSTER (1075). A national council was held in the church of St Paul, at London, in the year 1075, Lanfranc of Canterbury presiding. Thomas, Archbishop of York, William of London, Wakelin of Winchester, Her-man of Sherbourn, Wulstan of Worcester, Walter of Hereford, Giso of Wells, Remigius of Dorchester (afterwards Lincoln), Herfast of Helman (afterwards Norwich), Stigand of Selsea, Osbourn of Exeter, and Peter of Lichfield, were present; the Bishop of Durham was alone absent, having a canonical excuse, the see of Rochester being at the time vacant. Besides these English bishops, Gosfrid, Bishop of

Constance, was present,<sup>1</sup> and having large possessions in England, was permitted to sit with them. Many abbots and other religious also attended. Nine canons, enacted in ancient councils, were renewed.

1. Ordains, in accordance with the decree of Melevis, Braga, and the fourth of Toledo (A.D. 633), that bishops shall take precedence according to the date of their consecration, unless privilege of precedence belongs to their sees by ancient custom. It was also decreed that the Archbishop of York should sit on the Archbishop of Canterbury's right hand, the Bishop of London on his left; Winchester next to York, but if the Archbishop of York were absent, London should take his place, and the Bishop of Winchester sit on the Archbishop of Canterbury's left.

2. Orders monks to observe their order, according to the rule of St Benedict and the dialogue of St Gregory; forbids them, under heavy penalties, to have anything of their own.

3. By royal favour, and the authority of the synod, leave was granted to three bishops to remove from villages to cities, viz., Herman from Sherbourn to Salisbury, Stigand from Selsea to Chichester, and Peter from Lichfield to Chester.

4. Orders that no one shall ordain or receive a clerk or monk not belonging to him, without letters commendatory.

5. Permits no one, except the bishops and abbots, to speak in council without the license of the metropolitan.

6. Forbids to marry any one of kin, or any of the kindred of a deceased wife.

7. Forbids simony.

8. Forbids to hang up the bones of dead animals to drive away pestilence from cattle; forbids sorcery, divinations, and other works of the devil.

9. Forbids any bishop, abbot, or clergyman, to sit as judge in a cause implicating the life or limbs of the accused.

<sup>1</sup> See Godwin, *De Pras. Ang.*, p. 501 (Richardson's ed.), also Eadmer, *Historia Novor.* L. I. "Disposito itaque apud Pinedene Principum conventu Goffridus Ep. Constantiensis, vir ea tempestate prædixit in Anglia, vice Regis Lanfranco justitiam de suis querelis strenuissima facere jussus, fecit." In op. St Anselmi (Bened.), p. 31.



These canons were subscribed by fourteen archbishops and bishops, twenty-one abbots, and the Archdeacon of Canterbury.—Johnson's *Ecc. Canons*. Wilkins' *Conc.*, vol. i. p. 363. Tom. x. *Conc.* p. 346.

WESTMINSTER (1102). Held in 1102, "in St Peter's Church, on the west side of London," *i.e.*, at Westminster. Anselm, Archbishop of Canterbury, and Gerard, of York, being present, with eleven other bishops, and some abbots. In this synod, three great abbots were deposed for simony; three not yet consecrated were turned out of their abbeys; and three others deprived for other crimes. Roger (the king's chancellor) was consecrated to the see of Salisbury, and Roger (the king's larderer) to Hereford. Twenty-nine canons were published.

1. Forbids bishops to keep secular Courts of Pleas, and to apparel themselves like laymen.
2. Forbids to let archdeaconries to farm.
3. Enacts that archdeacons must be deacons.
4. Enacts that no archdeacon, priest, deacon, or canon, shall marry, or retain his wife, if married. Enacts the same with regard to subdeacons who have married after profession of chastity.
5. Declares that a priest guilty of fornication is not a lawful priest, and forbids him to celebrate mass.
6. Orders that no one be ordained subdeacon, or to any higher order, except he profess chastity.
7. Orders that the sons of priests be not heirs to their fathers' churches.
8. Orders that no clergyman be a judge in a case of blood.
9. Orders that priests go not to drinking bouts, nor drink to pegs.<sup>1</sup>

<sup>1</sup> "One contrivance of his" (Dunstan's) "is commonly recorded, as designed to check the prevailing vice of drunkenness. He was the inventor of a way of ornamenting the drinking-cups which were passed round the table with little nails or pegs one above another, of gold or silver, as the material of the cup might be; that every guest, when called to drink his portion, might know how much the law of the feast required of him, and might not be obliged to swallow a larger draught against his will. Hence seems to have come the old English proverb, which speaks of a man being a peg too high, or a peg too low, according to the state of his spirits."—Churton, *Early English Church*, p. 252.

10. Orders that their clothes be all of one colour, and their shoes plain.

11. Orders monks or clerks who have forsaken their order, to return, or be excommunicated.

12. Orders that the tonsure of clerks be visible.

13. Orders that tithe be paid to the Church only.

14. Forbids to buy churches or prebends.

15. Forbids to build new chapels, without the bishop's consent.

16. Forbids to consecrate new churches, until all things necessary for it, and the priest, have been provided.

17. Forbids abbots to create knights; orders them to eat and sleep in the same house with their monks.

18. Forbids monks to enjoin penance except in certain cases.

19. Forbids monks to be godfathers, and nuns godmothers.

20. Forbids monks to hire farms.

21. Forbids monks to accept of the impropriations of churches without the bishop's consent, and further forbids them to spoil and reduce to poverty those who minister in their parishes.

22. Declares promises of marriage made without witnesses to be null, if either party deny them.

23. Orders that those who have hair be clipped, so that their ears and eyes shall be visible.

24. Forbids those who are related within the seventh degree to marry.

25. Forbids to defraud the priest of his dues, by carrying a corpse for burial to another parish.

26. Forbids to attribute reverence or sanctity to a dead body, or fountain, &c., without the bishop's authority.

27. Forbids to sell men like beasts, as had hitherto been done in England.

28. Anathematizes persons guilty of certain horrible sins of uncleanness.

29. Orders the publication of the above excommunication in all churches every Sunday.—Johnson, *Ecc. Canons*, A.D. MCII. Wilkins' *Conc.*, vol. i. p. 382.

WESTMINSTER (1107). Held in August 1107, upon the subject of investitures. After long disputes between the king Henry I. and Anselm, the king, finding that

the pope was against him, assembled all the bishops, abbots, and great men at London, where the dispute was compromised by the two following articles:—

1. That for the future none be invested by the king or any lay hand, in any bishopric or abbey, by delivering the pastoral staff or ring.

2. None elected to any prelacy to be denied consecration on account of homage done to the king.

The king is also said at the same time to have promised in future to deliver vacant bishoprics and abbeys forthwith to the successors; also the dispute between the archbishops of Canterbury and York concerning the primacy was again settled for a time, Giraud of York swearing subjection to Anselm.—Johnson's *Ecc. Can.*, MCVII. Wilkins' *Conc.*, vol. i. p. 386.

WESTMINSTER (1108). Held on May 24th, 1108, by Anselm of Canterbury, Thomas the elect of York and all the bishops of England being present, with the king Henry I. and his barons. Ten canons were published.

1. Forbids priests, deacons, and subdeacons to keep any women in their houses, except such as are nearly related, according to the canon of Nicea.

2. Orders those who have kept or taken women since the prohibition at Westminster (1102), and have celebrated mass, wholly to discard them, so as not to meet with them knowingly in any house.

3. Orders that, if they must speak with them, it shall be out of doors and before two witnesses.

4. Orders such as by two or three lawful witnesses or by public report are accused of transgressing this statute, to clear themselves by other witnesses, or they will be deemed guilty.

5. Such priests as choose to live with women to be deprived, put out of the choir, and pronounced infamous.

6. Excommunicates those who, without leaving their women, celebrate mass, except they reform and give satisfaction within eight days.

7. Makes the above statutes binding upon archdeacons and canons.

8. Archdeacons and deans to swear not to take bribes in order to connive at transgressions of these statutes.

9. Those priests who leave their women, and desire to



serve at God's altar, to have vicars to officiate for them during the forty days of penitence, in which they must desist from the exercise of their office.

10. Orders bishops to take away all the movable effects of such priests, deacons, subdeacons, and canons as shall offend in future, and also their concubines with their goods. —Wilkins' *Conc.*, vol. i. p. 387. Johnson's *Ecc. Canons*, MCVIII.

WESTMINSTER (1126). Held January 13, 1126. Otto, the pope's nuncio, was present, and read a bull of Honorius, containing the same proposition which the legate had made to the French clergy assembled at Bourges in November, 1225, viz., That in every cathedral church, the pope should nominate to two prebends, and in every monastery to two places. The bishops separated without coming to any decision.—Tom. xi. *Conc.* p. 303.

WESTMINSTER (1126). Held September 9, 1126, by William Carboil, Archbishop of Canterbury; John de Cremona,<sup>1</sup> legate from Honorius II., presiding. Thurstan, Archbishop of York, and about twenty bishops, forty abbots, and an innumerable assembly of clergy and people were present. Seventeen canons were published.

1. Forbids simony.
2. Forbids to charge anything for chrism, oil, baptism, visiting and anointing the sick, communion, and burial.
3. Forbids to demand cope, carpet, towel, or basin, at the consecration of bishops, or churches, or blessing of abbots.
4. Forbids investiture at the hands of lay persons.
5. Forbids any one to challenge a church or benefice by inheritance; and to appoint a successor. Psalm lxxxiii. 12, 13, is quoted.
6. Deprives beneficed clerks who refused to be ordained (priests or deacons) in order that they might live more at liberty.
7. Orders that none but priests be made deacons or priors, nor any but deacons, archdeacons.
8. Forbids to ordain any one priest without a title.
9. Forbids, under pain of excommunication, to eject any one from a church to which he has been instituted, without the bishop's sentence.

<sup>1</sup> The conduct of this man was grossly inconsistent with his persecution of the married clergy. The whole subject is well considered by Collier, *Church History*, vol. i. p. 318.

10. Forbids bishops to ordain or pass sentence upon any one belonging to the jurisdiction of another bishop.

11. Forbids, under pain of excommunication, to receive an excommunicated person to communion.

12. Forbids any one to hold two dignities in the Church.

13. Forbids priests, deacons, subdeacons, and canons, to dwell in the same house with any woman, except a mother, sister, aunt, or unsuspected woman. Offenders to lose their order.

14. Forbids the practice of usury amongst clerks.<sup>1</sup>

15. Excommunicates sorcerers, &c.

16. Forbids marriage within the seventh degree.

17. Declares that no regard is to be paid to husbands who implead their wives as too near akin to them.—Wilkins' *Conc.*, vol. i. p. 406. Johnson, *Ecc. Canons*, A.D.

1126.

WESTMINSTER (1127). Held in 1127, by William Carboil, Archbishop of Canterbury, the pope's legate,<sup>2</sup> ten English bishops attended, and three Welsh. It is also said that the multitude of clergy and laity of all ranks who flocked to the council was immense, but no mention is made of abbots. The Archbishop of York sent excuses, and the bishops of Durham and Worcester were also absent; the sees of London and Coventry were at the time vacant.

This senate sat three several days, and ten canons were published.

1. Forbids, "by the authority of Peter, prince of the apostles," and that of the archbishop and bishops assembled, the buying and selling of churches and benefices.

2. Forbids any one to be ordained, or preferred, by means of money.

3. Forbids all demands of money for admitting monks, canons, or nuns.

<sup>1</sup> So strong were the prejudices against anything approaching to usury, that in the constitutions of William of Cantilupe, Bishop of Worcester, published 1240, it is forbidden to clerks even to *buy growing corn*, lest by selling time, which God would have common to all, they fall into sin, while they purchase cheaply, and dispose of at a high price, that which required only time (a thing not to be sold) to make it valuable.

<sup>2</sup> He was the first archbishop who had the title of legate of the apostolical see.—Johnson.

4. Orders that priests only shall be made deans,<sup>1</sup> and deacons, archdeacons.

5. Forbids priests, deacons, subdeacons, and canons, to live with women not allowed by law. Those that adhered to their concubines or wives to be deprived of their order, dignity, and benefice; if *parish priests*,<sup>2</sup> to be cast out of the choir, and declared infamous.

6. Requires archdeacons and others whom it concerned, to use all their endeavours to root out this plague from the Church.

7. Orders the expulsion from the parish of the concubines of priests and canons, unless they are lawfully married there. If they be afterwards found faulty, directs that they shall be brought under ecclesiastical discipline, or servitude, at the discretion of the bishop.

8. Forbids, under anathema, any one to hold several archdeaconries in several bishoprics, and directs him to keep to that he first took; forbids priests, abbots, and monks to take anything to farm.

9. Orders the payment of tithe in full. Forbids churches, or tithes, or benefices, to be given or taken without the consent of the bishop.

10. That no abbess or nun use more costly apparel than such as is made of lamb's or cat's skins.

Matthew of Paris declares, that the king (Henry I.) eluded all these provisions (to which he had given his consent), by obtaining from the archbishop a promise that he should be entrusted with their execution, whereas, in reality, he executed them only by taking money from the priests as a ransom for their concubines.—Johnson, *Ecc. Can.*, A.D. 1127. Wilkins' *Conc.*, vol. i. p. 410.

WESTMINSTER (1136). Held in 1136. The wants of the Church and State were discussed in the presence of King Stephen, who, by a charter then given, made very fair promises to the clergy of the quiet enjoyment of their

<sup>1</sup> Heads of monasteries were at this time frequently called deans.—Johnson.

<sup>2</sup> Johnson states this to be the first mention of a parish priest, and remarks, that this canon distinguishes him from the beneficed priest. The first Constitution of Islip plainly distinguishes between the parish priest and them who had the cure of souls; it seems, therefore, that they were such priests as officiated under resident incumbents who did not officiate themselves.



goods, with the power of disposing of them after their death ; he also engaged that vacant sees should be under the guardianship of the clergy, all which promises he soon violated.—Tom. x. Conc. p. 991. Wilkins' *Conc.*, vol i. p. 412.

WESTMINSTER (1138). Held in 1138, by Alberic, Bishop of Ostia, legate of Pope Innocentius II. during the vacancy of the see of Canterbury, eighteen bishops and about thirty abbots attended, who proceeded to the election of Theobald to the see of Canterbury. Seventeen canons were published.

1. Forbids to demand any price for chrism, oil, baptism, penance, visitation of the sick, espousals, unction, communion, or burial, under pain of excommunication.

2. Orders that the body of Christ be not reserved above eight days, and that it be ordinarily carried to the sick by a priest or deacon only ; in case of extreme necessity by anyone, but with the greatest reverence.

3. Forbids to demand a cope, ecclesiastical vestment, or anything else, upon the consecration of bishops and benediction of abbots ; also forbids to require a carpet, towel, basin, or anything beyond the canonical procuration upon the dedication of a church.

4. Forbids to demand any extra fees when a bishop not belonging to the diocese consecrates a church.

5. Forbids lay investitures ; orders every one, upon investiture by the bishop, to swear on the gospels, that he has not, directly or indirectly, given or promised anything for it, else the donation to be null.

6. Is identical with canon 5, A.D. 1126.

7. Forbids persons ordained by other than their own bishop without letters from him, to exercise their office ; reserves the restoration of them to their order to the pope, unless they take a religious habit.

8. Deprives concubinary clerks, and forbids any to hear their mass.

9. Deprives usurious clergymen.

10. Anathematizes him that kills, imprisons, or lays hands on a clerk, monk, nun, or other ecclesiastical person. Forbids any but the pope to grant him penance at the last, except in extreme danger of death ; denies him burial if he die impenitent.

11. Excommunicates all persons violently taking away the goods of the Church.

12. Forbids anyone to build a church or oratory upon his estate without the bishop's licence.

13. Forbids the clergy to carry arms, and fight in the wars.

14. Forbids monks after receiving orders, to recede from their former way of living.

15. Forbids nuns, under anathema, to use party-coloured skins or golden rings, and to wreath their hair.

16. Commands, under anathema, all persons to pay the tithe of all their fruits.

17. Forbids schoolmasters to hire out their schools to be governed by others.—Johnson, *Ecc. Canons*, A.D. 1138. Wilkins' *Conc.*, vol. i. p. 413.

WESTMINSTER (1143). See WINCHESTER 1143.

WESTMINSTER (1166). Held in 1166. The bishops of England in this council appealed to the pope from the legatine authority and the sentences of St Thomas of Canterbury, who had fled to France in October 1164.—(See C. CLARENDON and C. NORTHAMPTON.) Tom. x. Conc. p. 447.

WESTMINSTER (1175). Held May 19, 1175, by Richard, the successor of St Thomas à Becket in the see of Canterbury. Eleven English bishops, with the Bishop of St David's, and four abbots, were present, besides the primate. Henry II. and his son also attended, and gave their consent to the acts of the council. Eighteen canons were published, all of which, except the sixth and ninth, are attributed to some pope or council.

1. Every beneficed priest or clerk in holy orders refusing to put away his mistress after three monitions, to be deprived. All clerks under the rank of subdeacon to keep their wives, unless they separate by mutual consent. Sons not to be instituted into their fathers' benefices, unless some one succeed between them.

2. Clerks in holy orders not to eat and drink in taverns (unless compelled by the necessities of a journey), under pain of deposition.

3. Clerks in holy orders to take no part in judgments concerning blood, nor to inflict deprivation of any member. Pronounces anathema against the priest who takes the office of sheriff or reeve.

4. Clerks wearing long hair to be clipped by the archdeacon even against their will; not to indulge in any peculiarity in their clothes or shoes.

5. Orders conferred by foreign bishops upon those who despair of obtaining them from their own bishop, are declared null, and such clerks not to be admitted to the exercise of any ecclesiastical function, under pain of anathema; the bishop so conferring orders (if under the jurisdiction of Canterbury) to be suspended from conferring that order till he make due satisfaction.

6. Forbids all secular causes concerning blood and corporal punishment to be tried in churches or churchyards.

7. Forbids to demand anything for orders, chrism, baptism, extreme unction, burial, communion, or the dedication of a church; offerings freely made may be received. The offender to be anathema.

8. No demand to be made for the reception of any monk, canon, or nun, who enters a religious life; the offender to be anathema.

9. Forbids the transfer of a church to another by way of portion, or to take any money from the person presented.

10. Forbids monks and clerks to trade for gain, and laymen to take ecclesiastical benefices to farm.

11. Ecclesiastics not to wear arms, to dress suitably; offenders to be degraded.

12. Vicars who lift themselves up against the parsons, and assume to themselves a parsonage, to be no longer allowed to officiate in the same bishopric.

13. Enjoins that all who refuse to pay tithes be admonished according to the precept of the pope, to yield tithe of grain, wine, fruits of trees, young animals, wool, lamb, butter, cheese, flax, hemp, &c.; offenders to be anathematised. Also in suits between clerks, he that is cast to be condemned in costs.

14. Declares that only ten prefaces are found in the sacred catalogue, viz., 1. For Low Sunday (*albis paschalis*); 2. Ascension-day; 3. Pentecost; 4. Christmas-day; 5. The Apparition of our Lord;<sup>1</sup> 6. For the Apostles; 7.

<sup>1</sup> "I do not know what should be meant by the apparition of our Lord, except it be His Epiphany, or else His Transfiguration."—Wheatly, *On the Common Prayer*, chap. vi. In the "Statuta Synodaliæ Eccl. Constantiensis in Normannia," cap. 34, *de Prefationibus*, there



For the Holy Trinity ; 8. For the cross ; 9. For the Lent fast only ; 10. For the Blessed Virgin ; all further additions forbidden.

15. Forbids to administer the Holy Eucharist sopped.

16. Forbids to consecrate the Holy Eucharist in any chalice not made of gold or silver ; forbids the bishop to bless a chalice made of tin.

17. Enjoins all the faithful to be married publicly, by receiving the priest's benediction ; a priest guilty of marrying any parties privately to be suspended for three years.

18. Marriage null without mutual consent ; boys and girls not to marry until both parties shall have attained the legal and canonical age.

Roger, Archbishop of York, refused to be present at this council, but by some of his clergy claimed the right of having his cross borne before him in the province of Canterbury ; the claim was disallowed, and an appeal made to Rome.

Moreover, in this council the clergy of the diocese of St Asaph desired that their Bishop Godfrey should be restored to them. He had been driven by the fury of the Welsh to seek a maintenance in England, and was appointed guardian of the vacant abbey of Abingdon. He resigned his see, and a successor was appointed.—Johnson's *Ecc. Canons*, A.D. 1175. Tom. x. Conc. p. 1461. Wilkins' *Conc.*, vol. i. p. 476.

WESTMINSTER (1176). Held in 1176, by Cardinal Hugo or Hugezen, who had been sent from Rome to endeavour to settle the dispute between the archbishops of Canterbury and York ; the latter of whom claimed the right of having his cross borne before him in the province of Canterbury.<sup>1</sup> Many prelates and clergy attended ; but when Roger of York, upon entering the assembly, perceived that the seat on the right hand of the legate had been assigned to the Archbishop of Canterbury, and that on the left kept for himself, he thrust himself into the lap of the Archbishop of Canterbury ; whereupon the servants of the latter and many of the bishops (as Hoveden writes) threw themselves upon the Archbishop of York, and forced him down upon

is a list of ten prefaces agreeing with this, except that Easter is substituted for Low Sunday, and *Epiphany* for the *Apparition*. See also "Stat. Synod. Eccl. Nannetensis."—Martene, *Thes. Anec.*, tom iv. col. 933 and 8104.

<sup>1</sup> This deplorable dispute continued for many years ; it is mentioned as breaking out afresh in 1325. See Wharton, *Anglia Sacra*, vol. i. p. 365.

the ground, trampled upon him, and rent his cope; upon which the council broke up in confusion.—Johnson. Wilkins' *Conc.*, vol. i. p. 485.

WESTMINSTER (1185). Held in 1185; in which it was declared to be most convenient and proper that the king, instead of going in person to the Holy Land, should remain at home to defend his own country.—Hoveden, quoted by Henry, *Hist. of England*, book iii. chap. ii. sect. 3. (vol. v. p. 407.)

WESTMINSTER (1200). A national council held in 1200, by Hubert Walter, Archbishop of Canterbury, in which fifteen canons were published.

1. Orders the priest to say the canon of the mass<sup>1</sup> distinctly, and to rehearse the hours and all the offices plainly, and without clipping the words. Offenders to be suspended.

2. Forbids to celebrate two masses in one day except in case of necessity. When it is done, it directs that nothing be poured into the chalice after the first celebration, but that the least drop be diligently supped out of the chalice, and the fingers sucked and washed; the washings to be drunk by the priest after the second celebration,<sup>2</sup> except a deacon be present to do so at the time. Orders that the Eucharist be kept in a decent pyx, and carried to the sick with cross and candle; care to be taken not to confuse the consecrated and unconsecrated hosts.

3. Orders that baptism and confirmation shall be conferred upon those concerning whom there exists a doubt whether or not they have received them. Forbids fathers, mothers-in-law, and parents to hold the child at the font. Forbids deacons to baptise and give penance, except in case of the priest's absence, or other necessity. Permits even a father or mother to baptise their child in case of necessity, and orders that all that follows after the immersion, shall be completed subsequently by the priest.

4. Relates to the administration of penance.

5. Renews the decrees of the Council of Lateran, A.D. 1179, which restrict the expenses and retinue of prelates and other ordinaries when in visitation, and declares the

<sup>1</sup> The "canon of the mass," or secret part, is that from the end of the Trisagium to the end of the Consecration.

<sup>2</sup> This might not be done at the time, because it was not lawful for him to break his fast before celebrating.

design of visitations to be to see to what concerns the cure of souls, and that every church have a silver chalice, decent vestments, and necessary books, utensils, &c.

6. Orders that bishops ordaining any one without a title, shall maintain him till he can make a clerical provision for him.

7. Renews the canon of Lateran, A.D. 1179, which forbids prelates to excommunicate their subjects without canonical warning. Orders the yearly pronounciation of a general excommunication against persons guilty of various specified crimes.

8. Renews canon 7, Lateran, A.D. 1179.

9. Orders the payment of tithe without abatement for wages, &c.; grants to priests the power of excommunicating, before harvest, all withholders of tithe. Orders the tithe of land newly cultivated to be paid to the parish church. Orders detainers of tithe to be anathematised.

10. Forbids to institute any persons to churches not worth more than three marks per annum who will not serve in person. Renews the 11th canon of Lateran, A.D. 1179. Forbids clerks to go to taverns and drinking booths, and so put themselves in the way of being insulted by laymen. Orders all the clergy to use the canonical tonsure and clerical habit, and archdeacons and dignified clergymen copes with sleeves.

11. Forbids marriage under various circumstances; orders that the banns be thrice published, that marriage be celebrated openly in the face of the Church.

12. Orders those who, being suspected of crimes, deny them, to undergo a purgation.

13. Renews the 23rd canon of Lateran, 1179, concerning churches and priests for lepers.

14. Renews canon 9 of Lateran, which forbids the Temples and other fraternities to accept of tithes, churches, &c., without the bishop's consent.

15. Renews canon 10 of Lateran, 1179, and contains various regulations relating to the dress, &c., of the religious. —Wilkins' *Conc.*, vol. i. p. 505. Johnson, *Ecc. Canons, in ann.*

WESTMINSTER (1229). Held about 1229, by Richard Wethershed, Archbishop of Canterbury. Twelve constitutions were published, eleven of which are the same with



those published in the Council of Westminster, A.D. 1175. The last refers to the duties of physicians.—Johnson, *Ecc. Canons*.

**WESTMINSTER (1229).** Held in 1229, under master Stephen, chaplain and nuncio of the pope, who, sorely to the discomfort of the assembly, demanded on the part of Rome the tenths of all movables belonging to clergy and laity in England, Ireland, and Wales, in order to enable the Roman Pontiff to carry on war against the excommunicated Emperor Frederick. The arguments by which, assuming Rome as the head of all churches, it was asserted that her fall would involve the ruin of the members, was met on the part of the laity by a plain refusal; and the clergy, after three or four days' deliberation, and no small murmuring, were at length brought to consent from fear of excommunication or an interdict being the consequence of disobedience to the demand.—Wilkins' *Conc.*, vol. i. p. 622.

**WESTMINSTER (1237).** Held in the cathedral of St Paul, at London, on the 19th, 21st, and 22nd of November 1237, by Otto or Otho, cardinal deacon, legate from Pope Gregory IX. This assembly was attended, in spite of the dreary season, and a fearful storm, which terrified both legate and council, by all the bishops of England; Edmund, Archbishop of Canterbury, sitting on the legate's right hand, and Walter of York on the left, notwithstanding that the latter had renewed the ancient claims of his see.<sup>1</sup>

On the first day the legate himself did not attend, but at the request of the bishops the decrees to be passed were privately submitted to them.

The second day, the legate being present, a prohibition was sent by the king, Henry III., to inhibit the council from enacting anything against his crown and dignity; then the instrument of Otto's legation was read, as also was a bull for keeping the feasts of St Edward. Moreover, by the pope's command, the canonisation of St Francis and St Dominic was notified.

<sup>1</sup> The legate wisely endeavoured to heal this disreputable schism between the two primates, by referring to the position of the figures of the apostles St Peter and St Paul, on the right and left side of the cross which was depicted in the middle of the pope's bull. "Between so great saints," he says, "contention has never arisen, for both of them are in co-equal glory." The account of a similar dispute between the archbishops of Armagh and Dublin may be found in Wilkins' *Conc.*, vol. iv. p. 80.

The following twenty-nine constitutions were read in the second and third sessions, and approved.

1. Orders the consecration of all cathedral, conventual, and parochial churches, by the diocesan bishop, within two years from the date of their completion; if such places be not so consecrated, no masses to be solemnised in them. No old churches to be pulled down upon any pretence without the bishop's leave. This decree not to apply to little chapels, &c.

2. Forbids to demand any fee for administering the holy sacraments (of which it enumerates seven); directs that all persons entering upon the cure of souls, or priest's orders, be chiefly examined upon the subject of the sacraments, and that the archdeacons at every meeting of their deaneries do instruct the priests principally in these matters.

3. Orders that holy baptism be administered on the Sabbath days<sup>1</sup> before Easter-day and Whit-Sunday, as ordered by the canons; and because a popular delusion had gained ground, by which the people were led to think that some danger would happen to their children if they were baptised on those days, viz. Easter-eve, or that of Pentecost, the priests are ordered to dispel this delusion by frequent preaching, and also to learn themselves carefully, and to explain in the vulgar tongue to their parishioners, the form of baptism, in case it should be necessary to baptise any one suddenly without the priest.

4. Orders that priests who demand any fee for penance and the other sacraments shall be deprived.

5. Approves the tenth of Lateran, A.D. 1216, which enacts that bishops shall appoint faithful men in every deanery to act as confessors for the clergy.

6. Forbids to confer orders upon idiots, illegitimates, irregulars, illiterate persons, foreigners, and any without a *bonâ fide* title; the bishop to make diligent search into these matters, and the names of those which are approved to be set down in writing, and called over at the beginning of ordination, carefully and distinctly; the list itself to be preserved in the bishop's palace or in the cathedral.

7. Reprobrates the practice of farming churches, &c.

8 and 9. Upon the same subject.

10. No one under the rank of priest to be admitted to a

<sup>1</sup> That is, the Saturdays.

vicarage, unless he be a deacon ready for ordination at the next Ember week ; orders that he shall resign every other benefice with cure of souls, and swear to reside in person ; vicars already instituted to cause themselves to be made priests within the year.

11. Declares that some priests have violently and fraudulently obtained possession of benefices, which they coveted, during the lifetime of the real possessors, either by pretending their death when absent, and so getting themselves appointed to their livings, or by violently turning them out of their benefices, and keeping possession by force of arms, &c. ; forbids to confer benefices upon any mere report of the death or cession of an absent man, otherwise the prelate to make good all damage to the real possessor.

12. Orders that no one Church be for the future divided into several parsonages or vicarages, and that such as hitherto have been divided be made whole again, as soon as opportunity offers, unless they were thus ordered of old ; in which case the bishop must take care that a proper division be made of the income, &c. ; orders also that one be constantly resident upon the church, and faithfully and honestly perform divine service, and administer the sacraments, &c.

13. Forbids to hold several dignities, parsonages, and benefices, without a special dispensation from the apostolic see ; confirms the thirteenth of Lateran, A.D. 1179.

14. Orders that bishops compel their clergy to conform to the sixteenth of Lateran, A.D. 1216, in their apparel and the trappings of their horses, so as to wear garments of decent length, and those in holy orders, close capes, especially in the church, and before their prelates, and in assemblies of the clergy ; those that have rectories to wear such everywhere in their parishes ; bishops to take care that all these things be observed, in the first place, by the clergy about their own persons.

15. Orders that married clergymen retaining their wives or other women be wholly deprived, and forbids to apply any of their goods acquired after their marriage to the use of their children or wives ; but orders such to be made over to the churches which they had, or in which they were beneficed ; forbids to admit their sons to any benefice.

16. Orders all clerks keeping concubines entirely to for-



sake them within a month, upon pain of suspension until they have afforded satisfaction ; otherwise they are declared *ipso jure* deprived.

17. Forbids the sons of clerks to succeed to their fathers' benefices upon their death, without an intermediate successor ; orders that all who have already got such benefice be deprived by this statute.

18. Orders the excommunication of all persons sheltering robbers, and keeping them in their houses after three monitions.

19. Approves of the determination arrived at by the abbots of the order of St Benedict in chapter, that according to their rule, all, except the infirm, should abstain from flesh ; orders that novices, at the end of their year of probation, shall be compelled, by canonical censures, to make profession ; extends this to nuns and canons.

20. Directs archdeacons to visit faithfully, to make enquiry as to the sacred furniture and vestments, the performance of the diurnal and nocturnal services, &c. ; forbids them to burden the churches with superfluous expenses ; orders them to demand moderate procurations, to take no stranger with them, and to be modest in their retinue, &c. ; forbids them to receive money for not visiting or punishing ; orders them to be present frequently in the chapters of every deanery, and there diligently to instruct the priests, amongst other things, to live well and to understand the canons of the mass and of baptism.

21. Strictly forbids all prelates, archdeacons, deans, and officials to hinder parties willing to compound their disputes and to be reconciled, from withdrawing from their judicature.

22. Exhorts bishops to do their duty and be a pattern to their flocks, to reside upon their cathedral churches, to celebrate mass decently there, on the principal festivals, and on the Lord's day, in Lent and Advent ; to visit their dioceses, and to consecrate churches ; enjoins them to cause the profession which they made at their consecration, to be read to them twice a year—viz., at Advent and the greater Lent.<sup>1</sup>

23. Orders that matrimonial causes be judged by prudent and skilful men, well exercised in such questions ; forbids

<sup>1</sup> The canon law mentions three Lents.

those to whom privilege or custom permits the cognisance of such causes to pass any definite sentence without having first consulted with the bishop of the diocese.

24. Orders that the oath of calumny,<sup>1</sup> in all ecclesiastical causes, and of speaking the truth in spiritual causes, be for the future taken in the kingdom of England, notwithstanding any custom to the contrary whatever.

25. Relates to proctors.

26. Relates to letters of summons; orders that they shall not be served by the party obtaining them, but by an officer of the judge.

27. Forbids all falsification in drawing up sealed instruments; declares such to be forgery, and subjects the offender to the penalties for forgery.

28. Orders archbishops, bishops, and their officials, abbots, priors, deans, archdeacons, and their officials, also rural deans, cathedral chapters, colleges, and convents, to have a seal, with the name of their dignity, office, or college, and their own proper names, engraven on it in plain letters; enjoins them to be very careful in keeping their seals, and very cautious in setting them to any writing.

29. Relates to ecclesiastical judges and their duties.<sup>2</sup>

On the third day, the lord legate solemnly began "Te Deum," all standing up, and after the Antiphon, "In viam pacis," the Benedictus, and the Blessing, as Matt. Paris says, all departed with little joy.—Johnson, *Eccl. Can.*, A.D. 1237. Tom. xi. Conc. p. 528. Wilkins' *Conc.*, vol. i. p. 647.

WESTMINSTER (1238). Held May 17, 1238. The legate Otto, in this council, demanded satisfaction for an insult committed against him by the university of Oxford, on account of which he had laid the city of Oxford under an interdict, and suspended the university from the exercise of all its functions. Satisfaction having been made by the Archbishop of York and the other bishops present, Otto removed the interdict and the inhibition.—Wilkins' *Conc.*, vol. i. p. 663.

WESTMINSTER (1255). Rustandus, the papal legate, convened a synod at Westminster in October 1255, at which,

<sup>1</sup> This oath was taken by the plaintiff and defendant, and was to the effect, that the party believed his cause to be just, that he would use no false evidence, nor cause needless delay, nor give any bribe.—Johnson.

<sup>2</sup> Sir H. Spelman's copy divides this last constitution into three.

with the connivance of the king, who had been promised a share of the profits, it was proposed to lay a heavy tax upon the English clergy, for the use of the Roman Pontiff. Fulk Basset, Bishop of London, warmly opposed the grant, and enlarged upon the avarice of the Roman Court, adding that he would sooner lay down his head upon the block than subject his country to such a yoke. When the king furiously upbraided him, calling him a traitor, he replied, "The king and the pope may force from me my see and my mitre and staff, but they will hardly get from me my sword and helmet."—Godwin, *de Præs. Angl.*

WESTMINSTER (1261). See C. LAMBETH.

WESTMINSTER (1268). Held April 23rd, 1268, by Othobon,<sup>1</sup> cardinal deacon of St Adrian, legate of the apostolical see, in the cathedral church of St Paul, London; Boniface of Canterbury, and Walter of York, with all the bishops of the English, Welsh, Scotch, and Irish branches of the Church being present. Thirty-six legatine constitutions were published.

1. Urges upon the clergy the importance of frequently preaching upon the duty of bringing infants to holy baptism at the canonical times—viz., on the Sabbaths before the Resurrection and Pentecost, and of disabusing the people of the popular error, that danger would befall their children if baptised on those days: orders parish priests to teach their people the form of baptism.

2. Forbids simony and the extortion of money for administering the sacraments; orders confessors to absolve penitents in these words, "By the authority of which I am possessed, I absolve thee from thy sins;" forbids gaolers to deny prisoners the grace of confession before execution.

3. Relates to the consecration of churches, &c. (See constitution 1, Westminster, 1237.)

4. Declares that the holy synod, abominating the enormities of those clergymen who, forgetting God and their own credit, dare to bear arms and to associate themselves with highwaymen and robbers, and share in their plunder, ordains that all clerks bearing arms be *ipso facto*

<sup>1</sup> This Othobon had formerly been Archdeacon of Canterbury, and subsequently was chosen to the popedom, and took the name of Adrian V.



excommunicated ; and in case they do not make satisfaction at the bishop's discretion, if beneficed, they be deprived of all preferment ; if not beneficed, that they be incapable of holding any preferment for five years.

5. Relates to the dress, &c., of clerks, and confirms the 14th of Westminster, 1237, under Otto. Declares it to be scandalous that a clerk should not be distinguishable from a layman, and continues, "we ordain and strictly charge that no clergyman wear garments ridiculous or remarkable for their shortness, but reaching to below the middle of the leg ; their ears visible, and not covered with hair ; and that they wear decent crowns, of an approved breadth. . . . Let them never wear coifs in their churches, and before prelates, or publicly, except in travel. Let all priests, deans, and others having cure of souls, wear close capes, except when journeying, &c." Offences against this constitution to be visited with suspension. Orders archbishops, bishops, and archdeacons to make diligent inquiry. Orders regulars, when advanced to the episcopate, to continue to wear their monastic dress.

6. Forbids all rectors of churches, perpetual vicars, and priests, to accept of a secular jurisdiction from a secular person. Orders all such as have accepted this to relinquish it within two months ; all offenders to be *ipso facto* suspended from office and benefice.

7. Forbids clergymen to exercise the office of advocates in a secular court in a cause of blood, or any other cause except those allowed by law. Offenders to be suspended.

8. Relates to the continence of the clergy. (See 16th constitution of Westminster, 1237.)

9. Renews the 10th constitution of Westminster, 1237 (which see).

10. Renews and extends the 11th constitution of Westminster, 1237 (which see).

11. Renews and extends the 12th constitution of Westminster, 1237 (which see).

12. Relates to the inviolability of sanctuary, and enacts that if any one do by violence, directly or indirectly, drag away any one that flees to a church, churchyard, or cloister, or prohibit him needful food, or carry or cause to be carried away what others have placed for him, he shall be *ipso facto* excommunicated ; and unless satisfaction be made

within the time appointed by the diocesan, his land shall be laid under ecclesiastical interdict. Declares the same penalty against burners and breakers of churches, plunderers of the property of ecclesiastics, &c. Orders the publication of this constitution in all churches.

13. Forbids to hinder the solemnisation of matrimony lawfully contracted in the face of the Church.

14. Relates to the care of last wills and testaments.

15. Orders the revenues of vacant benefices to be disposed of, not to the profit of the prelates to whom they are subject, but according to canon; unless the prelate can in any case plead a right and privilege. Forbids all uncanonical sequestrations, and orders that the prelate making such sequestrations shall be suspended from the use of the Dalmatic tunic and sandals till he shall revoke them.

16. Declares that all permissions to erect private chapels in another man's parish, shall be accompanied by the clause, "so that it be done without prejudice to the right of another;" and therefore enacts, that the chaplains ministering in such chapels as have been granted, saving the rights of the mother church, shall restore to the rector of that church all oblations, &c., which, but for the erection of the said chapel, would have come to the mother church. Offenders to be suspended until restitution.

17. Orders that all clergymen shall take care to repair decently the houses and other edifices belonging to their benefices. If the incumbent, after a monition from his bishop or archdeacon, neglect for the space of two months to repair, the bishop shall cause what is required to be done out of the revenue of the benefice. Also orders that the chancels of churches shall be repaired by those whose duty it is to do so. Charges all archbishops, and inferior prelates, to keep their own houses, &c., in repair.

18. Forbids to demand procuration without visiting; also forbids bishops and others to make visitations with too large a retinue, so as to burden their clergy. See 20th constitution of Westminster, 1237.<sup>1</sup>

19. Renews the 20th constitution of Westminster, 1237 (which see).

<sup>1</sup> This constitution bids visitors follow the "moderation" enjoined by the Lateran council, under Alexander III., which allows an archbishop to visit with forty or fifty horses or men, a bishop with twenty or thirty, the archdeacon with five or seven, and a rural dean with two.

20. Renews the 7th constitution of Westminster, 1237, against farming Church revenues, &c.

21. Renews the 22nd constitution of Westminster, 1237 (which see).

22. Strictly forbids bishops to confer churches subject to them on another bishop, monastery or priory, by right of appropriation, except for very sufficient cause. "Some also," it is added, "that they may swallow the whole of the profits of a church that used to be under a rector, but is now granted to them, leave it destitute of a vicar; or if they do institute a vicar, leave him but a small portion, insufficient for himself, and for the charges of the living." Orders that if such impropiators refuse to assign to their vicar a sufficient portion, according to the value of their churches, the diocesan shall thenceforth take care to do it. Orders those that have churches to their own use, to build houses for the reception of the visitors.

23. Relates to the distribution of the effects of persons dying intestate.

24. Enacts that archbishops, bishops, and other ordinaries shall commit causes to none but persons of dignity or office.

25. Renews and extends the 26th constitution of Westminster, 1237 (which see).

26. Renews and extends the 29th constitution of Westminster, 1237 (which see).

27. Renews and extends the 21st constitution of Westminster, 1237 (which see).

28. Orders that when any one is released from sentence of excommunication, suspension, or interdict, some person be commanded to notify the same at proper times and places.

29. Renews and extends the 12th and 13th constitutions of Westminster, A.D. 1237, concerning pluralities and residence.

30. Is directed against the practice of holding vacant churches *in commendam*, which it most vehemently reprobates; it revokes all existing grants of churches *in commendam*, unless made for the advantage of the Church; then regulates with what restrictions commendams be granted in future.

31. Enjoins that when the confirmation of an episcopal election is demanded, inquiry shall be made, amongst other



things, whether the elect held, before his election, more than one benefice with cure of souls; and whether in that case he was lawfully dispensed with. If the inquiry be unsatisfactory, confirmation of the election to be denied.

32. Is directed against the mock resignations, practised by those who, wishing to obtain a vacant church, and fearing to be defeated on account of already holding more than one benefice, resigned them into the hands of the collators, upon condition that they should be restored to them, if unsuccessful. This constitution forbids to restore them.

33. Forbids any money to be given on account of a presentation.

34. Forbids to hold markets or carry on any business in any churches.

35. Orders that a solemn public procession be made every year on the morrow after the octave of Pentecost, (Trinity Monday), in which all the faithful, both religious and secular, may return thanks to God, and pray for peace, and the restoration of the Holy Land to the worshippers of Christ.

36. Orders all archbishops and bishops to be diligent in defending churches and ecclesiastical persons; charges them to observe the constitutions of the fathers and the Roman pontiffs; and orders that a copy of these constitutions be kept by all archbishops, bishops, abbots, priors, exempt and cathedral chapters, and that publication of them be made annually in all provincial and diocesan synods.

Besides these, there are fifteen (or seventeen) other constitutions assigned by some to this council, relating solely to the regulars, but they appear not to have been read in open council; the legatine constitutions evidently end with the injunction for their publication.—Johnson, *Ecc. Canons*, A.D. 1268. Tom. xi. Conc. p. 525. Wilkins' *Conc.*, vol. ii. p. 1.

WESTMINSTER (1281). See C. LAMBETH.

WESTMINSTER (1286). Held April 30, 1286. John Peckham, Archbishop of Canterbury, assisted by three bishops and several doctors, condemned various erroneous propositions concerning the body of our Lord after His death—Wilkins' *Conc.*, vol. ii. p. 123.

WESTMINSTER (1291). Held in 1291, by John Peckham; Bartholomew, Archbishop of Grosseto, the papal

legate, being present. A decree was made to banish the Jews. After the departure of the legate some constitutions were made, which he set aside.

WESTMINSTER (1297). Held January 14, 1297, by Robert of Canterbury and his suffragans; who during eight days, deliberated upon the demand made by King Edward, of a subsidy from the clergy, without, however, being able to arrive at any settlement. On the 26th March, the Archbishop convoked another council at St Paul's, in which two advocates and two preaching friars endeavoured to prove that it was lawful for the clergy to aid the king with their property in time of war, notwithstanding the pope's prohibition.—Wilkins' *Conc.*, vol. ii. p. 225.

WESTMINSTER (1328). Held on the Friday after the feast of the conversion of St Paul, in the church of St Paul, in London, by Simon Mepham, Archbishop of Canterbury. Nine constitutions were published.

1. Enacts and ordains that the holy day of preparation, in which our Saviour, after being scourged, laid down his precious life upon the cross for the salvation of men, be celebrated as a festival,<sup>1</sup> according to the rites of the Church, in reading with silence, in prayer with fasting, in compunction with tears, and forbids any to attend to their servile work on that day. Exempts the poor from the operation of this law, and enjoins the rich to afford their customary assistance to the poor in tilling their lands, for charity's sake.

2. Orders the solemn observation of the feast of the conception of the blessed Virgin.

3. Is directed against the violators of ecclesiastical liberty and persons.

4. Sentences to excommunication all who obstruct the testaments or last wills of villains appertinent to lands, and others of a servile condition.

5. Forbids ordinaries to take anything by way of fee for the insinuation<sup>2</sup> of the will of a poor man, whose goods do not exceed one hundred shillings sterling (about £23).

6. Repeals a constitution made in a council at Oxford, in which it is forbidden frivolously to appeal from any judicial grievance before definitive sentence.

<sup>1</sup> "Festivè, id est, ad instar diei Festi."

<sup>2</sup> That is, the opening and publishing of it before the ordinary.  
—Johnson.

7. Excommunicates all who directly or indirectly hinder the collection of offerings, tithes, and other church dues; reserves their absolution to the diocesan.

8. Relates to the publication of banns, and confirms the fifty-first chapter of Lateran, A.D. 1216 (by which it is forbidden to marry without publication of banns first made on several solemn days.) Inflicts suspension for three years on all priests present at marriages otherwise contracted. Suspends for one year every priest, regular or secular, present at a marriage solemnised anywhere but in the parish church, unless there be special licence.

9. Inquisitions concerning defects of houses and other things belonging to ecclesiastical benefices, to be made by credible persons, sworn in form of law. The diocesan to see to the expenditure of the sum taxed for the repairs, &c.

In this council also there was a complaint made of the poverty of the university of Oxford, occasioned by litigation in defence of its rights, and a pastoral letter is extant of John Drokenesford, Bishop of Bath and Wells, enjoining a collection for the relief of its necessities, to be made in that as in other dioceses.—Johnson, *Ecc. Canons*, A.D. 1328. Wilkins' *Conc.*, vol. ii. pp. 551 and 552.

WESTMINSTER (1330). See C. LAMBETH.

WESTMINSTER (1342). Held October 1342, by John Stratford, Archbishop of Canterbury. Thirteen constitutions (by some called Extravagants) were published.

1. Suspends from the celebration of Divine service, for the space of one month, any priest celebrating mass in any oratory, chapel, house, or place being unconsecrated, without licence of the diocesan. Restricts the granting of such licences by bishops, to the case of great and noble men dwelling far from the parish church (*i.e.*, more than one mile), or notoriously sick and infirm.

2. Forbids the clerks of archdeacons and officials to receive more than twelve pence for writing letters of inquest, institution, collation, &c.; and more than sixpence for letters upon taking sacred order. Forbids various other fees, such as for sealing letters, to door-keepers, *barbers*,<sup>1</sup> &c.

3. Orders that archdeacons, their officials, and all such as are bound to induct clerks, be content with moderate

<sup>1</sup> "*Barbers*:" these barbers were to see that the cut of the clerk's hair was precisely canonical before he went into the bishop's presence.



charge; *i.e.*, forty pence for the archdeacon, if he induct in person, or two shillings for his official. Suspends offenders from office, and forbids their entrance into the Church until they have made restitution.

4. Complains that the monks of the province having appropriated churches, and eagerly endeavouring to apply their revenues to their own purposes, did not give anything in charity to the poor; and that such conduct tended to make the payers of tithe and ecclesiastical dues not only indevout, but invaders and destroyers, and consequently enacts, that all religious persons having ecclesiastical benefices shall be compelled by the bishops to distribute every year to the poor parishioners a certain portion of their benefices in alms, at the discretion of the bishops, and under pain of sequestration for disobedience.

4. Declares, that though parishioners, by laudable custom, are bound to make and repair at their own cost the bodies, roofs, and steeples of their churches, with the altars, images, and glass windows in them, &c., yet the religious, and others having estates, farms, and rents within the bounds of the several parishes, unjustly refuse to contribute towards such expenses (although such burdens for the most part were taxed in proportion to the farms and estates); enacts that all the religious, having any such estates, rents, &c., in any parish, shall be compelled by the ordinaries, by ecclesiastical censures, to bear their due share of all such burdens.

5. Relates to the fees taken for the *insinuation*<sup>1</sup> of the will of a deceased person, and letter of acquittance. (See fifth WESTMINSTER, A.D. 1328.)

6. Relates to the irregularities and extortions practised by some archdeacons and other ordinaries upon visitation, declares that they did often exact procurations without ever seeing the inside of the church; that they by contrivance arranged so as to lodge at the houses of the rectors or vicars on the night before the visitation-day, bringing with them cumbersome retinues and dogs for hunting, to the great cost of the incumbents, without, however, in the least abating their demand for procurations in consideration of such expenses; prohibits, under pain of suspension, these and similar abuses on the part of visitors.

7. Enacts that every consistory, session, and chapter,

<sup>1</sup> See note to constitution fifth of Westminster, A.D. 1328.

held by the officials of bishops, archdeacons, and other ordinaries shall be held in the most eminent places of the several jurisdictions and deaneries, where victuals may be easily procured, and all expenses paid by their principals; so that the rectors and vicars of rural parishes may not be burdened with the maintenance of such officials in remote places where provisions were dear. Annuls the former law which ordered primary citations to be served upon their parishioners by rectors, vicars, or parish priests; orders that they shall be executed by the officials, deans, apparitors, or other ministers of the ordinary.

8. Relates to the extortions practised by the apparitors of ordinaries; permits only one riding apparitor for every diocese, and one foot-apparitor for every deanery, who shall stay with the rectors and vicars only one day and one night in every quarter. Offenders to be suspended, the deputers from office and benefice, and the persons deputed from their office of apparitor.

9. Forbids to commute corporal penance for money, where the offender has relapsed more than twice.

10. Relates to the purgation of persons defamed for crimes; forbids to appoint a remote spot, and a large number of compurgators.

11. Forbids archdeacons and their officials to receive more than one penny for inserting in the matricula<sup>1</sup> the names of assisting priests [*i.e.*, priests who had neither institution nor licence to serve the cure from the bishop].

12. Is directed against intruders into benefices during the life-time of the incumbents, and those who intrude them; renews the tenth constitution of Westminster, 1268.

13.<sup>2</sup> Forbids to hinder the exercise of their right of patronage by those who have recovered it in the king's court, provided the benefice be vacant.—Johnson, *Ecc. Canons*, A.D. 1342. Wilkins' *Conc.*, vol. ii. p. 696. Tom. xi. *Conc.* p. 1876.

WESTMINSTER (1343). Held March 20, 1343, in the cathedral of St Paul, by John de Stratford, Archbishop of Canterbury, with eleven of his suffragans, viz., Radulph of

<sup>1</sup> The archdeacon's list, in which the names of these mass-priests, or assisting priests, were kept.

<sup>2</sup> There were only twelve constitutions, according to the record preserved in Wilkins, and they are somewhat differently arranged.

London, Roger of Lichfield and Coventry, John of Exeter, Robert of Salisbury, Robert of Chichester, Thomas of Hereford, Radulph of Bath, Simon of Ely, Thomas of Lincoln, Wolstan of Worcester, David of Bangor. The other bishops appeared by their proxies. Sixteen constitutions were published.

1. Excommunicates all malefactors and disturbers of the peace of the Church and the king, and other such unruly persons; reserves the absolution of such to the ordinaries.

2. Declares that beneficed men, and even those in holy orders, despised the tonsure, and let their hair fall down their backs; that they apparelled themselves rather like soldiers than clerks, with an upper "jupon," short and wide, with long hanging sleeves, not covering the elbows; that they had their hair curled and powdered, and wore caps, with tippets of a wonderful length, and long beards, and rings on their fingers; that they were girt with girdles exceedingly large and costly, and having purses enamelled with figures, and knives hanging like swords; that their shoes were chequered with red and green, and immensely long and variously pinked; moreover, that they had cruppers to their saddles, and baubles like horns on their horses' necks, and wore fur edging to their cloaks; declares that all offenders in this way be suspended at the end of six months from the time of admonition, except they reform in the interim; provides also against similar excesses in unbeneficed men.

3. Renews and extends the seventh constitution of Westminster, A.D. 1237, and the twentieth of Westminster, A.D. 1268, against letting out churches to laymen to farm.

4. Is directed against the various tricks and acts of roguery, by which tithe-payers tried to elude the payment of their tithe; sentences offenders to excommunication.

5. Declares that a real predial tithe of all ceduous woodlands is to be paid to the mother churches, and defines a ceduous woodland to be that which is kept on purpose to be felled, and which being cut down from the roots grows up again: those who refuse to be compelled by Church censures.

6. Sentences to excommunication all laymen whatsoever who seize or dispose of any oblations made in any church or chapel, &c., under any pretext whatever.

7. Renews and explains the fifteenth constitution of



Lambeth, A.D. 1261, against those lords of the fees, who refuse to permit the debts of persons dying intestate to be paid out of their movables, and their goods to be distributed for the use of their wives, children, &c.; also against those who obstruct the free making and execution of wills and testaments, by such as are tenants in villainage, unbetrothed women and others: declares all offenders to be excommunicated.

This constitution regulates many other points relating to wills and testaments, executors, &c.

8. Relates to the wills and testaments of beneficed clerks, and the disposal of their property when they die intestate.

9. Forbids persons in danger of death to give away and alienate all their goods, to the injury of the Church, the king, their creditors, and wives and families; offenders against this statute, both those who give and those who receive, to be excommunicated *ipso facto*, and the former to be further denied Christian burial.

10. Forbids, under pain of excommunication, to observe night-watches in behalf of the dead, before their burial, on account of the abuses to which these nocturnal meetings gave rise.

11. Declares all persons contracting illegal marriages, and priests wilfully solemnising such marriages, or any marriage between persons not belonging to their own parishes, and all others aiding such marriages, and all those present at them, to be *ipso facto* excommunicated; explains the eighth constitution of Westminster, A.D. 1328, and states that it includes parochial chapels as well as churches.

12. Pronounces such great men and secular potentates to be involved in a sentence of greater excommunication, as hinder prelates from making enquiry into offences, &c.; also all persons who by tumult, &c., terrify the judges and parties litigant in the ecclesiastical courts, and generally all those who obstruct the ecclesiastical courts and bishops exercising their proper jurisdiction: orders such offenders to be publicly denounced as excommunicated four times a-year, in every parish church in the province.

13. Relates to the case of excommunicated persons, who, having been taken up upon the prelate's certificate, and lodged in gaol, are unlawfully released, without making satisfaction for their offences, by the king's writ, upon

their giving security to stand to the commands of the Church and to obey the law, which, however, they did not mean to do : orders persons so making their escape from prison, to be publicly denounced as excommunicated in the most solemn manner, with bells tolling and candles lighted, to their greater confusion and shame. Forbids all persons, under pain of being smartly punished, to have any communication with them.

14. Forbids lay persons, under pain of excommunication, to cut down or apply to their own use, or that of the Church itself, or that of others, the trees, or grass, growing in churchyards, without the rectors' consent.

15. Excommunicates those who violate<sup>1</sup> sequestrations lawfully laid by bishops, or vicars general and officials.

16. Declares to be *ipso facto* excommunicate all clerks, or lay persons, who directly, or indirectly, fraudulently and maliciously obtain the king's warrant upon false accusations against innocent persons, whom they wish to injure, and so cause them to be banished, outlawed, &c.—Johnson, *Ecc. Canons*, A.D. 1343. Tom. xi. Conc. p. 1876.

WESTMINSTER (1351). WESTMINSTER (1362). WESTMINSTER (1367). WESTMINSTER (1368). See C. LAMBETH.

WESTMINSTER (1382). Held in 1382, by William Courtenay, Archbishop of Canterbury, assisted by seven bishops and several doctors and bachelors in theology, and in canon and civil law. Ten "heretical conclusions" of Wiclif were read; viz., First, that in the sacrament of the altar, the substances of the bread and wine remain after consecration. Second, that the accidents cannot remain after the consecration without the substance. Third, that Jesus Christ is not actually and really in His proper corporeal presence in the Eucharist. Fourth, that no priest or bishop in mortal sin may ordain, or consecrate, or baptise. Fifth, that outward confession is not necessary to those who duly repent. Sixth, that no passage can be adduced from the Gospels showing that our Lord instituted the mass. Seventh, that God must obey the devil. Eighth, that if the pope be an impostor, or a wicked man, and consequently a member of the devil, he hath no power over the

<sup>1</sup> That is, apply to their own use such chattels as are, by the judge of the court, put into the keeping of a third party, pending the suit.

faithful, except such as he may have received from the emperor. Ninth, that after the death of the present pope, Urban VI., no pope ought to be recognised, but people should live, like the Greeks, according to their own laws.<sup>1</sup> Tenth, that it is contrary to Holy Scripture for ecclesiastical persons to hold temporal possessions.

The council also declared fourteen "Propositions" erroneous, and the archbishop obtained of the king authority to arrest and imprison all persons teaching and maintaining their opinions. The king's letter is dated July 12.—Tom. xi. Conc. p. 2052. Wilkins' *Conc.*, vol. iii. p. 157.

WESTMINSTER (1396). Held in 1396, at St Paul's Cathedral, by Thomas Arundel, archbishop, who in it condemned eighteen articles from the trialogue of Wiclif.—Wilkins' *Conc.*, vol. iii. p. 229.

WESTMINSTER (1413). Held in September 1413, by the Archbishop of Canterbury, against Sir John Oldcastle, who denied any change in the substance of the bread in the sacrament of the altar, the necessity of confession to a priest, and the duty of reverencing images; and who, moreover, maintained that the pope himself, with the archbishop and prelates, were the head and tail of Antichrist. He was condemned and declared to be a convicted heretic, and, as such, delivered to the secular arm, whilst all his abettors were excommunicated.—Wilkins' *Conc.*, vol. iii. p. 353. Tom. xi. Conc. p. 2323.

WESTMINSTER (1415). Held in 1415, by Henry Chicheley, Archbishop of Canterbury. Five fathers<sup>2</sup> were, according to ancient custom, chosen to represent the Anglican Church in the Council of Constance.—Collier, *Ch. Hist.*, vol. i. p. 641.

WESTMINSTER (1416). Held in 1416, by Henry Chicheley, archbishop, in the cathedral church of St Paul. In this synod (or convocation) it was enacted that all bishops of the province and their archdeacons, should, by themselves or by their officials, diligently twice a year at

<sup>1</sup> Collier's translation (*Ch. Hist.*, vol. i. p. 573) is, "all Christendom ought to live independently, like the Greek Church." At all events, this passage proves how little claim the Church of Rome had to the exclusive title of the "Catholic Church," even in those times.

<sup>2</sup> The Bishops of Salisbury, Bath, and Hereford, the abbot of Westminster, and the prior of Worcester, were chosen, as Collier states.



least, make inquiry in every rural deanery after persons suspected of heresy, and cause three or more men of good report, in every deanery or parish, where heretics were supposed to dwell, to swear to give information of any heretics keeping private conventicles, or differing in their life and manners from the generality of the faithful, or having suspected books written in the vulgar tongue; orders archdeacons, commissaries, and diocesans, respectively to take steps against persons so accused; and directs that persons found guilty, but not handed over to the secular court [to be burnt] should be committed to perpetual or temporary imprisonment.

This constitution was published by the archbishop, July 1st, 1416.

Another constitution was made in this convocation, regulating the probate of wills and administration.—Johnson, *Ecc. Canons*, 1416. Tom. xii. Conc. p. 299. Wilkins' *Conc.*, vol. iii. p. 377.

WESTMINSTER (1430). Held February 20th, 1430, at St Paul's, by H. Chicheley, archbishop. In this synod (or convocation) a constitution was made, excommunicating all persons using or keeping illegal weights, especially that called "*Auncel*," "*Scheft*," or "*Pounder*;" and declares that many persons were in the habit of buying of simple folks their goods by the greater or "*Auncel*" weights, and selling their own commodities by lesser measure or weight, called "*Avoir de poys*," or "*Lyggnyg Wyghtys*."—Johnson, *Ecc. Canons*, 1430. Tom. xii. Conc. p. 439. Wilkins' *Conc.*, vol. iii. p. 517.

WESTMINSTER (1434). Held October 7th, 1434, at St Paul's, by H. Chicheley, archbishop, in which a form of publishing the articles of the sentence of excommunication in the vulgar tongue was read, and appointed to be declared at high mass, yearly, in every church, on the first Sunday in Lent, on the Sunday after Trinity, and on the first Sunday in Advent.—Johnson, *Ecc. Canons*, 1434. Wilkins' *Conc.*, vol. iii. p. 523.

WESTMINSTER (1463). Held July 6th, 1463, in St Paul's, by Thomas Bouchier, Archbishop of Canterbury, the prelates and clergy of the province being there convened. Two constitutions were published.

I. Prohibits, under pain of excommunication, any

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secular officer to arrest or force out of any sacred place, particularly the Church of St Paul in London (especially while divine service is there celebrated), any person whatever.

2. Declares that although the preachers of God's word had sufficiently declaimed against the newly-contrived fashions in apparel, yet few, either of clergy or people, had desisted; therefore enacts, that no priest or clerk in holy orders, or beneficed person, do wear publicly any gown or upper garment but what is close before, and without bordering of furs; and that no one but a graduate of some university do wear a cap with a cape [*caputium penulatum*], nor a double cap, nor a single one with a cornet, nor a short hood, after the manner of prelates and graduates, nor anything gilt on their girdle, sword, dagger, or purse; and that none of the aforesaid, nor any one in the service of a prelate, abbot, dean, &c., do wear ill-contrived garments scandalous to the Church, nor "*bolsters*"<sup>1</sup> about their shoulders in their doublet, coat, or gown, nor an upper garment so short as not to cover their middle parts, nor shoes monstrously turned up at the toes; orders all offenders to be deprived of the profits of their benefices, if they have any, and if they have none, to be deprived of the exercise of their offices (whether they be clerks or laics), until they reform. — Johnson, *Ecc. Canons*, A.D. 1463. Tom. xiii. Conc., p. 1419. Wilkins' *Conc.*, vol. iii. p. 585.

WESTMINSTER (1486). Held February 13th, 1486, in St Paul's, by John Morton, Archbishop of Canterbury, and his suffragans. One constitution was published; which enacts that every bishop of the province shall cause a service and six masses to be said for the soul of a departed bishop, within a month from the time of their hearing of his death.

On one day during the synod, several doctors, both secular and religious, who were in the habit of preaching God's word at St Paul's Cross, appeared before the archbishop and other prelates, and were admonished, for the future, not to preach against the Church or against ecclesiastics before the lay-people. If any spiritual person behaved himself ill and wickedly, the ordinary was to be informed of it; but if the ordinary did not correct such

<sup>1</sup> This word is expressed in English.

offender, the archbishop was to be appealed to, and finally, if he did not punish the delinquent, then it was the said prelate's will, that the preachers would declaim against him, and no other person.—Wilkins' *Conc.*, vol. iii. p. 618. Tom. xiii. Conc. p. 1466. Johnson, *Ecc. Canons*.

WESTMINSTER (1547). Held in the Church of St Paul, by Thomas Cranmer, Archbishop of Canterbury. The questions of repealing the "Six Articles," made in the previous reign, of restoring the communion in both kinds, and of the celibacy of the clergy, were discussed and settled.—Cardwell, *Synodalia*, vol. ii. p. 419. Wilkins' *Conc.*, vol. iv. p. 15.

WESTMINSTER (1552). Held in 1552, by Thomas Cranmer, Archbishop of Canterbury. Forty-two articles were sanctioned, and published by the king's authority, 1553, intended to remove the diversity of opinions in the Church in matters of faith.

1. Of faith in the blessed Trinity.
2. Of the incarnation of our Lord.
3. Of the descent of Christ into hell :

"As Christ died and was buried for us, so also it is to be believed that He went down into Hell ; for the body lay in the sepulchre until the resurrection, but His Ghost departing from Him, was with the ghosts that were in prison or in hell, and did preach to the same, as the place of St Peter doth testify."

4. Of the resurrection.
5. Of the sufficiency of the doctrine of Holy Scripture to salvation.
6. That the Old Testament is not to be rejected.
7. That the three creeds are to be received.
8. Of original sin.
9. Of free-will.
10. Of grace.
11. "Justification by only faith in Jesus Christ, in that sense as it is declared in the homily of justification, is a most certain and wholesome doctrine for Christian men."
12. Of works done before justification.
13. Of works of supererogation.
14. That there is no man without sin but Christ alone.
15. Of sin against the Holy Ghost.
16. "Blasphemy against the Holy Ghost is when a man,



of malice and stubbornness of mind, doth rail upon the truth of God's word manifestly perceived, and being enemy thereto, persecuteth the same; and because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord unpardonable."

17. Of predestination and election.

18. That eternal salvation is to be obtained only by the name of Christ.

19. "All men are bound to keep the moral commandments of the law.

"The law which was given of God to Moses, although it bind not Christian men as concerning the ceremonies and rites of the same: neither is it required that the civil precepts and order of it should of necessity be received in any common weal; yet no man (be he never so perfect a Christian) is exempt and loose from the obedience of those commandments which are called moral: wherefore they are not to be hearkened unto who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit of whom (they say) they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture."

20. Of the Church.

21. Of the authority of the Church.

22. Of the authority of general councils.

23. Of "the doctrine of school authors" concerning purgatory, pardons, &c.

24. That none may minister in the congregation except he be called.

25. "It is most seemly and most agreeable to the Word of God, that, in the congregation, nothing be openly read or spoken in a tongue unknown to the people, the which thing St Paul did forbid, except some were present which should declare the same."

26. Of the sacraments:

"Our Lord Jesus Christ hath knit together a company of new people, with sacraments most few in number, most easy to be kept, most excellent in signification, as in baptism and the Lord's Supper.

"The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should rightly use

them ; and in such only as worthily receive the same they have a wholesome effect and operation, and yet not that of the work wrought [*ex opere operato*], as some men speak ; which word, as it is strange and unknown to Holy Scripture, so it engendereth no godly, but a very superstitious sense. But they that receive the sacraments unworthily, purchase to themselves damnation, as St Paul saith.

"Sacraments ordained by the Word of God be not only, &c. . . . our faith in Him" [the same with the first paragraph of art. 25, A.D. 1562].

27. That the wickedness of the minister does not take away the effectual operation of God's ordinances.

28. Of baptism.

29. Of the Lord's supper.

The same with art. 28, A.D. 1562, as far as the words, "hath given occasion to many superstitions" ; it then proceeds thus :—

"Forasmuch as the truth of man's nature requireth that the body of one and the self-same man cannot be, at one time, in divers places, but must needs be in some one certain place ; therefore the body of Christ cannot be present at one time in many and divers places ; and because (as the Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the sacrament of the Lord's supper."

The sacrament of the Lord's supper was not commanded by Christ's ordinances to be kept, carried about, lifted up, nor worshipped.

30. Of the perfect oblation of Christ made upon the cross.

31. That the single state is commanded to no man by God's word. [The same with art. 32, A.D. 1562, as far as the words "to abstain from marriage."]

32. That excommunicated persons are to be avoided.

33. Of the traditions of the Church. [The same with art. 34, of 1562, as far as the words "woundeth the conscience of the weak brethren."]

34. "The homilies of late given and set out by the king's authority be godly and wholesome, containing doctrine to

be received of all men, and therefore are to be read to the people diligently, distinctly, and plainly."

35. That the book of prayers and ceremonies, and the book of ordering ministers, given to the Church of England by the king's authority, are godly, and in no point repugnant to Holy Scripture.

36. Of civil magistrates :

"The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland. The Bishop of Rome hath no jurisdiction in this realm of England.

"The civil magistrate is ordained and allowed of God; therefore we must obey him, not only for fear of punishment, but also for conscience sake.

"The civil laws may punish Christian men with death for heinous and grievous offences.

"It is lawful for Christians, at the commandment of the magistrate, to wear weapons, and serve in lawful wars."

37. That the goods of Christians are not common.

38. That Christian men may take an oath.

39. "The resurrection of the dead is not yet brought to pass.

"The resurrection of the dead is not as yet brought to pass as though it only belonged to the soul, which by the grace of Christ is raised from the death of sin, but is to be looked for at the last day; for then (as Scripture doth most manifestly testify) to all that be dead their own bodies' flesh and bone shall be restored, that the whole man may (according to his work) have either reward or punishment, as he hath lived virtuously or wickedly."

40. The souls of them that depart this life do neither die with the bodies nor sleep idly.

"They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the day of judgment; or affirm that the souls die with the bodies, and at the last day shall be raised up with the same; do utterly dissent from the right belief declared to us in Holy Scripture.

41. Against the heretics called Millenarii.

42. All men shall not be saved at the length.

"They also are worthy of condemnation who endeavour at this time to restore the dangerous opinion, that all men,



be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice.—Cardwell, vol. i. pp. 1, 19. Wilkins' *Conc.*, vol. iv. p. 73.

WESTMINSTER (1553). Held October 6, 1553, at St Paul's Cathedral, the Bishop of London presiding, in which the restoration of some of the doctrines abandoned in the previous reign were discussed, especially the doctrine of the real presence in the Eucharist, and that of transubstantiation, both of which were assented to by the two houses of convocation, with the exception of some few members of the lower house. The "Catechism," published in the reign of Edward VI., was condemned; and four questions were framed, to be disputed at Oxford, against Archbishop Cranmer and Bishops Ridley and Latimer.—Cardwell, vol. ii. p. 425. Wilkins' *Conc.*, vol. iv. p. 88. Collier, *Hist.*, Pt. 2, Bk. 5. p. 354, fol. ed.

WESTMINSTER (1554). Held in 1554, in obedience to a royal mandate, addressed to the bishops of London, Chichester, Hereford, Bath and Wells, Gloucester, Lincoln, St David's and Rochester; Edmund, Bishop of London, presiding. It was first summoned to Oxford, and then altered to Westminster. April 5th, eight clerks, by name Weston, Oglethorp, Chedseye, Seton, Cole, Jeffery, Fecknam, and Harpesfeld, were chosen to proceed to Oxford, in order to confer with Cranmer, Ridley, and Latimer, on certain points of faith; and on the 27th of the same month the account of the examination of the deprived bishops, under the seal of the university, was presented.

On the 30th day of April, one Walter Phillips recanted before the bishops certain views which he had maintained, upon the subjects of the real presence and transubstantiation.—Cardwell, vol. ii. p. 427. Wilkins' *Conc.*, vol. iv. p. 94.

In another convocation, held towards the end of this year, an address was presented from the lower house of convocation to the bishops, in which they petitioned for various things, contained in twenty-eight articles.

Art. 2. Demands that all books, both Latin and English, containing heretical doctrines, should be burnt and destroyed: naming Cranmer's book against the Sacrament of the Altar, the book of Common Prayer, and the book of

Ordering of Ecclesiastical Ministers, as well as suspected translations of Holy Scriptures.

4. Requires the enforcement of the laws made against heretics, Lollards, and false preachers.

5. Requires that the residence of beneficed clergymen be enforced.

7. Prays that her ancient liberties, &c., be restored to the Church, according to the article of the great charta, called "Magna Charta."

10. Requires the repeal of all statutes made during "the time of the late schism" against the liberties of the Church.

13. That those who do violence to clerks may be punished by the canon law.

14. That beneficed clergymen may be compelled to wear their proper priestly habit.

15. That married priests may be compelled to forsake the women whom they have taken as their wives.

21. That the reparation of chancels be strictly enforced.

24. That such priests as were lately married, and refuse to reconcile themselves to their order, and to be restored to administration, may have some especial animadversions, whereby, as apostates, they may be discerned from others.

25. That religious women who have married may be divorced.

28. That all ecclesiastical persons concerned in the late spoliation of cathedrals, churches, &c., may be compelled to make full restoration.

They also petitioned that bishops and their officials might be permitted without loss or obstruction:—

1. To compel lay impropriators to sustain the burdens of their churches.

2. To increase the stipend of vicars.

3. To compel parishioners to furnish the ornaments and other things necessary for the service of their churches.

4. To compel parishioners to pay the annual stipend to the minister of the church [commonly called the clerk (*clericum*)], as had been customary before the schism.

5. To compel the restitution of lands and other property belonging to the Church unlawfully occupied or detained.

6. They also prayed that payment of tithe of ceduous wood should be compelled as formerly.

7. That it should be lawful to take, on oath, the answers of those who were brought into a court of law on account of their own personal tithes.

8. That the canons, and other unmarried ministers, in the newly-erected cathedrals, should be compelled to have a common table.

9. That free leave to marry should be granted to those women who had been of late regarded as the wives of clergymen.

10. That rectors, vicars, and proprietors of churches should be compelled to have a certain number of sermons preached in their churches annually.

11. That the sin of simony, then most prevalent in the Church, should be severely punished.

12. That the same amount in money which was formerly paid by the rector to monasteries should now, in like manner, be paid by the lay impropiator.

13. That priests should not go to taverns and wine-shops, unless for the sake of procuring necessary food.

14. That rectors and vicars should not be permitted to let out their benefices to farm without the bishop's consent.

15. That bishops should have power to unite small parishes.

16. That in future no fair should be allowed to be held on the greater festivals and on Sundays.

Moreover, in this convocation, viz., on the seventh session, held December 7th, the bishops agreed upon a protest addressed to the king and queen, upon the subject of the state of the Church, in which they entreated their majesties to use their influence with Cardinal Pole, that in dealing with the plunderers of Church property, he would consult the general peace and quiet, and consider rather the salvation of souls than the restoration of the temporalities; at the same time they promised to abide by his decision. They also entreated that the full enjoyment of their proper jurisdiction and ecclesiastical liberty might be restored to them, without which it was impossible for them to discharge their pastoral office.—Cardwell, vol. ii. pp. 429-442. Wilkins' *Conc.*, vol. iv. p. 94.

WESTMINSTER (1555). Held in October and Nov-



ember 1555, by Cardinal Pole, to whom licence under the great seal was granted for the purpose; the archbishopric of Canterbury being still vacant, Edmund, Bishop of London, presided in the upper house.

In the second session, October 25th, the lower house, having been instructed to do so, elected ten deputies to appear before the bishops, and to hear the causes of assembling the convocation, which the Bishop of Ely declared to be:—

1. The granting of a subsidy to the king and queen, who were in want of money, and who had deserved well of the clergy, by remitting the first-fruits and perpetual tenths, and by freely restoring all livings and benefices which had formerly been the property of monasteries and colleges.

2. The consideration of a plan concocted by Cardinal Pole for disposing of these things.

He further recommended them to select learned men from amongst their body, who might examine the canons of the Church, in order to select from them those which might prove useful, and that new ones might be enacted if it should be necessary.

In the third session, held October 30th, the lower house sent a message to the bishops, to inform them that they had agreed to the subsidy; and to submit to their notice three things, in which they desired their assistance, one of which was, that the law should be abrogated, which enacted that citizens of London refusing to pay tithe should be cited before the Mayor of London, and requiring that such causes should be heard and decided before the ordinary.

An article was also made permitting non-residence, and enumerating the various causes which rendered such a relaxation of the strictness of the canonical sanction necessary.—Cardwell, vol. ii. pp. 442-447. Wilkins' *Conc.*, vol. iv. p. 120.

WESTMINSTER (1557). Held in January 1557, by Reginald Pole, Archbishop of Canterbury, and cardinal, to consult upon the best means to be adopted for recovering the city of Calais, and upon the defects of the cathedral churches, rectories, vicarages, and the state of the Church generally, within the province of Canterbury. The bishops of London, Rochester, St David's, Peterborough, and Gloucester, were specially commissioned to consider the question of Church reform; and on the 28th of January,

the first mentioned prelate delivered in writing a list of such things as appeared to himself and the other bishops to need reform in their respective dioceses.

In the subsequent session, a subsidy to the queen was unanimously granted, and the following articles agreed upon for the purpose of removing the difficulty experienced in supplying poor benefices :

1. That no priests be taken up to serve the wars.
2. That two small benefices might be held in commendam, and served "*alternis vicibus*."
3. That parishioners of chapels annexed might be compelled to attend the parish church during the vacancy of the chapels.
4. That the bishops should receive the Pope's permission to confer orders at other than the canonical seasons.

The articles of reform, from which the following are taken, were probably those presented to convocation by the Bishop of London and other bishops, as stated above, and by the lower house, which was also enjoined to consider the question, and to deliver the result of their deliberation in writing ; whether they were confirmed by the synod is unknown.

Chapter 1 relates to doctrine, and requires that the people should, as far as possible, be instructed by preachers ; and that four different kinds of short sermons, in English, should be drawn up for use in those places where preachers could not be had.

The first kind to relate to the Holy Eucharist, penance, auricular confessions, &c.

The second kind to contain expositions upon the articles of faith, the Lord's prayer, and the like.

The third to contain brief discourses concerning time, and the saints.

The fourth upon the nature, use, &c., of the ceremonies prescribed by the Church ; and also, concerning the different virtues and vices.

This chapter also recommends that a short catechism should be drawn up for young people, in Latin and English.

2. Relates to matters connected with prayer. Recommends that the book containing the Hours of the Blessed

Virgin, the penitential Psalms, and other pious prayers, be published in Latin and English; also a form for grace, to be said at dinner and supper. Desires that the breviaries and missals should be corrected, and made uniform throughout the kingdom; that the same ceremonial should be observed in every diocese; and that all persons during Divine service should give themselves to prayer, or leave the Church.

3. Refers to the ornaments, vestments, and vessels of the Churches—orders silver chalices, decent thuribles, and a cross with a banner, that the altars be properly ornamented, that there be the books proper for God's worship, clean corporals and surplices, a crucifix, &c.

Also desires that the vestments, vessels, &c., which had been profaned, should be re-consecrated; that in every church the altar which had been destroyed, should be built up again, and all parts of the church and churchyard properly repaired.

4. Relates to the restoration of ecclesiastical discipline and the reformation of the lives of the clergy.

Requires that in every synod the conduct of rectors, vicars, &c., during the past year should be inquired into; that no priest should keep a suspected woman in his house, nor exercise any trade.

That a bishop, priest, deacon, and subdeacon found guilty of fornication, perjury, or theft, should be punished or deposed; if guilty of drunkenness or gambling, after admonition, should either desist, or be deposed.

That if a priest shall marry, he shall be deposed. That those who, after ordination, had married, but had separated from their wives, should not be permitted to officiate in the same diocese, and if they should be caught but speaking to their wives, they should be canonically punished.

It further requires that the sin of simony should be entirely put a stop to, and forbids patrons to sell livings; prohibits to excommunicate upon trifling grounds.

5. Treats of cathedral and other churches, and allows a plurality of benefices to learned men alone, as a reward for their learning.

6. Treats of the dress proper for the clergy, directs that all the clergy shall wear the proper clerical dress. It also enjoins the bishops to search after those who hid themselves



in the woods and other concealed places, in order not to be compelled to attend their parish church on the appointed days.

7. Treats of universities and schools; enjoins that no one shall be admitted to orders who has not spent at least three years in the university, and proceeded to the degree of bachelor.

Then follow chapters referring—

1. To the duties of bishops.  
2. To the qualifications to be required in candidates for orders.

3. To the fitness of persons to be admitted to benefices.  
4. To the case of curates appointed to supply the places of beneficed men.

5. Relates to the not admitting to benefices by proxy.  
6. Relates to the not permitting mere "ex officio" citations before the ordinary.

7. Refers to persons non-resident on the plea of study.

8. To those who left their own benefices to serve others.

9. To preachers.

10. To heretics and heretical books.<sup>1</sup>

11. To clerks convicted of crime.

12. To the dress of the clergy.

13. To those of the clergy who were addicted to field sports.

14. To those of the clergy and religious who had fallen into carnal sins.

15. To simony.

16. To those who were guilty of making agreements with the persons whom they presented to benefices.

17. To the honest conversation of clerks.

<sup>1</sup> This chapter declares that certain arch-heretics, within the province of Canterbury, had busily endeavoured to draw others after them into infidelity, by publishing and circulating tracts, both in Latin and English, which contained doctrines contrary to the Catholic faith and the teaching of holy mother Church. Among such it specifies the "Parable of the Mammon of Unrighteousness," "The Obedience of a Christian Man," "The Translation of the New Testament made by William Hychens, alias Tyndal," "The Revelation of Antichrist," and some others. It then strictly forbids to sell, buy, give, print, &c., any book or tract, &c., containing in them sacred Scripture or an interpretation of it; and condemns the Latin writings of Luther, Lambertus, Pomerianus, Zuinglius, Ecolampadius, Bucer, Melancthon, Carolstadius, and many others.

18. To schoolmasters.
19. To the inquiry to be made, especially in the universities, after heretics and heretical teaching.
20. Directs that the full number of religious shall be admitted into each monastery.
21. Refers to the education, &c., of the religious.
22. To the reception of apostates and other penitent religious.
23. Declares that letters falsely obtained shall not avail apostate religious.
24. Relates to inappropriate churches and hospitals.
25. To the abuses committed in the churches and chapels of the Knights Hospitallers, such as marrying persons without banns, &c.
26. To dilapidations.—Cardwell, vol. ii. pp. 448-489. Wilkins' *Conc.*, vol. iv. p. 155.

WESTMINSTER (1558). Held in January 1558, during the vacancy of the see of Canterbury; the bishops of London, Worcester, Coventry and Lichfield, acting as commissioners. On the 27th January, the mass of the Holy Spirit having been said in the choir of St Paul's, they adjourned to the chapter-house, where the objects for which the synod had been convoked were declared.

On the last day of February the six articles following were read, which had been drawn up in the lower house, and which the bishops promised to present to the house of lords on the following day.

In the exordium, they declare that they profess from the heart the faith embodied in the following articles:

1. That in the sacrament of the altar, by virtue of the word of Christ being duly pronounced by the priest, the natural body of Christ, born of the Virgin Mary, is really present under the species of bread and wine, and his natural Blood also.
2. That after consecration the substance of bread and wine do not remain, nor any other substance but that of God and man.
3. That in the mass the very Body and Blood of Christ is offered as a propitiatory sacrifice for the living and the dead.
4. That to the apostle St Peter and to his legitimate successors in the apostolic see, as Christ's vicars, is given the

supreme power of feeding and ruling the Church of Christ on earth.

5. That the authority to discuss and define in matters relating to the faith, the sacraments, and ecclesiastical discipline, belongs solely to the pastors of the church, and not to laymen.

6. Entreats the bishops to notify this declaration of their faith to the higher powers.

In a subsequent session the Bishop of London informed the prolocutor and other clergy of the lower house, that he had presented the above articles to the lord chancellor, who, it appeared, received them favourably, but made no answer.

In a session held March 10, the Bishop of London informed the lower house, that all their articles, except the fifth, had received the approbation of the universities of Oxford and Cambridge. — Cardwell, vol. ii. pp. 490-494. Wilkins' *Conc.*, vol. iv. p. 179.

WESTMINSTER (1559). Convocation, in which the Prayer-Book of Elizabeth was authorised. (See document discovered by Mr Pryce in MS. Book. — *Chris. Rem.*, Oct. 1867, p. 374.)

WESTMINSTER (1562). Held on the 12th January 1562, Matthew Parker, Archbishop of Canterbury, presiding. The first session was held in the chapter-house of St Paul's Cathedral, but nothing of interest passed.

The second session was held on the following day. The archbishop, in his cope, being met at the south door of the cathedral by the dean, canons, and others of the clergy in surplices, was conducted to the sacristy, whence he proceeded, accompanied by all the bishops of the province, habited in their proper vestments, to the choir, when the Litany was sung in English, and a Latin sermon preached by William Daye, Provost of Eton. After which a psalm in English having been chanted, the holy communion was celebrated by Edmund Grindal, Lord Bishop of London; which being ended, the archbishop proceeded to the chapter-house and took his seat, surrounded by his suffragans, viz., Edmund, London; Robert, Winchester; William, Chichester; John, Hereford; Richard, Ely; Edwin, Worcester; Roland, Bangor; Nicholas, Lincoln; John, Salisbury; Richard, St David's; Edmund, Rochester; Gilbert, Bath and Wells; Thomas, Coventry and Lichfield; William, Exeter; John,



Norwich; Edmund, Peterborough; Thomas, St Asaph; Richard, Gloucester, and Commendatory of Bristol.

The archbishop then addressed the fathers and clergy present, pointing out to them how great an opportunity was now offered to them of reforming what needed correction in the Church of England, since the queen herself and the chief persons of the realm were inclined towards it.

In the following session the archbishop and seventeen bishops being present, the Litany and the other customary collects having been said in Latin by the archbishop himself, the election of Alexander Nowell, Dean of St Paul's, to be prolocutor of the lower house, was unanimously approved. After which the archbishop requested the fathers to consider with themselves what things in their respective dioceses appeared to them to need reform, to declare them in the next session.

The next session was held in King Henry VII.'s chapel at Westminster. The same bishops were present, and the same prayers said as in the previous session. A discussion upon certain articles of faith took place; and the prolocutor of the lower house informed the bishops that certain members of that house had brought forward papers concerning those matters which, in their judgment, needed reform; which, by common consent, were referred to a committee of learned members of their house for consideration. He also declared that the articles drawn up in the Synod of London, tem. Edward VI., had been referred to a committee of the lower house for their consideration and correction, and that their opinion would be delivered in a future session. All of which was approved.

In the fifth session, held at Westminster, the discussion concerning the faith, mentioned in the last session, was resumed.

In the sixth session, held at St Paul's, and in the seventh and eighth, held at Westminster, the archbishop and bishops held secret discussions.

In the ninth session, the archbishops and bishops being present as before, the Thirty-nine "Articles of Religion"<sup>1</sup> were unanimously subscribed by the bishops, and sent thence down to the lower house.

<sup>1</sup> It is not necessary to insert the Articles, which are to be found in every Book of Common Prayer.

In the tenth session, held at Westminster, the bishops held a secret conference.

The eleventh session was held in the chapter-house of St Paul's; Edmund, Bishop of London, Robert of Winchester, Edwin of Worcester, and Nicholas of Lincoln, were appointed a commission to act for the archbishop, who was absent, and to devise a plan of reform in discipline. The Bishops of Salisbury, Lichfield and Coventry, St David's, and Exeter, were unanimously appointed to form a committee to examine "The Catechism." After which the prolocutor of the lower house appeared, and exhibited the book of the Thirty-nine Articles, which had been sent down to the lower house for approval, and which had been examined and subscribed by many of its members; he requested that those who had not already signed, should be compelled to do so. Whereupon the fathers unanimously agreed that the names of those who had not subscribed should be brought before them in the following session.

In the following session the same book of articles was produced by the prolocutor, and as some of the members of the lower house still refused to subscribe it, the bishops desired that their names should in the next session be specified.

In the thirteenth, fourteenth, fifteenth and sixteenth sessions, nothing requiring notice was transacted.

In the seventeenth session, held at St Paul's, the archbishop and other bishops were present; six articles of inquiry were delivered to the prolocutor of the lower house, to which they were required to send their answer in writing; these articles were the following:—

1. Whether if the writ *de melius inquirendo* were issued out upon the estates of the clergy, the queen would find her account in that enquiry?
2. Whether some benefices rateable, were not less than they were already valued?
3. They were to enquire into dilapidations, &c., and by whom they were done.
4. They were also to report how they had been used in levying arrearages of tenths and subsidies.
5. How many benefices they find that are charged with pensions of religious persons?

6. To certify how many benefices were vacant in every diocese.

In the following session, held at Westminster, the question of a subsidy to the queen was discussed, and it was unanimously agreed to grant it; which resolution was also agreed to by the lower house in the following session.

In the next session, at St Paul's, the prolocutor and ten members of the lower house, viz., George Carewe, Dean of Windsor; Pedder, Dean of Worcester; Salisbury, Dean of Norwich; Latimer, Dean of Peterborough; Cottrel, Archdeacon of Dorset; Kennall, Archdeacon of Exeter; Chaundler, Archdeacon of Salisbury; Walker, Archdeacon of Stafford; Hewett, precentor of St David's; and Levar, Archdeacon of Coventry; in the name of their house, presented to the bishops a book on the subject of discipline, which was referred to the Bishops of London, Winchester, Chichester, Hereford, and Ely, for examination.

In the twenty-first session, at Westminster, the prolocutor declared that the lower house desired to add certain other chapters to the book of discipline, which they had presented in the last session, and leave was granted to them.

In the next session, at Westminster, the lower house sent up to the bishops for their inspection and approval, the book entitled "*Catechismus puerorum*,"<sup>1</sup> written by Dean Nowell, which they had unanimously approved.

In the twenty-third session, held at St Paul's, the lower house sent up to the bishops for their consideration, the book on discipline, mentioned before, with the additional chapters.

In the twenty-fourth, twenty-fifth, and twenty-sixth sessions, secret conferences were held by the bishop.

In the twenty-seventh session, William of Chichester was appointed commissioner for the archbishop to act in his absence.

During the eight following sessions nothing requiring notice was done; and on the 14th day of April 1563, in

<sup>1</sup> *Christianæ Pietatis prima Institutio. ad usum Scholarum*; first printed at London in 1560, 4to. Strype says that this catechism seems to be nearly the same with one set forth a month or two before the death of Edward VI., and which was probably the work of Nowell (*Annals of the Reformation*, i. 352). Nowell also published a Lesser Catechism called *Catechismus Parvus*. London, 1574.



the thirty-sixth session, held at Westminster, the royal brief proroguing the convocation was read.

In this council the Second Book of Homilies was sanctioned.—Cardwell, vol. ii. p. 495. Wilkins' *Conc.*, vol. iv. p. 232.

WESTMINSTER (1571). Held April 3, 1571, in St Paul's cathedral, by Matthew Parker, Archbishop of Canterbury, who presided. After the Litany had been chanted, Dr Whitgift preached a Latin sermon upon the institution and authority of ecclesiastical synods, the enemies of the Church; viz., the Puritans and Papists, the use of church vestments and ornaments, &c.

In the next session, held April 7, the prolocutor of the lower house, John Aylmer, having been elected, the archbishop directed that such members of that house as had not yet signed the thirty-nine articles of the Synod of Westminster, 1562, should at once do so, on pain of being entirely excluded from the house.<sup>1</sup>

In the third session, April 20, a subsidy to the queen was unanimously granted, and Richard Cheney, Bishop of Gloucester, formally excommunicated for wilfully absenting himself, without just cause, from the first and second sessions of the synod. The execution of this sentence was in the next session entrusted to the Archdeacon of Gloucester, who, with royal pursuivant, was directed to publish it in the cathedral of Gloucester.

In the fifth session, held May 4th (the day after the bill for confirming the articles by statute had been sent up by the House of Commons to the Lords), it was ordered "that when the Book of Articles touching doctrine shall be fully agreed upon, that then the same shall be put in print by the appointment of my lord of Sarum, and a price rated for the same to be sold. Item, that the same being printed, every bishop to have a convenient number thereof to be

<sup>1</sup> After the Articles of 1562 had been newly subscribed in this synod, they were committed to the editorship of Bishop Jewel, who made certain alterations in them, which may be seen in Cardwell, vol. i. page 76, note. They appear then to have been again read and confirmed, in their new form, by both houses in this convocation. The puritanical accusation against Laud, of having forged an interpolation of the twentieth article, is met and disposed of by Collier (*Church History*, vol. ii. p. 486, or vol. vi. p. 374, Barham's ed. See also Strype's *Life of Parker*, book iv. ch. v. p. 319.)

published in their synods throughout their several dioceses, and to be read in every parish church four times every year."

On the 12th of May, the sentence of excommunication against the Bishop of Gloucester was temporarily removed, Anthony Higgins appearing as proctor for the absent bishop, and pleading his sickness.

On the 30th of May, the convocation was dissolved.

In this synod a Book of Canons of Discipline was published, which received the unanimous consent of the bishops, but not that of the lower house, nor did it ever receive the royal assent.

Chapter 1. Of bishops : directs that they shall diligently preach the gospel, not only in their own cathedral, but in such churches of their respective dioceses as may be most expedient ; that they shall call all public preachers before them and take from them their licenses to preach, and carefully select from amongst them those to whom fresh licenses shall be given, who shall subscribe the thirty-nine articles.

That they shall be careful in the choice of the persons to be admitted into their service.

That their domestics shall dress modestly, &c.

That they shall not ordain any except he have been well instructed either at a university, or at school, or be sufficiently well-versed in Latin or divinity, and be of the proper age, of good report, and not brought up to agriculture or any common and sedentary craft. That the said person to be ordained shall be provided with a title ; that bishops should suffer none who by an idle name called themselves readers, and had not received imposition of hands.

That every archbishop and bishop shall provide himself at home with a very large copy of the Holy Bible, the Book of Martyrs, and other like books, which shall be placed in the hall or eating room for the use of their domestics and of strangers.

Chapter 2. Of the deans of cathedral churches ; directs that they shall also provide themselves with the above-mentioned books, to be placed in their cathedrals for the use of the vicars, minor canons, and other ministers, as well as of strangers.

That deans and prebendaries shall diligently teach God's word.

That no dean, archdeacon, residentiary, &c., &c.; shall in future wear the dress commonly called the Greek cloak (*Graium amicum*); that in their churches they shall wear the linen vestment, still retained by royal authority, together with the hood of their degrees.

That every dean shall reside at least four months in the year.

That they shall take care that no other form than that prescribed by the Book of Common Prayer be used in singing or saying prayers, and in the administration of the holy communion, and that no strange clerk be permitted to preach without license (*facultatem*) from the king, the archbishop, or the diocesan.

Chapter 3. Of archdeacons. Directs the same thing concerning the books as above.

That they shall visit their province in person annually.

That they shall call their clergy to account as to how far they have advanced in the study of Holy Scripture, and if any of them have not attained to the degree of M.A. in either university, they shall appoint them some portion of the New Testament to be got by heart and repeated at the next synod.

That they shall make a report of their visitation to the bishop.

That they shall annually carry to the bishop all the original copies of wills proved before them in the preceding year.

Chapter 4. Of chancellors, commissaries, officials. Directs that they shall not in any cause proceed so far as to pronounce sentence of excommunication, which shall be done by the bishop or some fit person in holy orders by him appointed. A form of excommunication is given.

That they shall do their utmost that all persons within their jurisdiction do their duty. And first, they shall see that rectors, vicars, &c., employ themselves in the study of divinity, and that they buy proper books. That those who are not masters of arts buy copies of the New Testament in Latin and English, and learn by heart such passages out of each as shall be selected by some one of the bishop's appointing. That they observe the rules and rites com-



manded by the Book of Common Prayer, both in reading and praying, and also in the administration of the sacraments, without leaving out or adding anything either in matter or form. That they live and dress decently and properly, do not frequent taverns, &c., nor play at dice, nor cards, nor any other improper games, but recreate themselves with archery in moderation and at proper times.

That no minister perform service anywhere without the bishop's authority, nor at more than one church in the same day.

That every minister before exercising his function do subscribe the thirty-nine articles.

Orders that rectors, &c., shall annually present to the bishop or his official the names of those above fourteen who do not communicate, and forbids any one but a communicant to act as sponsor for a child.

That the Sacred Mystery shall be reverently, devoutly, clearly, and distinctly celebrated on all Sundays and holy days, so that the people may hear and understand and receive consolation and advantage, and that when there is no sermon a homily shall be read, and that care shall be taken that the young men who are most inclined to neglect religion shall not disturb the service by pulling the bells, walking about the church, talking, laughing, and uttering scurrilous jests.

That the people be warned to communicate frequently, and to prepare themselves beforehand, and in order that all may learn their duty, the minister shall on all Sundays and holy days come to church, and for two hours at least teach the catechism, and read to adults as well as boys and girls.

Chapter 5. Of Churchwardens, &c. Directs that they be elected annually according to the custom of each parish by the parishioners and minister; shall give in their accounts when they quit the office; present all offenders to the ordinary; keep their churches in repair and clean; provide a large Bible, Prayer-book, and Book of Homilies, together with the Homilies lately written against Rebellion, a communion table made of pieces of wood joined, a clean carpet to cover it, and a pulpit and "sacred font." Orders that all roodlofts shall be removed; that no feastings, &c., be allowed in churches; that the bells be not superstitiously

rung, either on the eve of All Souls, or on the day after the Feast of All Saints. That pedlars, &c., be not allowed to vend their goods in churchyards or porches, nor anywhere else on festivals and Sundays whilst service is being celebrated.

Directs further, that churchwardens shall observe whether parishioners attend church and communion, that they shall note down in a book the names of preachers and send it to the bishop.<sup>1</sup>

Chapter 6. Of preachers. No one to preach without license to do so from the sovereign, archbishop, or bishop. Preachers to be careful that they teach nothing in their sermons, as a matter of faith, which is not agreeable to Holy Scripture and the old fathers and bishops.<sup>2</sup> That whilst preaching they shall wear a sober and decent dress, such as is ordered in the "advertisements" of 1564;<sup>3</sup> to receive no money for preaching, but to be content with food and one night's lodging.

Chapter 7. Of Residence. Exhorts all pastors to reside sixty days in each year.

Chapter 8. Of pluralities. Forbids to hold more than two benefices at once, and allows that only when they amount to less than a certain sum.

#### 9. Of schoolmasters :

Directs that no one shall act as schoolmaster or private tutor without the bishop's license ; that the bishop, before granting his license, shall enquire concerning his orthodoxy, good conduct, &c. Schoolmasters to teach no grammar except that set forth by royal authority, and to use no catechism but that of 1570 ; to acquaint the bishop every year with the names of their most promising pupils.

#### 10. Of patrons and proprietors :

<sup>1</sup> "Nullum, nec Rectorem nec Vicarium recipient ad ministerium Ecclesiæ suæ, nisi quem Episcopus institutione suæ approbaverit, et in possessionem Ecclesiæ, mandato suo, misserit, nec Parochum recipient nisi literis et Sigillo Episcopi, nominatim illi Ecclesiæ commendatum." Evil incumbents to be presented to the bishop by the churchwardens.

<sup>2</sup> Ne quid unquam doceant pro concione, quod a populo religiose teneri et credi veliut, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti quodque ex illa ipsa doctrina Catholici patres et veteres Episcopi collegerint, &c.

<sup>3</sup> See "articles for outwarde apparell of persons ecclesiasticall," in the "Advertisement," Wilkins' *Conc.*, vol. iv. p. 249, or Appendix to Strype's *Life of Parker*, p. 51.

Directs bishops seriously to exhort patrons of benefices to have the wants of the Church, and the fear of God, and of the last judgment before their eyes, that if any sort of simoniacal bargain hath been made by them, directly or indirectly, with the person presented, their wicked conduct shall be published and notified both in the cathedral church and elsewhere; and the priest so presented shall be removed, not only from such benefice, but from every ecclesiastical ministration, and from the diocese.

That the queen be humbly petitioned to allow the dilapidated chancels of her churches to be repaired, and fit stipends allowed for ministers to serve in them.

That bishops take care that correct terriers of the lands, &c., belonging to rectories, &c., be made, and copies kept in their archives.

That the procurator of benefices shall have no power to admit or dismiss the minister; that the latter shall not take less than £10 as his annual stipend.

That bishops shall have power to dissolve all marriages contracted within the limits forbidden in Levit. xviii., especially marriage contracted with the sister of a deceased wife.

That no marriage be contracted contrary to the tables set forth by the Archbishop of Canterbury.

Signed by the two archbishops and twenty bishops, either with their own hands or by proxy.—Wilkins' *Conc.*, vol. iv. p. 263.

**WESTMINSTER (1572).** Held May 9th, 1572, at St Paul's, by Matthew Parker, Archbishop of Canterbury, who opened the proceedings with a Latin speech, in which, after detailing the causes which led to the convocation of the synod, he exhorted the members of the lower house to avoid quarrelling and disputes, and to carry on their discussions with moderation and prudence, and further, to choose from their body some learned, grave, and fit men, who might consider what was requisite to be reformed in the Church.

No business of any importance was transacted notwithstanding.—Cardwell, vol. ii. p. 532. Wilkins' *Conc.*, vol. iv. p. 270.

**WESTMINSTER (1575).** Held February 10th, at St Paul's, Edmund, Bishop of London, presiding, in virtue



of a commission, the see of Canterbury being vacant; but in the second session, held February 17th, Edmund Grindal, the newly made Archbishop of Canterbury, presided, and directed the prolocutor, and other members of the lower house, to take into their consideration the subject of ecclesiastical reform; and on the 17th of March, in a session held at Westminster, fifteen articles, touching "the admission of apt and fit persons to the ministry, and the establishing of good order in the Church," were unanimously agreed to and subscribed by the fathers.

1. That none be hereafter made deacon or minister without testimonials of his honest life, and consent to the "Articles of Religion" (A.D. 1562); and he must be able to give account of his faith in Latin: Deacons to be, at least, twenty-three years of age, and to be one full year in deacon's orders before admission to the priesthood.

Holy orders to be conferred only on a Sunday or holy day, and after the form appointed by the book, entitled "The Form and Manner of making and consecrating bishops, priests, and deacons."

2. Bishops not to ordain men from other dioceses without letter dimissory.

3. Unlearned ministers already made not to be hereafter admitted to any cure or benefice.

4. Diligent search to be made after such as have forged letters of orders, that they may be deposed or set aside.

5. Bishops to certify the names of such counterfeit ministers to one another.

6. None to be admitted to holy orders without a title.

7. None to be admitted to any cure of souls, except he be qualified according to article 1, nor to any dignity or benefice of the yearly value of £30 or upwards, in the queen's books, unless he be a doctor in some faculty, or a B.D. at least, or an allowed preacher.

8. All licenses to preach granted by archbishops or bishops within the province, before February 8, 1575, to be void.

9. Bishops to take care that preachers within their dioceses preach sound doctrine, and exhort to repentance, amendment of life, and liberal almsgiving; none to preach unless he be a deacon at least.

10. Bishops to see that the catechism be taught in every

parish church, and the homilies read in order on every Sunday and holy day when there is no sermon.

11. Directs that bishops shall see that parsons, &c., have copies of the New Testament in Latin and English or Welsh, and shall daily confer one chapter of the same, &c. [See the direction for the same thing, Chapters 3 and 4 of the Book of Discipline, in the Synod of Westminster, A.D. 1571.]

12. Directs that since doubt hath arisen by what persons private baptism is to be ministered, "it is now by the said archbishop and bishops expounded and resolved, and every of them doth expound and resolve, that the said private baptism, in case of necessity, is only to be ministered by a lawful minister or deacon, called to be present for that purpose, and by *none other*." This exposition to be published in every parish church in the province.<sup>1</sup>

13. No commutation of penance into a pecuniary mulct to be ordinarily allowed.

14. Archdeacons and other ordinaries to call before them and examine all persons presented for offences, and to punish those who shall be found guilty.

15. Allows marriages to be celebrated at all times of the year, provided the banns have been first published in church, during service, on three several Sundays or holy days.<sup>2</sup>—Cardwell, vol. ii. p. 539, and vol. i. p. 183. Wilkins' *Conc.*, vol. iv. p. 284.

WESTMINSTER (1580). Held 17th of January 1580, at St Paul's; the Bishop of London, presiding as *locum tenens* for Grindal, Archbishop of Canterbury, who was sequestered and confined.

In the first session, a humble address to the queen, in favour of the archbishop, was drawn up by Toby Matthew, dean of Christ Church.

In the third session, the heresies broached by a new sect, called "The Family of Love," were brought before the synod, but nothing definite determined.

On the 2nd of March, the Bishop of London dissolved the council.—Cardwell, vol. ii. pp. 541, 543. Wilkins' *Conc.*, vol. iv. p. 292.

<sup>1</sup> This article was omitted when the articles were published by royal authority.

<sup>2</sup> This article was also disallowed by the queen, and omitted in the articles published by royal authority.

WESTMINSTER (1584). Held November 24th, 1584, in the cathedral church of St Paul, and afterwards adjourned to Westminster; Whitgift, Archbishop of Canterbury, was not present; but a commission was issued to certain prelates and others to act in his place.

In the eighth session, a priest, named John Hilton, was charged with divers errors, heresies, and blasphemies; and another man, named Shoveller, with ministering, not being in holy orders. In the following session Hilton confessed his guilt, declaring that he had, in a sermon preached at St Martin-in-the-Fields, uttered horrible blasphemies against Christ, and declared himself to be a heathen; after this confession, and an abjuration of all his errors made, the synod enjoined him a penance—viz., never again to hold or teach such blasphemies, to attend on the preacher at Paul's Cross on the following Sunday, with a faggot on his shoulder, to recant his heresies in St Martin's church during sermon, and never to preach or exercise the ministry again without the archbishop's special leave.

In the eleventh session seven articles were agreed upon by both houses, which received the royal assent.

1. That fit persons shall be admitted into holy orders and ecclesiastical benefices. The qualifications were a presentation to a benefice, and that the candidate should be twenty-four years of age, and a graduate of Oxford or Cambridge, or capable of giving an account of his faith in Latin, agreeable to the articles, testimonials, &c. Bishops offending to be suspended from ordination for a year.

2. That, ordinarily, no pecuniary commutation of penance shall be permitted.

3. That caution be used in granting dispensations for marriages without publication of banns.

4. That sentences of excommunication be pronounced by an archbishop, bishop, dean, &c., or at least by one in holy orders.

5. Against pluralities.

6. Of fees to be taken by ecclesiastical officers and their servants.

7. That bishops make diligent enquiry concerning the clergy of their diocese; amongst other matters, the time when, and person by whom, they were admitted to holy orders, were to be enquired. This convocation sat till the



21st May, which was about seven weeks after the prorogation of Parliament.—Cardwell, vol. ii. p. 552, and vol. i. p. 139. Wilkins' *Conc.*, vol. iv. p. 315.

WESTMINSTER (1586). Held October 16, 1586, at St Paul's, and adjourned to Westminster in the third session, held in November. Nothing of interest passed in the first twelve sessions; in the thirteenth, held December 2nd, the Archbishop of Canterbury (Whitgift) presented eight "orders for the better increase of learning in the inferior ministers, and for more diligent preaching and catechising." In the same session two schedules were brought from the lower house, one of which contained a complaint of disorderly proceedings in the diocese of Norwich. Amongst the heads of the complaint were the following:—

1. That the canons were not observed.
2. That unworthy persons were ordained and instituted.
3. That penances were improperly commuted.
5. Excommunications denounced for trifles.
6. That no care was taken of the poor; and orderly preachers were discouraged, while disorderly ones were preferred.

The other schedule referred to the Suffolk archdeaconry particularly, and complained that—

1. The communion-book was not at all, or only in part, used and observed.
2. The wearing of the surplice was refused.
3. Holy days were not observed.
4. The communion was received by many sitting, and those who conformed to the Church were called "*time-servers*."
5. Stipendiary preachers and curates were mutinous and disorderly.
6. Questmen were faulty in not presenting.—Cardwell, vol. ii. p. 559. Wilkins' *Conc.*, vol. iv. p. 320.

WESTMINSTER (1588). Held in November 1588. In the twelfth session the archbishop admonished the beneficed clergy, that they should reside upon their livings, and earnestly entreated the lower house to unite with the bishops in affording the means of subsistence to two Romish priests named Tyrrell and Tydder, who had recanted at Paul's Cross in December in this year. In the fifteenth session, held March 19th, the archbishop introduced certain "orders," to be observed throughout the

province ; they are six in number, and refer to the residence of beneficed clergymen, to immoral and incompetent clerks, &c. On the second of April the synod was dissolved.—Cardwell, vol. ii. p. 570. Wilkins' *Conc.*, vol. iv. p. 335.

WESTMINSTER (1597). Held October 25th, 1597, at St Paul's, Archbishop Whitgift presiding. Twenty-nine sessions were held, in which twelve chapters or ecclesiastical constitutions were drawn up and received the royal assent.

1. That fit and proper persons should be admitted to holy orders and ecclesiastical benefices.

2. Restricts the granting of faculties for holding more than one benefice to learned men, holding the degree of M.A., and good preachers.

3. Orders that canons and prebendaries having benefices with cure of souls, shall not absent themselves from such benefices on plea of their cathedral duties beyond the necessary time, but shall study at home and take care of their parishioners, and support the poor.

4. Orders that the dean and canons shall, in their turn, preach in their cathedral.

5. Of caution to be used in granting dispensations of banns.

6. That sentences of divorce are not to be rashly pronounced.

7. Of excommunications.

8. That the ordinaries take care that recusants and excommunicated persons be publicly denounced, both in their parish church and in the cathedral of the diocese.

9. That ordinarily no pecuniary commutation of penance be allowed.

10. Of fees.

11. That the number of apparitors be restricted.

12. Of church registers ; orders their safe custody ; that the royal injunctions in this matter be carefully observed ; that the register shall be made of parchment, and provided at the cost of the parishioners ; that the names of persons christened, married, or buried, during the week, together with the respective dates, be read out distinctly by the minister on Sunday, after morning or evening prayer, to prevent fraud and errors ; that both minister and churchwardens should sign their names at the bottom of each

page; that the registers should be kept in a chest with three locks; that a copy be transmitted annually to the register of the bishop within a month after Easter.—Cardwell, vol. ii. p. 579; vol. i. p. 147. Wilkins' *Conc.*, vol. iv. p. 352.

WESTMINSTER (1604). Convoked by King James I. to meet in St Paul's cathedral, on the 20th of March 1604. The see of Canterbury being vacant, Richard Bancroft, Bishop of London, was commissioned to preside. Nothing was done until the fifth session, held April 13, when the Bishop of London ordered the royal license to be read, empowering the synod to draw up a code of canons. In the same session a deputation was sent to the speaker and other members of the house of commons, to answer certain charges preferred against the clergy, and to declare the complaints urged by the clergy against the laity. This, however, was subsequently referred to the upper house of parliament.

In the eleventh session, held May 2, the president delivered to the prolocutor of the lower house a book of canons, to be read and deliberated upon. The same day, three clerks, by name Egerton, Fleetwood, and Wotten, presented a petition to the lower house for a reformation of the Anglican liturgy; the Bishop of London, however, with the other prelates, admonished them to obey, and declare their assent to the liturgy as established, and appointed them the approaching feast of St John Baptist on which to do so. In subsequent sessions the thirty-nine articles of 1562 were sent down by the king for the approval and subscription of the synod. Much debating took place as to the use of the sign of the cross in holy baptism (canon 30). Complaint was made by the prolocutor of a breach of privilege committed by two persons named Harrington and Walker, in serving two subpoenas upon him; they were punished, and sued for pardon.

In the twenty-fourth session, the book entitled "*Limbo-mastix*" was submitted to the council; this was a book by an anonymous author, pretending to show that "Christ descended not in soul to hell to deliver the fathers from thence;" it was dedicated to the parliament, and called upon that body to reform the doctrine and discipline of the Church.

In a subsequent session, the book of canons, known as



the canons of 1604, which had been discussed through the previous sessions, was read and confirmed. These canons being in number one hundred and forty-one, were collected by Bishop Bancroft out of the articles, injunctions, and synodal acts published in the reigns of Edward VI. and Elizabeth.<sup>1</sup>

This new code was confirmed by the king's letters patent under the great seal, but its authority over the laity was warmly disputed, both in parliament and elsewhere. It seems to have been decided by the judges, that without the sanction of the legislature these canons are inoperative, except in the case of the clergy.

On the 6th March 1606, the clergy of the province of York met in synod, and confirmed the canons agreed upon in this Council of Westminster.—Cardwell, vol. ii. p. 583; vol. i. pp. 163-329. Wilkins' *Conc.*, vol. iv. p. 378.

WESTMINSTER (1605). Held in November 1605, under Richard Bancroft, Archbishop of Canterbury. In the sixth session the archbishop produced the royal license, empowering the synod to proceed to the enactment of ecclesiastical canons. In consequence, forty-six canons (commonly known as those of Bishop Overall's Convocation Book) were drawn up, and in a session held in the following year unanimously approved by both houses.<sup>2</sup> The Royal assent, however, was never given, for the king, not liking that the convocation should enter upon the discussion of political matters, desired that it might never be brought before him for assent. Thus the matter dropped, but Archbishop Bancroft in after years published the book. The original book consists of three parts, two of them containing the canons and preparatory statements of facts and reasons; the third giving similar statements in connection with the history of the papacy, thirteen in number, but not followed by any corresponding canons.

2. Denies that civil power and authority is derived from the people; affirms it to be God's ordinance.

3. Affirms that Adam and Eve after their fall, and all their posterity, are unable by their natural power to please

<sup>1</sup> It seemed unnecessary to increase the bulk of this work by giving an analysis of these canons, which are so easily procurable.

<sup>2</sup> And subsequently by the convocation of the province of York.

God; that salvation cannot be had without faith in Christ.

4. Affirms that the Son of God, having from the first a Church on earth, did not leave mankind until the flood without priests and priestly authority.

5. Affirms the truth of the general deluge, and that all nations are descended from one of the sons of Noah.

6. Denies that the civil authority which Noah possessed after the flood was given unto him by his sons and nephews, and did not proceed from God.

7. Denies that the priestly power possessed by Noah after the flood, and by Shem, Abraham, Isaac, and Jacob, was conferred upon them by their children and nephews, and did not proceed from God.

8. Affirms that those of Noah's posterity who altered the manner or form of civil or ecclesiastical government so appointed by God, by framing for themselves a new kind of government or worship, did evil.

9. Affirms that the uniting of the children of Jacob into one nation, and the severing of the civil and ecclesiastical functions from Reuben the first-born, was not made by themselves.

10. Denies that the Israelites in Egypt were left by God destitute of such directions and instructions as were necessary for their civil or ecclesiastical estate, and that the people took upon them the appointing of heads of tribes, &c.

11. Affirms that the people of Israel were delivered out of Egypt by God's direction and power alone, and not by their own; that they could not lawfully have left Egypt without Pharaoh's leave, except God had specially warranted it; denies that Moses and Joshua were chosen by the people.

12. Denies that the tribe of Levi, or Aaron and his posterity, were chosen to their offices by the people.

13. Affirms that God raised up judges to rule the Israelites after Joshua's death, without the consent of the people thereto; denies that the behaviour [*factum*] of the Sichemites may be imitated by Christians.

14. Denies that the people had any power in themselves to set up a king over them when they were so earnest with Samuel to make them a king, and that David was not as

truly called to the kingdom by God Himself, as Aaron to the priesthood.

15. Affirms that the kings in the Old Testament were as strictly bound to observe God's laws as were Moses and the judges, and that they had authority by the example of Moses, &c., to appoint governors under them, without their government becoming therefore aristocratical, instead of truly monarchical.

16. Affirms that it was not more lawful in those times for subjects, for any cause, to bear arms against, or depose or kill their princes, than it would have been for children to have rebelled against or murdered their parents.

17. Denies that the calling of Moses, Aaron, Joshua, or any of the judges and kings, received any essential virtue or strength from the people, and affirms that the latter were bound to obey the heir apparent as their lawful king on the death of his predecessor.

18. Affirms that the priests in the Old Testament were subject to the civil authority and laws.

19. Denies that Adonijah was ever lawful king of the Israelites on account of the anointing of Abiathar, and that the anointing of Solomon by Zadoc conferred upon him any additional interest in his father's throne which he had not before by the ordinance of God and by his father's will; asserts that Zadoc was bound to anoint him at the command of David.

20. Affirms that kings and governors of Israel were as much bound to bring up their subjects in the true doctrine, as they were by the law of nature to make them keep the moral law; and that being so bound they had equal authority to compel all their subjects to observe the said laws as well of grace as of nature; that the institution of the priesthood did not prejudice the authority of kings and fathers to bring up their subjects and children in the fear of God, any more than grace did abrogate the commandment and the obedience of the law.

21. Affirms that godly princes in the Old Testament did exercise their authority in ecclesiastical matters.

22. Denies that Urijah was bound to build the altar as Ahaz commanded, and that the priests did wrong in rebuking King Uzziah; denies that they might lawfully have used violence against him, either in preventing him from burning



incense, or compelling him, as a leper, to live apart; and that he was deprived of his kingdom either by the stroke of God in sending leprosy upon him, or by his so dwelling in a house apart; and that any priest before or after that time did forcibly resist or depose any of the kings of Israel or Judah, although many of them were idolaters.

23. Denies that the example of Jehoiada, or anything else in the Old Testament, gave any authority to the high priest to dispute or determine whether the children of the kings of Judah should be kept from the crown, or deposed on account of their fathers having been idolaters.

24. Affirms that all the priests in the Old Testament were bound to obey God's directions, delivered unto them even by prophets of the tribe of Levi; and that the said priests might not punish false prophets, because they had maliciously persecuted some that were true.

25. Affirms that the true prophets did well in rebuking sharply their sovereigns, but that their example did not justify other men in doing so; that no one, without God's express command, might design or anoint other than the lawful successors to be kings, or do violence to the king's person.

26. Denies that the passage in Jeremiah i. 10, gave any authority to the high priests to give away kingdoms, or to depose their kings, however guilty.

27. Denies the murder of Eglon by *Ehud* gave any authority to subjects to murder their kings; and that the high priests and priests might have encouraged others, pretending God's command, to kill their kings, however wicked, or however much they judged it for the good of the kingdom or Church; affirms that a man to be held justified in doing so, must first prove as clearly that God gave him authority to do it, as it is clear that God commanded *Ehud*.

28. Affirms that they do wickedly who shake off the yoke of obedience to their sovereigns, and set up a government for themselves; and that the fact of God having used such rebellions, &c., to work out His good purposes, by no means mitigates their wickedness. Affirms that governments begun by rebellion, when settled, are to be held as of God, and to be obeyed.

29. Affirms that the kings of Persia, after the Jewish

restoration, being still, by God's appointment, rulers of the people, could not rightly be resisted. Affirms that Zerobabel and Nehemiah were lawful princes, although not elected by the people; and that the priests would have sinned grievously in not submitting to their rule in ecclesiastical causes.

30. Denies that the high priests, subsequent to the time of Zerobabel and Nehemiah, did lawfully bear the sway which they did, and that Jaddus, the high priest, did amiss in swearing obedience to Darius, &c.

31. Affirms that the Jews became the lawful subjects of Alexander, and could not lawfully bear arms against him; that they were bound to pray for, and to be faithful to the successive kings and kingdoms under whose subjection they lived.

32. Denies that the people were bound to obey the high priests, when they commanded things repugnant to the law of God.

33. Affirms that having submitted to the Roman government, they were bound thenceforth to obey it, and to pay tribute to, and to pray for, Cæsar, &c.

34. Denies that it was lawful for any to move the people to sedition, on account of anything done by the civil power which they liked not, and to refuse the oaths and taxes required by the Romans.

35. Affirms the Son of God to be the governor of all the world, and that all earthly governors are appointed and upheld by Him. Denies that He ever, after Adam's and Noah's time, committed the government of the world to any one man.

36. Affirms that the merits of Christ's death, then to come, were sufficient to save all true believers under the old dispensation; that there was then a Catholic Church, that many Gentiles were always members of it, that Christ was the sole head of it; that Noah did not appoint any man to be the visible head of the Catholic Church; that the high priest amongst the Jews had no more authority over the Catholic Church than David had over the universal kingdom of God.

The abridgment of the canons of the first book, given above, will afford some idea of their nature; the ten canons contained in the second book, carrying on the same argument

under the New Testament, are far too long for insertion in a work like the present, and from their form incapable of abridgment.

In the twelfth session a person called Cartwright, who had killed a clergyman, and received the king's pardon, sought pardon and absolution of the bishops; on account of some informality, his case was postponed.—Cardwell, vol. i. p. 330, vol. ii. p. 586.—See also *Bp. Overall's* "Convocation Book."

**WESTMINSTER (1623).** In a convocation held in February 1623, under George Abbot, archbishop, a complaint was brought in by the College of Physicians against ministers exercising physic; it was ruled that no minister may practise physic except in his own parish, and then for charity only.

In this same synod the archbishop complained of the irregular conduct of the clergy.—Cardwell, vol. ii. p. 592. Wilkins' *Conc.*, vol. iv. p. 467.

**WESTMINSTER (1640).** Held at St Paul's, on the 14th day of April 1640, by William Laud, Archbishop of Canterbury, who, habited in his cope and other pontifical vestments, and accompanied by his officials, was met at the north door of the cathedral by the dean and canons residentiary, and other ministers in their surplices, and conducted into the choir, the bishops of the province, in the customary vestments, accompanying him. After "Te Deum" had been sung in English, a sermon was preached by Thomas Turner, D.D., canon residentiary, who took for his text St Matthew x. 16.

A hymn having been chanted, the archbishop proceeded from the choir to the chapter-house, and took his seat, accompanied by the following bishops:—William of London, Walter of Winchester, John of Salisbury, Robert of Coventry and Lichfield, Godfrey of Gloucester, Joseph of Exeter, John of St Asaph, William of Bath and Wells, John of Oxford, George of Hereford, Matthew of Ely, Robert of Bristol, William of Bangor, John of Rochester, Brian of Chichester, John of Peterborough, Morgan of Llandaff.

After which the royal brief was read, and the clergy of the lower house instructed to elect their prolocutor.

The second session was held in Henry VII.'s chapel at Westminster; the archbishop and bishops being present as before. After prayer had been said, the election of Richard



Steward, Dean of Chichester, as prolocutor of the lower house, was approved; and a letter from the king, under the great seal, read, authorising the synod to proceed to the enactment of certain constitutions relating to ecclesiastical matters, true religion; and the good of the Anglican Church.

In the third session a large subsidy to the king was proposed, and unanimously agreed to. Two chapters concerning the suppression of the Jesuits, priests, and others belonging to the Roman Church, were drawn up, and delivered to the prolocutor for consideration in the lower house.

In the fourth session Godfrey of Gloucester and John of Oxford were commissioned to act for the archbishop in his absence.

In the following session a synodical act was made, forbidding any member of the convocation, under severe penalties, to make any disclosures out of the house concerning the proposed ecclesiastical canons. A form of prayer to Almighty God, in behalf of the parliament, which, at the king's command, had been drawn up by Dr Bray and Dr Oliver, was read, and ordered to be used in convocation daily, immediately before the blessing.

In the four sessions following nothing worthy of notice took place.

In the tenth session, after some conversation amongst the bishops about the insecurity of the times, and the tumultuous and violent conduct of the lower orders in London and the neighbourhood, the king's license under the great seal was read, renewing the authority which he had granted to them to draw up and enact canons and constitutions concerning ecclesiastical matters; after which the lower house, having been recommended by the archbishop to appoint a committee out of their own body for the framing and consideration of such constitutions, returned the names of fourteen persons whom they had elected for that purpose. The archbishop also proposed that a pontifical or book of ecclesiastical rites, for the use of the Anglican Church, should be drawn up, containing, besides the form of confirmation, and of consecrating bishops and ordering of priests and deacons, already in force, the form and manner of his majesty's coronation, another form for the

consecration of churches and churchyards, and a third for reconciling such penitents as either had done open penance, or who had turned Mahometans; this design, however, came to nothing.

In the following session Sir Henry Vane, knight, appeared with a message from the king, and having been seated on the archbishop's left hand, he declared the king's will that they should proceed as quickly as possible to the enactment of such canons and constitutions as the present wants of the Church required, and that none of them should leave the synod until all their business was finished.

On Saturday, May 16 (session twelve), the prolocutor brought up to the bishops certain canons which had been agreed upon in the lower house; after which the archbishop discoursed upon the injury done to the poorer clergy by those who deprived them of the oblations and fees for churching women, marrying, and burying, and also upon the great injury done to the clergy by the laity electing parish clerks and guardians, who disturbed and opposed them, to their great prejudice and wrong; whereupon, by a vote of the house, it was agreed to signify the matter to the king's attorney-general, and to request him to apply some remedy. A benevolence to the king was also agreed to by both houses.

In the six following sessions the synod was employed in the consideration of the canons proposed. In the nineteenth session, Godfrey, Bishop of Gloucester, declared that he should refuse his consent to the canons proposed to be enacted, on the plea that the synod itself was unlawful. After this, the houses were employed through three sessions in framing the canons, and in the twenty-third session (May 27th) the archbishop informed both houses that the canons agreed upon in the sacred synod had been read before the king and before the privy council, and unanimously approved, and that his majesty had commissioned him to express his thanks to both houses for the great pains and labour which they had bestowed upon the work. Other canons were subsequently proposed and agreed to, and in the last session, held May 29th, the whole book, containing seventeen chapters of canons, was produced and read aloud by the archbishop, after which it was subscribed by him and all the other bishops (with the

exception of the Bishop of Gloucester), and by all the members of the lower house. The Bishop of Gloucester was then thrice required by the archbishop to subscribe, and having each time refused to do so, it was decreed by the majority of prelates that he should, for his contumacy and disobedience, be deprived, whereupon he offered to sign, and in fact did so, but still refused to declare that he had signed voluntarily and without equivocation. Sentence of suspension was then passed upon him by the unanimous vote of both houses.

1. Concerning the regal power.

Enacts that every parson, vicar, curate, or preacher, shall, under pain of suspension, on four Sundays in each year, at morning prayer, read certain explanations of the regal power, to the effect:—

(1) That the sacred order of kings is of Divine right, that a supreme power is given by God in Scripture to kings to rule all persons civil and ecclesiastical.

(2) That the care of God's Church is committed to kings in the Scripture.

(3) That the power to call and dissolve national and provincial councils within their own territories is the true right of princes.

(4) That it is treason against God and the prince for any other to set up any independent co-active power, either papal or popular, within the prince's territory.

(5) That subjects who resist their natural prince by force resist God's ordinance, and shall receive damnation.

(6) That as tribute is due from subjects to their prince, so those subjects have not only possession of, but a true and just title to, all their goods and estates; that as it is the duty of subjects to supply their king, so is it his duty to defend them in their property.

Forbids, under pain of excommunication, all persons to preach or teach anything contrary to the tenor of these explanations.

2. For the better keeping of the day of his majesty's most happy inauguration.

Orders all persons to keep the morning of the said day in coming diligently to church, and that due inquiry be made by bishops and others as to how the day is observed, in order that offenders may be punished.



## 3. For suppressing the growth of popery.

Orders all ecclesiastical persons, bishops, &c., having exempt or peculiar jurisdiction, and all officials, and others having the cure of souls, to confer privately with the parties, and by Church censures, &c., to reduce those who are misled into popish superstition to the Church of England.

Such private conferences to be performed by the bishop himself, or by some one or more persons of his appointment.

The said ecclesiastical persons to inform themselves of all persons, above the age of twelve years, in every parish, who do not come to church, or receive the Holy Eucharist, and who say or hear mass.

Ministers, churchwardens, &c., to present all such persons.

If neither private conferences nor Church censures will avail with such offenders, their names shall be certified by the bishop of the diocese unto the justices of assize.

Marriages, burials, and christenings of recusants, celebrated otherwise than according to the form of the Church of England, to be declared by churchwardens and others at visitations.

Diligent enquiry to be made as to who are employed as schoolmasters of the children of recusants. Churchwardens to give upon oath the names of those who send their children to be brought up abroad.

## 4. Against Socinianism.

Forbids anyone to print, sell, or buy any book containing Socinian doctrines upon pain of excommunication, and orders all ordinaries to signify the names of offenders to the metropolitan, in order to be by him delivered to the king's attorney-general, that proceedings may be taken against them.

No preacher to vent such doctrine in a sermon, under pain of excommunication, and for a second offence deprivation. No university student or person in holy orders, except graduates in divinity, to have any Socinian book in his possession; all books so found to be burned; diligent inquiry to be made after offenders.

## 5. Against sectaries.

Declares that all the enactments of the canon against popish recusants shall, as far as they are applicable, stand in full force against all Anabaptists, Brownists, Separatists, Familists, and other sects.

That the clauses in the canons against Socinianism, referring to Socinian books, shall stand in full force against all books devised against the discipline and government of the Church of England.

Orders all church and chapel wardens and quest men to present at visitations the names of those disaffected persons who neglected the prayers of the church, and came in for sermon only, thinking thereby to avoid the penalties enacted against such as wholly absented themselves.

6. An oath enjoined for the preventing of all innovations in doctrine and government.

Declares that all archbishops, bishops, and all other priests and deacons shall, to secure them against suspicion of popery or other superstition, take the oath which it prescribes.

Offenders after three months' delay granted them, if they continue obstinate, to be deprived.

Orders that the following shall be compelled to take the prescribed oath—viz., all masters of arts, bachelors and doctors in divinity, law, or physic, all licensed practitioners of physic, all registrars, proctors, and schoolmasters, all graduates of foreign universities who come to be incorporated into an English university, and all persons about to be ordained or licensed to preach or serve any cure.

7. A declaration concerning some rites and ceremonies.

Declares the standing of the communion table sideways under the East window of every chancel or chapel, to be in its own nature indifferent, and that therefore no religion is to be placed therein, or scruple to be made thereof.

That although at the Reformation all popish altars were demolished, yet it was ordered by Queen Elizabeth's injunction, that the holy tables should stand where the altars stood, and that, accordingly, they have been so continued in the royal chapels, most cathedrals, and some parish churches, that all churches and chapels should conform to the example of the cathedral mother churches in this particular, saving always the general liberty left to the bishop by law during the time of administration of the holy communion. Declares that this situation of the holy table does not imply that it is or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed ;

but it is, and may be, by us called an altar in that sense in which the primitive Church called it an altar.

Orders that in order to prevent profane abuses of the communion table, it shall be railed in.

Orders that at the words "draw near," &c., all communicants shall with all humble reverence approach the holy table.

Recommends to all good and well affected members of the Church, that they do reverence and obeisance both at their coming in and going out of the church, chancel, or chapel, according to the custom of the primitive Church and the Church of England in the reign of Elizabeth.

8. Of preaching for conformity.

Orders all preachers, under pain of suspension, to instruct the people in their sermons twice a year at least, that the rites and ceremonies of the Church of England are lawful and commendable, and to be submitted to.

9. One Book of Articles of inquiry to be used at all parochial visitations.

Declares that the synod had caused a summary or collection of visitatory articles (out of the rubrics of the service book and the canons and warrantable rules of the Church), to be made and deposited in the records of the Archbishop of Canterbury, and that no bishop or other ordinary shall, under pain of suspension, cause to be printed, or otherwise to be given in charge to the churchwardens or others which shall be sworn to make presentments, any other articles or forms of inquiry upon oath, than such as shall be approved by his metropolitan.

10. Concerning the conversation of the clergy.

Charges all clergymen carefully to abstain from all excess and disorder, and that by their Christian and religious conversation they shine forth as lights to others in all godliness and honesty.

Requires all to whom the government of the clergy is committed, to set themselves to countenance godliness, and diligently to labour to reform their clergy where they require it.

11. Chancellor's patents.

Forbids bishops to grant any patent to any chancellor, commissary, or official, for longer than the life of the grantee, nor otherwise than with the reservation to himself



and his successors of the power to execute the said place, either alone or with the chancellor, if the bishop shall please to do so; forbids, under the heaviest censures, to take any reward for such places.

12. Chancellors alone not to censure any of the clergy in sundry cases.

All cases involving suspension or any higher censure to be heard by the bishop or by his chancellor, together with two grave, dignified, or beneficed ministers of the diocese.

13. Excommunication and absolution not to be pronounced but by a priest.

No excommunications or absolutions to be valid, unless pronounced by the bishop, or by some priest appointed by the bishop; such sentence of absolution to be pronounced either in open consistory, or, at least, in a church or chapel, the penitent humbly craving it on his knees.

14. Concerning commutations and the disposing of them.

No chancellor or other to commute penance without the bishop's privity; or if by himself, he shall render strict account of the moneys received, which shall be applied to charitable and public uses.

15. Touching concurrent jurisdiction.

That in places wherein there is concurrent jurisdiction, no executor be *cited* into any court or office for the space of ten days after the death of the testator.

16. Concerning licenses to marry.

No license shall be granted by any ordinary to any parties, except one of the parties have been living in the jurisdiction of the said ordinary for one month immediately before the license be desired.

17. Against vexatious citations.

No citations grounded only upon pretence of a breach of law, and not upon presentment or other just ground, shall issue out of any ecclesiastical court, except under certain specified circumstances, and except in cases of grievous crime, such as schism, incontinence, misbehaviour in Church, &c.

These canons were ratified by the king under the great seal, June 30th, 1640, and therefore have the same force with the canons of 1604. It is true that an attempt was made at the time to set aside their authority, upon the plea that convocation could not lawfully continue its session

after the dissolution of parliament, which took place on the 5th of May; but the opinion of all the judges taken at the time was unanimously in favour of the legality of their proceeding, as appears by the following document:—

“The convocation being called by the king’s writ under the great seal, doth continue until it be dissolved by writ or commission under the great seal notwithstanding the parliament be dissolved.

“14th May, 1640.

“Jo. Finch.

“C. S. H. Manchester.

“John Bramston.

“Edward Littleton.

“Ralphe Whitfield.

“Jo. Bankes.

“Ro. Heath.”

An act of parliament, passed in the thirteenth year of Charles II., leaves to these canons their full canonical authority, whilst it provides that nothing contained in that statute shall give them the force of an act of parliament.

The acts of this convocation were unanimously confirmed by the Synod of York.—Cardwell, vol. ii. p. 593, vol. i. p. 380. Wilkins’ *Conc.*, vol. iv. p. 538.

WESTMINSTER (1661). Held at St Paul’s, May 8th, 1661, by William Juxon, Archbishop of Canterbury; Gilbert, Bishop of London, acting as his *locum tenens*. After the customary solemnities, and a sermon, by Thomas Pierce, D.D., the bishops left the choir and assembled in the chapter-house of the cathedral, viz., Gilbert of London, Matthew of Ely, William of Bath and Wells, Robert of Oxford, John of Rochester, Henry of Chichester, George of Worcester, Homfrey of Salisbury, Benjamin of Peterborough, Edward of Norwich, Nicholas of Hereford, and William of Gloucester. The archbishop’s letter and the royal brief were then read, and the lower house declared that they had elected Henry Fearn, D.D., to be their prolocutor.

In the second session, held at Westminster, the same bishops being present, with the exception of Nicholas, Bishop of Hereford, together with the Bishops of St Asaph and St David’s; the Bishops of Ely, Oxford, Peterborough, and Salisbury, together with eight members of the lower house, were commissioned to draw up a form of prayer to be used annually on the anniversary of the king’s birth-

day, and of his happy restoration to his kingdom ; also the Bishops of Rochester, Chichester, Worcester, and Norwich, together with eight members of the lower house, were commissioned to prepare a form of prayer to be used on the 30th day of January.

In the following session the Bishop of Ely delivered the form of prayer for the king's birthday and restoration ; after which the Bishops of Salisbury, Peterborough, and St Asaph, together with six clerks of the lower house, were appointed to draw up a form for the baptism of adults.

In the seventh session the form for adult baptism was presented by the Bishop of Salisbury, and unanimously approved.

In the following session, the royal license, under the great seal, was presented by Richard Aldworth, esquire, empowering the convocation to correct and amend existing canons, and to enact fresh ones ; subsequently the attorney-general's proclamation, addressed to the bishops, concerning a fast to be observed on the 12th of the month, was read, and four bishops appointed to draw up the requisite form of prayer.

In the tenth session the king's letters patent were read, authorising the convocation, or the greater part of them, (the Bishop of London, or Ely, or Bath and Wells, always to be one,) to propose, confer, treat, debate, &c., upon the exposition or alteration of any existing canon, and to make new canons ; upon which twelve bishops, and twenty-four members of the lower house were chosen to proceed with the business, to meet at the Savoy twice a-week until it was completed. At the same time the convocation of the province of York was called to take part in the revision of the canons.

In the eleventh session the Archbishop of York and the Bishops of Durham and Chester were present ; six bishops were nominated to draw up a book of visitation articles, and the Bishops of Durham, Carlisle, and Chester were requested to assist them.

In the twenty-fifth session, the king's letter to the Archbishop of Canterbury, under his private seal, was read, granting to the convocation liberty and authority to enter upon a revision of the book of common prayer, whereupon the Bishops of Durham, Ely, Oxford, Rochester, Salisbury,



Worcester, Lincoln, and Gloucester, were unanimously chosen to revise the Prayer Book, which revision occupied the following twenty-three sessions; and in the forty-eighth session, held December 20th, the revised prayer book having been already approved and subscribed by the primate, was unanimously received and subscribed by the bishops and members of the lower house.

In the following sessions the revision of the canons was continued, and certain alterations made in the book of common prayer by the parliament were submitted to the consideration of the synod and revised; also a book of visitation articles, drawn up by the Bishop of Durham, was presented and unanimously received, and referred to the primate. Dr Sancroft was appointed to superintend, and Messrs Scattergood and Dillingham to correct, the printing of the book of common prayer.

The Bishop of London, in the seventieth session, announced to both houses that the revised copy of the prayer book had been graciously received by the House of Lords, and that the lord chancellor, in his own name, and in that of the whole house, had testified his thanks to the bishops and members of the lower house of convocation, for the great care and pains which they had bestowed upon the work.

In the seventy-eighth session it was enacted, that no ordination should be held by any bishop except at the four Ember seasons. In that held on the 26th of April, John Earle, Dean of Westminster, and John Peirson, D.D., were appointed to translate the revised book of common prayer into the Latin tongue. Nothing especially requiring notice was transacted in the following sessions, except, that in the one hundred and fortieth session, the president charged all the prelates present to use all diligence that every rector, vicar, and minister in their respective dioceses, should, in their surplices, read prayers according to the order described in the revised copy of the book of common prayer, *without any omission in any part of it*.—Cardwell, vol. ii. p. 631. Wilkins' *Conc.*, vol. iv. p. 570.

A form of consecration of churches was drawn up in this Synod, but neither authorised nor published.—Stavely, p. 118.

WESTMINSTER (1710). Held November 25th, 1710,

under Thomas Tenison, Archbishop of Canterbury. The heads of business to be transacted, by the queen's direction, were as follows :—

1. To draw up a representation of the state of religion in the country, with a regard to the late excessive growth of infidelity and heresy.

2. To regulate matters concerning excommunication.

3. To prepare a form for the visitation of prisoners, and for admitting converts from the Church of Rome.

4. To establish rural deans where they were not, and increase their efficiency where they already exist.

5. To make provision for more exact terriers.

6. To consider the regulation of licenses for marriage.

But the most important matter treated of in this synod was that of Whiston, whose book, entitled "An Historical Preface to Primitive Christianity," and dedicated to the archbishop and convocation, was (March 16th) formally presented by the lower house to the notice of the prelates, declaring, that in their judgment, it contained assertions opposed to the fundamental articles of the Christian religion, and praying the bishops to consider in what manner the synod ought to proceed on the occasion.

On the 19th of March the bishops came to the resolution that some notice should be taken of the book, and submitted the matter to the Archbishop of Canterbury for consideration, who, in April, addressed a letter to the house, expressing some doubt about the extent of the power possessed by convocation in such a matter. Accordingly, on the 22nd of April, a humble address was sent by the bishops to the queen, setting forth, that whereas William Whiston, a presbyter of the Church of England, who had been expelled in the preceding October from the University of Cambridge for teaching erroneous doctrines, had since advanced certain damnable and blasphemous assertions against the doctrine and worship of the ever-blessed Trinity, defaming the whole Athanasian creed, the convocation were anxious to call him before them, in order to his amendment or correction. That they, nevertheless, were hindered in so doing from some doubt concerning their power so to act, and that they consequently entreated her majesty to lay the case before the judges for their opinion how far the convocation would be justified, in law, in proceeding to examine

and condemn such tenets as are declared to be heresy by the laws, together with the maintainers of them.

The opinions of the twelve judges appear to have been divided, eight of them, together with the attorney and solicitor-general (Northey and Raymond), decided that the convocation possessed by law the necessary powers, whilst four of them gave a contrary opinion. Notwithstanding this want of unanimity, the queen declared to the synod that there was no doubt of their jurisdiction, and directed them to proceed in the matter, which they did, and shortly published their judgment, in which they set forth certain passages out of Whiston's writings; and having declared them to contain false and heretical assertions injurious to our Saviour and the Holy Spirit, repugnant to Holy Scripture, and contrary to the decrees of the two first general councils, and to the Liturgy and articles of the Anglican Church, they earnestly beseech all Christian people to take heed how they give ear to such false teaching.

They moreover notice the assertion made by Whiston concerning the "apostolical constitutions," which he pretended to be a part of the canon of Scripture, and even superior to the received Epistles of the Apostles, and they declare his assertion to be highly absurd and impious.

This censure was presented to the queen, but the royal assent was never given to it, and Whiston thus escaped without any synodical censure. On the 12th of June 1711, the synod was prorogued.—Cardwell, vol. ii. p. 724. Wilkins' *Conc.*, vol. iv. p. 638.

WESTMINSTER (1711). Held in December 1711, in which a declaration was proposed to be made, setting forth the irregularity of lay-baptism, but declaring the validity of all baptism in or with water in the name of the blessed Trinity. Sharp, Archbishop of York, refused to sign it, and it was sent with the signatures of Archbishop Tenison and most of the bishops of his province to the members of the lower house, who would not so much as take it into consideration.—Cardwell, vol. ii. p. 770, note.

WESTMINSTER (1714). Held in 1714, in which (June 2) a petition was sent by the lower house to the bishops, in which they most earnestly beseech their lordships to take into consideration a book entitled "The Scriptural Doctrine of the Trinity," by Dr Samuel Clarke. The



bishops having requested them to forward to them such passages as they considered to be heretical, on the 23rd of June the lower house sent up a list of passages extracted from Dr Clarke's book. On the 2nd July, Clarke put in a declaration in defence, in which he professes to believe in the co-eternity of the Son and Holy Spirit with the Father, and expresses sorrow for the offence his book had given, declaring at the same time his purpose never to write again on the subject of the blessed Trinity. With this declaration the bishops professed themselves to be satisfied, and ceased all further proceedings against him.

In this convocation a form was drawn up "for admitting converts from the Church of Rome;" also an exhortation was agreed upon, to be read in Church to persons about to be excommunicated.—Cardwell, vol. ii. p. 785. Wilkins' *Conc.*, vol. iv. p. 657.

WESTMINSTER (1715). Held in March 1715, under Archbishop Tenison. A form of consecrating churches, chapels, and churchyards, was drawn up, but never confirmed.—Cardwell, vol. ii. p. 816. Wilkins' *Conc.*, vol. iv. p. 668.

WESTMINSTER (1717). Held in 1717, under William Wake, Archbishop of Canterbury.

On the 3rd of May, a representation was made by the lower house to the archbishop and bishops about the sermon of Hoadley, Bishop of Bangor, on the kingdom of Christ, in which they declare the tendency of the doctrines and positions contained in the said sermon to be:—

1. To subvert all government and discipline in the Church of Christ.

2. To impugn the regal supremacy in causes ecclesiastical.

They then proceed to give extracts from the sermon, with remarks upon them at some length.

Before the representation could be brought before the bishops, the king (George I.) thought fit to prorogue the convocation by special order, and until the year 1850 it was not allowed to enter upon any business. It now however is regularly convened at the opening of each session of Parliament.—Cardwell, vol. ii. p. 828. Wilkins' *Conc.*, vol. iv. p. 672.

WESTMINSTER (1888). Held at Lambeth Palace in July 1888, Edward Benson, Archbishop of Canterbury, pre-

siding. Two hundred and nine summons were issued, and there were present one hundred and forty-five archbishops, bishops, and metropolitans of the Holy Catholic Church in full communion with the Church of England,<sup>1</sup> representing the various parts of the British empire.

The conference sat from the 4th of July to the 28th, and published the results of their deliberations in an encyclical letter early in August.

This letter dealt with the following subjects :—

1. Of temperance : it signifies the disapproval of the use of other liquid than true wine, diluted or undiluted, in the celebration of the communion, as an unauthorised departure from the custom of the Church, for “highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself.”

2. Of purity.

3. Of the sanctity of marriage : churchmen cannot admit divorce as justifiable, or possible, except for fornication or adultery, nor can they condone the marriage of the *guilty* party during the lifetime of the other, but admitting that there always has been a difference of opinion in the Church as to whether our Lord's words apply equally to the innocent party, the council orders that the Sacraments or other privileges of the Church shall not be in any case refused to the innocent party if he or she be married again.

4. Of polygamy. By eighty-three votes to twenty-one the council decided that a man so offending shall not be admitted to baptism, but (by fifty-four to thirty-four) the wives in a similar case were to be received. A certain latitude of discretion was permitted to the bishop of the diocese in such cases.

5. Of the observance of Sunday.

6. Of socialism. “To study schemes for redressing the social balance, to welcome the good that may be found in the aims and operations of any, and to devise methods whether by legislation or social combinations, or in any other way for a peaceful solution of the problems without injustice or violence, is one of the noblest pursuits which can engage those who strive to follow in the footsteps of Christ.”

7. Of emigrants.

<sup>1</sup> See preamble to Encyclical Letter.

8. Of definite teaching of the faith.
9. Of mutual relations.
10. Of home reunion. As a basis of reunion of following four essentials were suggested.

(a) That Holy Scriptures contain all things necessary to salvation.

(b) That the Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as a statement of the Christian faith, are sufficient.

(c) The necessity for the two Sacraments.

(d) The historic episcopate.

11. Of the relation of the Church of England to the Church of Scandinavia.

12. To the old Catholics.

The old Catholics of Germany (and the Christian Catholic Church, Switzerland) were admitted to be in communion with the Anglican Church, but those of Austria, Holland, and other parts of the Continent were not so fully received.

13. To the Eastern churches.

14. Of authoritative standards.

The archbishop was empowered to take counsel with such persons as he might see fit to consult, with a view of ascertaining the desirability of revising the English version of the Nicene Creed and the *Quicunque Vult*.

New missionary churches were not considered entirely bound by the thirty-nine articles in their existing shape, but no departure whatever from the doctrine and custom of the Catholic Church was to be tolerated in one seeking ordination in such a community.

The Bishop of Sydney, Dr Barry, is reported to have proposed to the Council that it should recognise, "in spite of what we must conceive as an irregularity, the ministerial character of those ordained in non-episcopal communion." This suggestion, however, if ever it were seriously intended to lead to any Catholic recognition, was decisively negatived.

On the last day of the conference the assembled bishops attended a service in St Paul's Cathedral. The precedence upon this occasion was noticeable.

Next after the Archbishops of Canterbury (Benson) and York (Thomson), the Bishop of London (Temple), as diocesan, was ranked, and after him the Archbishops of Armagh (Knox), and Dublin (Plunket); then the metro-



politans according to seniority of consecration, viz. :—the Bishops of Guiana (Austin), Fredericton (Medley), Rupertsland (Machray), Brechin, primus of Scotland (Jermyn), Capetown (Jones), Calcutta (Johnson), and Sydney (Barry). Then followed the Bishops of Durham and Winchester, and after them the other prelates, English or colonial, in order of consecration, Bishop Perry being the senior.

The council was then formally dissolved.

WEXFORD (1240). [*Concilium Wexfordiense.*] Held in 1240, by the Bishop of Ferns, in which it was ruled how the debts of deceased curates should be paid. Clerks were forbidden to follow any kind of secular business. The infringers of ecclesiastical liberties, intruders into benefices, incendiaries, poisoners, false witnesses, &c., were excommunicated. Curates were forbidden to excommunicate their parishioners without the bishop's sanction.—Wilkins' *Conc.*, vol. i. p. 681. Mansi, *Supp.*, tom. ii. col. 1065.

WHITBY (or STRENECHAL) (664). [*Concilium Phareense.*] Held in 664. This was properly a conference between the English and Scottish bishops on the subject of the celebration of Easter. There were present on the English side Agilbert, a Frenchman, Bishop of Dorchester, with his presbyter, Agatho; Wilfred, a young Northumbrian priest, who had studied at Rome; Romanus, who had before contended the point with Finan, late Bishop of Lindisfarne; and an old deacon, James, whom Paulinus had left thirty years before. On the Scottish side were Colman, Bishop of Lindisfarne; and Cedda, Bishop of York, who acted as interpreter. Oswy, King of Northumbria, was also present, who opened the proceedings, and desired Colman to explain the nature and origin of the rites which his Church had so long practised. The Scots alleged the example of St John, Wilfred that of St Peter, and concluded his address in the following terms: "But for you (Colman) and your adherents, if, after having heard the decrees of the apostolic see, yea, of the whole Church, and these, too, confirmed by Scripture, you refuse to obey them, you certainly are guilty of sin. For, allowing your fathers to have been holy men, is their small handful in a corner of a remote island, to be compared to the Church of Christ over the whole earth? And great as that Columba of yours may have been, is he to be preferred to the blessed prince of the apostles, to whom the Lord said:

'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it: and to thee will I give the keys of the kingdom of Heaven?'" This fortunate quotation from Holy Scripture determined the king in favour of the Roman custom; he, as he said, fearing to contradict one who held the keys of heaven, and might peradventure refuse to open to him when he knocked.

In this council, moreover, the affair of the tonsure was discussed, the Roman fashion differing from that in use amongst the Scots, which the former pretended had been derived from Simon Magus.—Tom. vi. Conc. p. 491. Wilkins' *Conc.*, vol. i. p. 37.

WINCHESTER (856). [*Concilium Wintoniense.*] Held in 856, in the presence of three kings. It was enacted, that in future the tenth part of all lands should belong to the Church, free of all burdens, as an indemnification for the losses sustained by the incursion of the Normans who had ravaged England.—Tom. viii. Conc. p. 243. Wilkins' *Conc.*, vol. i. p. 184.

WINCHESTER (965). St Dunstan, by command of King Edgar, convened a synod hither in 965, at which a constitution was drawn up for the observance of the Regulars, taken from the rule of St Benedict and former British monastic customs and rules. It was called *Regularis Concordia Anglicæ Nationis*.

WINCHESTER (968). Held by St Dunstan of Canterbury in 968, King Edgar presiding, where Dunstan and his party brought charges against the married clergy, and a decision made against them. The ridiculous story of the crucifix which spoke and determined the decision of the council is the invention of a much later age.

WINCHESTER (975). Held in 975, by St Dunstan, in consequence of the disturbances raised by certain clerks, whom he had deprived of their churches on account of marriage and scandalous life. The well-known incident of the image of our crucified Saviour having decided in favour of the monks, is said to have occurred in this council. The clerks were condemned, and implored the intercession of the young King Edward, who entreated Dunstan to re-establish them, but in vain.—Tom. ix. Conc. p. 721. Wilkins' *Conc.*, vol. i. p. 261.

WINCHESTER (1021). Held in 1021, under King



Canute, to confirm the exemption of the abbey of St Edmund.—Tom. ix. Conc. p. 843. Wilkins' *Conc.*, vol. i. p. 297.

WINCHESTER (1070). Held on the octave of Easter, 1070, in the presence of William the Conqueror. The three legates of Rome, Hermenfride, Bishop of Syon, and the cardinals, John and Peter, presided. Stigand of Canterbury was deposed, (1) for having retained the Bishopric of Winchester together with the Archbishopric of Canterbury; (2) for having worn the pall of his predecessor Robert, until the pope sent him a new one; and (3) for having received the pall from the anti-pope, Benedict X. Agelmar, Bishop of the East Angles, and several abbots were also deposed. Walfred, Bishop of Worcester, claimed from William certain lands belonging to his bishopric which the latter had withheld, and the claim was allowed. Thirteen canons were published.

1. Concerning the coming in of bishops and abbots by simoniacal heresy.

2. Of ordaining men promiscuously, and by means of money.

3. Of the life and conversation of such men.

4. That bishops should celebrate councils twice a year.

5. That bishops ordain archdeacons and other ministers of the sacred order in their own churches.

6. That bishops have free power in their dioceses over the clergy and laity.

7. That bishops and priests invite laymen to penance.

8. Of apostatising clerks and monks.

9. That bishops have their sees ascertained, and that none conspire against the prince.

10. That laymen pay tithes, as it is written.

11. That none invade the goods of the Church.

12. That no clerk shall bear secular arms.

13. That clerks and monks be duly revered, let him that does otherwise be anathema.—Johnson, *Ecc. Canons in ann.* Tom. ix. Conc. p. 1202. Wilkins' *Conc.*, vol. i. p. 322. *Ang. Sacr.*, vol. i. p. 5.

WINCHESTER (1071). Held probably in 1071, by Archbishop Lanfranc. Sixteen canons were published, the heads only of which remain to us.<sup>1</sup>

<sup>1</sup> These canons are by Wilkins (i. 365) assigned to a council held here in 1076.



1. That no one be allowed to preside over two bishoprics.

2. That no one be ordained by means of simoniacal heresy.

3. That foreign clergymen be not received without letters commendatory.

4. That ordinations be performed at the certain seasons.

5. Of altars, that they be of stone.

6. That the sacrifice be not of beer, or water alone, but of wines mixed with water only.

7. Of baptism, that it be celebrated at Easter or Whitsuntide only, except there be danger of death.

8. That masses be not celebrated in churches before they have been consecrated.

9. That the corpses of the dead be not buried in churches.

10. That the bells be not tolled at celebrating in the time of the Secret (*Secretum Missæ*).<sup>1</sup>

11. That bishops only give penance for gross sins.

12. That monks who have thrown off their habit, be admitted neither into the army, nor into any convent of clerks, but be esteemed excommunicated.

13. That every bishop celebrate a synod once a year.

14. That tithes be paid by all.

15. That clergymen observe continence, or desist from their office.

16. That chalices be not of wax or wood.

It was probably resolved, in this council that an institution of penance for the soldiers of William of Normandy, left by the legate Hermenfride, should be executed. It is in thirteen heads.—Johnson, *Ec. Canons*, 1078. Wilkins' *Conc.*, vol. i. p. 365.

WINCHESTER (1072). Convoked by William the Conqueror, and held in 1072; fifteen bishops were present, with Hubert, the Roman legate, and many abbots and barons. The dispute between the Archbishops of Canterbury and York was examined with care, and it was established both from ecclesiastical history and by popular

<sup>1</sup> *Secretum Missæ* is the canon of the Mass before the elevation. The bells were rung as soon as the consecration was finished, in order to excite the people to prayer. The adoration of the host was unknown at this time, but it came in shortly after.—Johnson.

tradition, that from the time of St Augustine till the last one hundred and forty years, the primacy of the see of Canterbury over the whole of Great Britain had been recognised; that the Archbishop of Canterbury had often held ordinations and synods in the very city of York itself. At the following Whitsuntide it was also decided in a synod held at Windsor, that the see of York was subject to that of Canterbury.—Tom. ix. Conc. p. 1211. (*Anglicanum.*) Wilkins' *Conc.*, vol. i. p. 324.

WINCHESTER (1076). Held in 1076, by Archbishop Lanfranc, who made a speech, still extant, in which he endeavoured to prove that the primacy of England and Ireland belonged to Canterbury. Six canons were published.

1. Forbids canons to have wives. Enacts that such priests, as live in castles and villages, be not forced to dismiss their wives if they have them. Forbids such as have no wives to marry, and bishops to ordain in future any who do not declare that they have no wife.

2. Forbids to receive a clerk or monk without letters from his bishop.

3. Forbids the clergy to pay any service for his benefice but what he paid in the time of King Edward.

4. Laymen accused of any crime, to be excommunicated after the third summons to appear before the bishop, if they refuse.

5. Declares a marriage made without the priest's benediction, to be a state of fornication.

6. Forbids all supplantation<sup>1</sup> of churches.—Johnson, *Ecc. Canons*. Tom x. Conc. p. 351. Wilkins' *Conc.*, vol. i. p. 367.

WINCHESTER (1139). Held August 29, 1139, under Archbishop Theodore, against King Stephen, who had seized upon certain houses belonging to the churches of Salisbury and Lincoln, and thrown the two prelates into prison. Stephen himself was cited to appear before the council. Henry, Bishop of Winchester, the pope's legate, complained of the injury done to the cause of religion by those who plundered the property of the Church upon the plea of the ill conduct of the bishops. He required that

<sup>1</sup> "Supplantation of Churches," *i.e.*, stripping them of their endowments, upon the plea of their having no written document to show, which but few of the holders of the old Saxon foundations could do.

the king should begin by re-establishing the injured bishops, who, by the common law, were incapacitated from pleading on account of their seizure. The king sent a warning to the bishops, that none of them should have the boldness to make complaint to Rome against him. Upon this, the council broke up without settling anything, for the king refused to submit to the judgment of the prelates, and the latter did not think it advisable to employ ecclesiastical censures against him upon their own responsibility, and surrounded as they were by his power.—Wilkins' *Conc.*, vol. i. p. 419. Tom. x. Conc. p. 1014.

WINDSOR (1070). [*Concilium Windoriense*, or *Windle-shoreense*.] Held on Whitsunday 1070, in which Agelric, Bishop of the South Saxons, was deprived, and committed to prison at Marlborough; no crime was imputed to him, and the sole object of the proceeding seems to have been to make room for a Norman. Several abbots were in like manner deposed at the same time.—Johnson, *Ecc. Canons*. Tom. ix. Conc. p. 1203.

WINDSOR (1114). Held in 1114, April 26; in which Ralph, Bishop of Rochester, was elected to the see of Canterbury, vacant during the five preceding years. Some of those present at the council opposed the election of Ralph on the ground that since the time of Archbishop St Augustine none but regulars had been appointed to the see, with one exception, viz., Archbishop Stigand, whom the pope deposed. They proposed the Abbot of Abingdon.—Tom. x. Conc. p. 793.

WIRTZBURG (1287). [*Concilium Herbipolense*.] Held March 18, 1287, in the presence of the Emperor Rudolph, by the legate, John, Bishop of Tusculum, assisted by four archbishops, viz., those of Mayence, Cologne, Saltzburg, and Vienna, some of their suffragans, and many abbots. Forty-two canons were published.

The first five relate to the moral conduct and manner of life of clerks. Enjoins them not to frequent taverns, nor play with dice, and to dress according to their calling.

7. Forbids to celebrate two masses in one day, except in a case of necessity.

8. Orders that the Body of our Lord shall be carried with proper solemnity to the sick, and to women near the time of their delivery.



10. Forbids to hold two vicarages.
14. Orders those who have received investiture at the hands of laymen, to resign their benefices into the bishop's hands, to whom the collation properly belongs.
15. Forbids any fee for the nuptial benediction and for funerals.
28. Forbids to fortify a church without the bishop's consent.
29. Forbids to excommunicate wives or mothers on account of their deceased husband's or children's debts, except they have succeeded to their property.—Tom. xi. Conc. p. 1318.

WORCESTER (601). [*Concilium Wigornienne.*] See OAK, AUGUSTIN.

WORCESTER (1240). Held July 26, 1240, by the Bishop Walter of Chanteloup. Fifty-nine constitutions were published, which, amongst other things, enjoin to baptise conditionally in doubtful cases, but always with trine immersion. Forbids to celebrate mass before having said prime, to plight troth except when fasting, and to observe any particular day or month for marriage. It is also ordered that any person desiring to confess to any other than his own priest, shall first modestly ask permission of the latter.—Tom. xi. Conc. p. 572. Wilkins' *Conc.*, vol. i. p. 665.

WORMS (829). [*Concilium Vormatiense.*] Held in 829. Several regulations were published, one of which condemns the ordeal by cold water: a treatise written by Agobard against these practices is still extant.—Tom. vii. Conc. p. 1669.

WORMS (868). Held May 16, 868, in the presence of Louis of Germany, to which all the bishops of his kingdom were cited. Having drawn up a confession of faith, in which the procession of the Holy Spirit from the Father and Son was clearly stated, the Council proceeded to publish forty-four canons.<sup>1</sup>

1. Forbids to administer holy baptism except at Easter and Whitsuntide, unless in a case of necessity.
2. Orders that the chrism be consecrated by the bishop only.
3. Forbids bishops to exact any fee or present for the

<sup>1</sup> Labbe adds thirty-six more, which, however, appear to have been enacted in some other council held at Worms.

consecration of a church ; also forbids them to consecrate any church except there be a writing under the hand of the founder, confirming the foundation, and signifying what endowment he has given.<sup>1</sup>

4. Forbids to offer upon the altar for the eucharist anything save bread, and wine mixed with water. States that wine and water should be used, "*quia videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi,*" and thus, by the union of the water with the wine, the union of Christ with His Church.

5. Approves the regulations of St Gregory, upon the subject of single and trine immersion.

6. Gives to the bishop, and not to the founders, the disposal of the revenues of new churches.

7. Orders that all offerings and revenues belonging to a church be divided into four portions ; one for the bishop, the second for the clerks serving the church (according to their zeal and diligence), the third for the poor, and the fourth to the fabric.

9. Orders the celibacy of the clergy.

13, 14. Forbid excommunication, without weighty and sufficient cause, and declares that the bishop so excommunicating without sufficient cause, shall be deprived of the communion of the neighbouring bishops.

15.<sup>2</sup> Enacts that when a robbery shall have been committed in any monastery, the thief being unknown, the abbot or some other priest shall celebrate mass, at which all the inmates shall attend, in order by this to prove severally their innocence.

16. Excommunicates bishops who refuse to attend synods, or who retire before the conclusion of business.

17. Orders bishops keeping sporting dogs, or birds, to be suspended for three months ; a priest, two ; and a deacon, one.

19. Excommunicates and suspends priests who refuse to obey their bishop.

22. Forbids those who, having been in their infancy

<sup>1</sup> The canon concludes thus : "*Nam non levis est ista temeritas, si sine luminaribus, vel sine substantiali sustentatione eorum qui ibidem servaturi sunt, tanquam domus privata, consecratur ecclesia.*"—*See C. BRAGA, 572. can. 5.*

<sup>2</sup> This canon is by some considered to be spurious.

offered by their parents to some monastery, for the service of God, and who have been accordingly brought up to the regular life, when they come to the age of puberty, to renounce that life, and return into the world.

26. Declares that a man who has murdered a priest shall neither eat meat nor drink wine, but fast on every day, except festivals, till the evening; that he shall never carry arms, never go except on foot, nor enter a church for the space of five years; after which he may enter the church, but shall still not be received to communion. At the expiration of ten years he may be received, but shall fast three times a-week to his life's end.

28. Orders that a madman who has killed any one shall be put to a light penance should he ever recover his senses.

31. Orders that the Holy Eucharist be given to lepers.—Tom. viii. Conc. p. 941.

WORMS (1076). Held in 1076, at which the Emperor Henry declared that Gregory 7th ought not to be regarded as pope.

WORMS (1122). Held 8th September 1122. The emperor, in the assembly, renounced his claim to confer investiture by the ring and staff, and the pope confirmed to him the right of conferring the regalia by the sceptre.—Tom. x. Conc. p. 889.

## Y.

YORK (1195). [*Concilium Eboracense.*] Held on the 14th and 15th of June 1195, in the church of St Peter at York, by Hubert Walter, Archbishop of Canterbury, legate and chancellor of England. No other bishop was present in the council, which was attended by Simon, the dean of the church, the precentor, the Archdeacons of Nottingham and Cleveland, the chancellor, Robert, the Provost of Beverley, and some of the canons, with almost all the abbots, priors, officials, deans, and pastors of the churches in the diocese of York. Pope Celestine III. appears to have suspended Geoffry, Archbishop of York (son of the fair Rosamond), from the exercise of all his episcopal functions, and a few years before had cut off from his



province the whole of Scotland, which he made immediately subject to the see of Rome. Nineteen constitutions were published.

1. Relates to the administration of the holy communion; directs that the minister shall take care that bread, wine, and water be provided for the sacrifice, that it shall not be celebrated without a lettered minister, that the host be kept in a decent Pyx, and renewed every Lord's day.

2. Directs that the host be carried to the sick with suitable solemnity.

3. Orders archdeacons to take care that the canons of the mass be corrected according to some approved copy.

4. Forbids to impose masses as part of penance, in order to obtain money for saying them. Forbids also priests to make bargains for celebrating masses.

5. Ordains that no more than two or three persons shall take a child out of the sacred font; that a child found exposed shall be baptised, whether it be found with salt or without, for that cannot be said to be iterated which was not known to have been done before.

6. Forbids deacons, except in cases of urgent necessity, to baptise, administer the body of Christ, or enjoin penance at confession. Charges priests, when desired to baptise a child, or administer the communion to the sick, to make no delay.

7. Directs that parsons and vicars shall take care that their churches are kept in proper repair.

8. Directs that in all ministrations the proper ornaments shall be used.

9. Orders that the chalice shall be of silver.

10. Orders all clerks to preserve their crown and tonsure, under pain of losing their benefices, if they have any, and of being forcibly clipped by the archdeacon or dean, if they have not.

11. Forbids priests to go about in copes with sleeves; orders them to wear suitable apparel.

12. Forbids any money to be taken by the judge in ecclesiastical causes.

13. Orders that the tithe be paid to the church first, before the wages of the harvestmen, &c.

14. Forbids monks to take estates to farm, and to leave their houses without reasonable cause.

15. Forbids nuns to leave the verge of their monastery, unless in the company of their abbess or prioress.

16. Forbids laymen to farm churches or tithes.

17. Orders that every priest shall annually excommunicate, with candles and bells, those who forswear themselves.

18. Requires priests to abstain from drinking bouts, and taverns. Forbids them, under pain of suspension, to keep concubines in their own houses, or in the houses of others.

19. Orders that when any one is suspected of a crime on public report, the dean of the place shall familiarly admonish him thrice; if he do not thereupon reform, the dean shall reprove him in conjunction with two or three more with whom he has lost his reputation; if he cannot be reformed by this means, the dean shall bring the matter before the chapter, in order that the accused may be either punished, or canonically purged.—*Wilkins' Conc.*, vol. i. p. 501. *Johnson, Ecc. Canons.* Tom. x. *Conc.* p. 1791.

YORK (1252). On disputes between the priests and parishioners about church ornaments.

YORK (1363). Held about the year 1363, by John Thorsby, Archbishop of York. Five fresh constitutions were published, and seven constitutions published by Archbishop Zouche in a provincial synod held at Thorp, in 1347, confirmed.

1. Forbids to hold markets, pleadings, &c., in churches, churchyards, and other holy places, on the Lord's-day, or other holy days.

2. Forbids the performance of plays and vanities in churches on vigils.

3. Relates to the salaries to be assigned to stipendiary priests and chaplains, and renews a constitution made by William Greenfield, Archbishop of York, which assigns a salary of not less than five marks. Also renews the seven constitutions made by Archbishop Zouche, at Thorp, in 1347, viz.,

1. Relating to the stipends to be assigned to assisting priests, &c. 2. Concerning the overlaying of children. 3. Concerning the obstruction offered by tithe-payers to those who take it, and declares that some hindered the tithe-owner from carrying it by the accustomable way, and compelled him to take it by intricate and round-about paths; others forbade him to carry it until all their own corn was

carried, and maliciously permitted the tithe to be trampled upon and destroyed. 4. Forbids to give away property at death to the injury of the Church's rights, and those of the king's relations, &c. 5. Forbids priests to wear ridiculous clothes, and to seek glory from their shoes; declares that many priests did, "out of an affection to show their shapes," in defiance of the canons, wear clothes so short as not to come down to the knees. 6. Relates to the trying of matrimonial causes. 7. Forbids clandestine marriages, and orders that the banns be published on three several solemn days.

4. States how the above statute was in some particulars modified in another provincial council.

5. Specifies, for the guidance of rectors, vicars, and other confessors, thirty-seven cases, which were to be reserved, either for the judgment of the archbishop, and his penitentiary, or for that of the pope; and orders, that in each of these cases, the offender shall be sent to the archbishop, or his penitentiary, unless he be in danger of death, with letters granted to him free of cost, explaining his case.—Johnson, *Ecc. Canons*. Tom. xi. Conc. Appen. 2482.

YORK (1444). Held in 1444, by John Kemp, Archbishop of York, and Cardinal of Balbina, in a provincial synod. Two constitutions were published.

1. Is with little variation the same with the fifth constitution of Merton, A.D. 1305.

2. Lays certain restrictions upon the sale of trees, woodlands, &c., and upon the granting of rights, rents, pensions, &c., by abbots, priors, and other administrators of church goods.—Johnson, *Ecc. Canons*.

YORK (1466). Held April 26, 1466, in the metropolitan church of York, by George Neville, archbishop. From various causes connected with the state and liberty of the Church, it was assembled without a royal brief. Eleven constitutions were published.

1. Is the same with the ninth constitution of Lambeth, A.D. 1281.

2. Is the same with the fifth constitution of Westminster, A.D. 1343.

3. Is the same with the ninth constitution of Westminster, A.D. 1343.

4 and 5. Are the same with the twelfth constitution of



Westminster, A.D. 1343, *mutatis mutandis*, against the obstructors of ecclesiastical process.

6. Is the same with the last constitution of Westminster, A.D. 1343.

7. Declares that some questors,<sup>1</sup> in defiance of the decrees of the Council of Lateran, 1215, had, with extreme impudence, granted indulgences to the people of their own will, had dispensed with vows, absolved for murders; had, for a sum of money, relaxed a third and fourth part of the penance enjoined, had falsely affirmed that they had drawn out of purgatory three or more souls of the parents or friends of those who had given them alms, and conveyed them to the joys of paradise; that they had, moreover, absolved such as had been excommunicated by the ecclesiastical judges, buried suicides in the churchyards, and done all sorts of like abominations. Orders, in consequence, that the decrees of Lateran and Vienne (A.D. 312), which restricted the operations of the questors, to be rigidly enforced, and subjects to a fine of forty shillings, any rector, vicar, &c., who shall admit any such questor to preach contrary to the form prescribed. The fine to be applied to the fabric of the cathedral church of York.

8. Declares parishioners who attend a chapel of ease instead of their parish church, and contribute to the repair of it, shall nevertheless be held bound to contribute to the fabric of the mother church, and to support the other burdens thereof, at the discretion of the ordinary; and orders further, that if they refuse so to contribute, the said chapels shall be interdicted, and no service performed in them.

9. Forbids abbots, priors, and provosts, to permit any of the religious belonging to their several houses, to dwell alone out of the verge of their monasteries, in their manors, or churches, under penalty of paying forty shillings towards the fabric of York Minster. The religious vagabond himself to be deemed an apostate.

10. Forbids, under pain of excommunication, any ecclesiastical or secular person, to arrest, cite, force out, or cause

<sup>1</sup> "Questors," or "pardon-mongers,"—friars employed to dispense pardons and indulgences, under certain restrictions. This abuse, which subsequently rose to a great height, was abolished in the Council of Trent, sess. v. c. 2; sess. xxv. c. 9.

to be arrested, cited, or forced out any man that is in church, during the celebration of the Divine offices.

11. Is the same with the fifth constitution of Merton, A.D. 1305, except that no mention is made of the tithe of wine, whereas it speaks of the tithe of coal where it is dug, and of the tithe of saffron.

After these constitutions follow the constitutions of Archbishop Kemp, published in 1444, as given in the preceding council.—Johnson, *Ecc. Canons*. Tom. xiii. Conc. p. 1423. Wilkins' *Conc.*, vol. iii. p. 599.

## Z.

ZELLA (418). [*Concilium Tellense* or *Teleptense*.] Held in 418, at Zella, or Tella, in the province of Byzacena, in Africa, Donatianus, Bishop of Zella, presiding. Various regulations were made.

1. Enacts that no man shall be admitted to holy orders who has served in war after baptism.

2. Enacts that every bishop shall be consecrated by three bishops, with the consent of the metropolitan, and that of the bishops of the provinces, expressed in writing.

3. Declares that one bishop only cannot consecrate another, except in the Roman Church.

4. Exhorts bishops, priests, &c., to observe continence.

8. Directs that the Montanists and Novatianists shall be admitted into the Church by imposition of hands.—Tom. ii. Conc. p. 1577. (*See* C. ROME, 386.)





APPENDIX.

## APPENDIX I.

*An INDEX to LATIN NAMES OF PLACES in which Councils have been held, giving their Modern Designations and Ecclesiastical Situations; compiled from the "Géographie des Conciles" of the Abbé Dufresnoy, and the Index of Labbe and Cossart.*

The Latin names of places now extinct, which, therefore, have no corresponding modern name, and many of those which exactly correspond with the modern name, are, for the sake of brevity, omitted. When the modern name of any place is uncertain, an asterisk (\*) is annexed to it.

The ecclesiastical situation of some places, owing to the changes which from time to time have taken place, dioceses, &c., will be found to vary at different periods; this has, as far as was possible, been noticed. Thus Turin, which was at one time a bishopric in the province of Milan, is now itself an archiepiscopal see, which is expressed thus:—

	PROVINCE.	DIOCESE.
Turin	Milan, now Turin	Turin.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
ABRINCÆ	Avranches	France	Rouen	Avranches	C. Abrincense.
Ædua, or Augustodunum	Autun	Burgundy	Lyons	Autun	C. Augustodunense, or Æduense.
S. Ægidii fanum	S. Gilles	France	Narbonne	Nîmes	C. apud S. Ægidium.
Ænhamum	Ensham	England	Canterbury	Oxford	C. Ænhamense.
Agatha	Agde	France	Narbonne	Agde	C. Agathense.

	S. Maurice	Switzerland		Syon in Valais	C. Agaunense.
Aganum	...	...		...	...
Agrippina, <i>see</i> Colonia A.					
Albensium Civitas	Viviers	Depart. Herault.			
Albia	Albi	Languedoc	Albi	...	C. Albiense.
Althemum	Altheim	Alsace		...	C. Altheimense.
Altinum	Altino	Italy	Aquila	Altino	C. Altinense.
Ambianum	Amiens.	...		...	...
Andegavum	Angers	Anjou	Tours	Angers	C. Andegavense.
Ansa	Anse	France, on the Saône		Lyons	C. Ansanum.
Aque-Grani, or	Aix-la-Chapelle	...		Liege	C. Aquisgranense.
Aquis Granum		Provence			
Aqua Sextia	Aix	Italy	Aix	...	C. Aquense.
Aquileia	Aquileia	Provence	Aquileia	...	C. Aquiliense.
Arausio	Orange	Provence	Arles	Orange	C. Arausicanum.
Arclate	Arles	Provence	Arles	...	C. Arelatense.
Argentina	...	Strasbourg		...	...
Armachia	Armagh	Ireland	Armagh	...	C. Armachiense.
Arrebata	Arras	France		...	C. Arrebatense.
Arvernia	Auvergue	France	Bourges	Auvergne	C. Arvernense.
Asturica	Astorga	Spain	Lugo in Galicia	Astorga	C. Asturicense.
Attinacum	Attigni	Champagne		Rheims	C. Attinacense.
Avenio	Avignon	Provence	Avignon	...	C. Avenionense.
Aventicum	Avenche or Wiflisburg in Switzerland	...		...	...
		Artois	Cambrai	S. Omer	C. Audomarense.
Audomaropolis	S. Omer	Suabia	Mayence	Augsburg	C. Augustanum.
Augusta Vindelicorum	Augsburg	...		...	...
Augustodunum, <i>see</i> Ædina.	...				
Aurelia	Orleans	France	Sens, now Paris	Orleans	C. Aurelianense.
Ausci or Auxum	Auch	Gascony	Auch	...	C. Auscense.
Ausa	Vigne	Spain		...	...
Autissiodorus	Auxerre	France	Sens	Auxerre	C. Autissiodorensis.



LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
BALGENCIACUM	Beaugenci	France	Sens now Paris	Orleans	C. Balgencincense.
Barcinona	Barcelona	Catalonia	Tarragona	"	C. Barcinonense.
Barium	Bari	on the Adriatic	Bari	"	C. Barens.
Basilica	Basle	Switzerland	Besançon	Basle	C. Basiliense.
Becancelda	Bapchild	Kent	Canterbury	"	C. Becanceldense.
Bellovacum	Beauvais	France	Rheims	Beauvais	C. Belvacense.
Beningdona	Beningdon*	in Mercia	"	"	C. Benningdonense.
Berghamstedum	Bursted near Maidstone*	Kent	Canterbury	Canterbury	C. Berghamstedense.
Bisuntium, see Vesontio.					
Biterræ	Besiers	Languedoc	Narbonne	Besiers	C. Biterrense.
Biturigæ or Biturice	Bourges	Guienne	Bourges	"	C. Bituricense.
Bonna	Bonn	on the Rhine	"	"	C. Bonnense.
Bononia	Bologna	Italy	Bologna	"	C. Bononiense.
Borcoducensis	Bois-le-duc, or Bordue	"	"	"	...
Bostra	Boussereth	Arabia	Antioch	"	C. Bostrenum.
Bracara Augusta	Braga	Portugal	Braga	"	C. Bracarense.
Brandanfordia	Brentford*	England	Canterbury	London	C. Brandanfordiense.
Brixeneuse	Brixen in Germany	"	"	"	...
Brixia	Brescia	Italy	Milan	Bresse	C. Brixienne.
Burdigala	Bordeaux	France	Bordeaux	"	C. Burdegaleuse.
Buraburg	"	Germany	Mayence	"	C. Buraburgense.
CABILLO	Chalons sur Saône	Burgundy	Lyons	Chalons sur Saône	C. Cabilonense.
Cadomus	Caen	Normandy	"	Bayeux	C. Cadomense.
Cæsaraugusta	Sarragossa	Aragon	Sarragossa	"	C. Cæsaraugustanum.

Cala	Chelles	on the Marne	Sens, now Paris	Paris	C. Calense.
Calchutum	Kelcheth*	Lancashire	York	Chesler	C. Calchutense.
Calna	Calne	Wiltshire	Canterbury	Salisbury	C. Calnese.
Cameracum	Cambrai	French Flanders	Cambrai	...	C. Cameracense.
Caminense	Cammin	...	Prussian States.	...	C. Copriniaense.
Campaniacum or	Cognac	France	...	...	C. Cantuariense.
Copriniaicum	Canterbury	Kent	Canterbury	...	C. Carisiacense.
Cantuarior or Doro-	Chiersy, or Cressy	on the Serre	Paris, formerly Sens	Chartres	C. Carnotense.
vernum	Chartres	France	Avignon formerly Arles	Carpentras	C. Carpentoractense.
Carisiacum	Carpentras	...	Bordeaux	Poitiers	C. Carrolense.
Carnotum	Charroux	Poitou	Dublin, formerly	Cashel	C. Cassiliense.
Carpentoracte	Cashel	Ireland	Cashel	Angers	C. apud Castrum Gon-
Carrofum	Château-Gontier	on the Maine	Tours	Soissons	terense.
Cassilia	Château Thiéri	France	Rheims	Chalons-sur-Marne	C. apud Castrum Theo-
Castrum Gonterii	Châlons-sur-Marne	Champagne	Rheims	Mons	doriciense.
Castrum Theodorici	Mans	Maine	Tours	...	C. Catalaunense.
Catalanum	Certes or Constan-	Numidia	...	...	C. Cenomanense.
Cenomanum	tine	Auvergne	Bourges	...	C. Cirtense.
Cirta	Clichy near Paris	on the Seine	...	...	C. Claronontanum.
Claronontium	Cloveshoo*	Probably cliff near	...	...	C. Cliapiacense.
Cliapiacum	Clermont	Rochester	...	...	C. Cloveshoniense.
Cloveshovia	Clichy near Paris	on the Rhine	...	...	C. Coloniense.
Claronontium	Cologne	France	...	...	C. Complutense.
Colonia Agrippina	Compiegne	Toledo	...	...	C. Confluentium.
Compendium	Alcala	on the Rhine	...	...	C. Constantiense.
Complutum	Coblentz	Germany	...	...	...
Confluentes	Constance	...	...	...	...
Constantia	...	...	...	...	...
Copriniaicum, see	...	...	...	...	...
Campiniacum.	...	...	...	...	...

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLIASTICAL PROVINCE.	DIOCESE.	
Corduba Coyacum Curtensis	Cordova Coyaco Chur.	Spain Asturia	Seville Compostella	Cordova Oviedo	C. Cordubense. C. Coyacense. ...
DENGOLVIA Dertusa Diampera Diedenhoven, or Thionville Dionysiopolis Divio	Bavaria. Tortosa Diamper Theodonis villa. S. Denys Dijon	... Catalonia Coronandel ... near Paris Burgundy	... Tarragona Melipor ... Sens, now Paris Lyons	Tortosa ... Paris Dijon, formerly in the diocese of Langres Rheims	C. Dertusanum. C. Diamperense. ... C. apud S. Dionysium. C. Divionense.
Duziacum EBORACUM Ehredunum Eburum Edun, <i>see</i> Augusto- dunum. Eliberis Emerita Augusta	Douzi York Embrun Olmutz. ... Elvira Merida	Champagne England France ... ... Spain Spain	York Embrun ... ... Seville Merida, transferred to Compostella	... ... ... ... Elvira ... Bellay Exeter	C. Duziacense. C. Eboracense. C. Ebredunense. ... ... C. Eliberitanum. C. Emeritense. C. Englenheimense. C. Epaoense. C. Erphordense. ... C. Exoniense. ...
Englenheim Epao or Epaua Erphordia Esthonia Exonia Eystettense, also Aureatense	Engelheim Yene Erfort Revel. Exeter Eichstadt.	... ... Thuringia ... England ...	Vienne Mayence Canterbury ...	... ... Exeter	...



FINCHALA Ad Fines or Macra	Finchal Fimes	England Champagne	York Rheims	Durham Rheims	C. Finchalense. C. Finibus, or apud S. Macram.
Floriacum	Abbey of Fleury	France	Sens, now Paris	Orleans	C. Floriacense.
Forum Julii	Friuli	Istria	Aquilea	Friuli	C. Forojulense.
Francfordia	Francfort	on the Maine	Mayence	Mayence	C. Francfordiense.
Frideslaria	Frislat	Spain	Mayence	Mayence	C. Frideslariense.
Fussallanum	Fussel	Spain	Mayence	Mayence	C. Fussallanense.
Fuxum	Foix	Languedoc	Mayence	Toulouse	C. Fuxense.
Ferda	Verden	...	...	...	...
S. GENESIUS	S. Genes	near Lucca	...	...	C. apud S. Genesium.
Gentiliacum	Gentilly	near Paris	...	...	C. Gentiliacense.
Gerunda	Gerona	Catalonia	Tarragona	Gerona	C. Gerundense.
Glocestria	Gloucester	England	Canterbury	Gloucester	C. Glocestriense.
Gratelea	Grateley	England	Canterbury	Winchester	C. Grateleanum.
HAFNIA	Copenhagen	Denmark	Canterbury	Lincoln, now St	C. Hafniense.
Hedtfeldia	Hatfield	Hertfordshire	Canterbury	Albans	C. Hedtfeldense.
Helena	Eine	Rousillon	...	formerly a bishopric, now diocese of Perpignan	C. Helenense.
Herbipolis or Vir-	Wurzburg	on the Maine	Mayence	Wurzburg	C. Herbipolense.
ceburgum	Hertford	Hertfordshire	Canterbury	Lincoln, now St	C. Herudfordiense.
Herudfordia	Jerusalem	Andalusia	Seville	Albans	C. Hierosolymitanum.
Hierosolyma	Seville	...	...	...	C. Hispanense.
Hispalis	Iaca	Aragon	Saragossa	Iaca	C. Iaccetanum.
IACCA	Lerida	Catalonia	Tarragona	Lerida	C. Ilerdense.
Ilerda	Lille	Provence	...	...	C. Insulanum.
Insula	Tenarre	near the Marne	Sens, now Paris	Meaux	C. Iotrense.
Iotrum					

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
JULIOBONA Juvavia	Lillebonne Salzburg	Normandy Austria	Rouen Salzburg	Rouen ...	C. Juliobonense. C. Salisburgense.
KINGSBURIA Kingostonium	Kingsbury Kingston	Dorsetshire on the Thames	Canterbury Canterbury	Salisbury Winchester, Rochester	C. Kingsburiense. C. Kingstoniense.
Kirtlingtonium	Kirtlington	England	Canterbury	Oxford	C. Kirtlingtoniense.
LAMBETHA	Lambeth	near London	Canterbury	Winchester, Rochester	C. Lambethense.
Lancia	Lancisk	Poland	Canterbury	Gnesen	C. Lanciense.
Landava	Landaff	Glamorganshire	Canterbury	Landaff	C. Landavense.
Langesium	Langeais	Touraine	Tours	...	C. Langesiense.
Lateranum, formerly Basilica Constantiniana	Lateran, the first Patriarchal Church of Rome, now Church of S. John	...	...	...	C. Lateranense.
Latiniacum	Lagni	on the Marne	Sens, now Paris	Paris	C. Latiniacense.
Laudanum, or Lugdunum Clavatun	Laon	Picardy	Rheims	Laon	C. Laudunense.
Lauriacum	Lorris	Anjou	...	...	C. Lauriacense.
Laus Pompeia	Lodi	Lombardy	Milan	Lodi	C. Laudense.
Lausdunum	Poitou	...	...	...	C. Lausdunense.
Lavantum	Lavantz	Laventinum	...	Salzburg.	...
Legio	Leon	Spain	Compostella, formerly Braga	Leon	C. Legionense.
Lemovicæ	Limoges	Limosin	Bourges	Limoges	C. Lemovicense.
Leodium	Liege, <i>Lutitick</i>	on the Meuse	Cologne	Liege	C. Leodiense.
Leopol	Lemberg.	...	...	...	...
Lexovium	Lisieux	Normandy	Rouen	Lisieux	C. Lexoviense.
Lincolnia	Lincoln	England	Canterbury	Lincoln	C. Lincolnense.

Lingacopa	Linköping	Gotland	Upsala	Linköping	C. Lincopense.
Lingonæ	Langres	Champagne	Lyons	Langres	C. Lingonense.
Liptinæ	Leptinæ	Hamault	Cambray	Cambray	C. Liptinense.
Lotharingia	Lorraine.	...	...	...	...
Lucus	Lugo	Galia	Compostella	Lugo, formerly metropolitan	C. Lucense.
Lugdunum	Lyons	France	Lyons	Alby	C. Lugdunense.
Lumbaria	Lombæz	Languedoc	Toulouse	...	C. Lumbarianse.
Lutetia	Paris	France	Paris	...	C. Lutecianse.
MACRA, <i>see</i> Ad Fines.	...	...	...	...	...
Magalona	Maguelona	Island on the coast of Languedoc	Narbonne	Maguelona, now transferred to Montpellier	C. Magalonense.
Magdunum	Mehun	on the Loire	Canterbury	Orleans	C. Magdunense.
Magfeldium	Magfield — Mayfield	England	...	Chichester	C. Magfeldense.
Mantala	Mantuala	Dauphiné	Aquile	Vienne	C. Mantalense.
Mantua	Mantua	Lombardy	Auch	Mantua	C. Mantuanum.
Marchiacum	Marsiac	Gascony	...	Auch	C. Marchiacense.
Massilia	Marsilles	Provence	Arles	Marsilles	C. Massiliense.
Matiscona	Macon	Burgundy	Lyons	Macon	C. Matisconense.
Matritense, or Madridense	Madrid	Spain	Toledo	Madrid	C. Madritense.
S. Maxentii fanum	S. Maxent	France	Bordeaux	Poitiers	C. apud S. Maxentium.
Mechlinia	Malines	Belgium	Malines	...	C. Mechlinense.
Mediolanum	Milan	Lombardy	Milan	...	C. Mediolanense.
Mediomatrices, <i>see</i> Metæ.	...	...	...	...	...
Meldi	Meaux	on the Marne near Paris	Paris, formerly Sens	Meaux	C. Meldense.
Melodunum	Melun	Naples	Sens	Melun	C. Melodunense.
Melphis	Melfi	Egypt	Manfredonia	Melfi	C. Melphitanum.
Memphis	same with Cairo	Wales	Canterbury	S. David's.	C. Memphiticum.
Menecia	S. David's	...	...	...	...



LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
Mertona	Merton	England	Canterbury	Winchester,	C. Mertonense.
Metæ	Metz	Lorraine	Treves	Rochester	C. Metense.
Mimidonensis	Mimido	Minden.	...	Metz	...
Missnensis	Meissen	...	...	...	...
Monasterium, or Mi- migarnesurdensis, i.e., Mimigernford, the old name	capital of Misnia. Munster.	...	...	...	...
Moguntia	Mayence	on the Rhine	Mayence	...	C. Moguntinum.
Monis-Pessulanus	Montpellier	Languedoc	Narbonne	Montpellier	C. Montispessulani.
Mons S. Mariæ	Mount S. Marie	near Paris	...	Soissons	C. Montis S. Mariæ
Tardanensis	...	Terouenne.	...	...	Tardanensis.
Morinorum civitas	...	Russia	Moscow	...	...
Moscovia	Moscow	Champaigne	...	...	C. Moscoviense.
Mosomum	Moson	Lombardy	Bologna, formerly	Rheims	C. Mosomense.
Mutina	Modena	...	Ravenna	Modena	C. Mutinense
NANNETES	Nantes	Bretagne	Tours	Nantes	C. Nannetense.
Narbo	Narbonne	Languedoc	Narbonne	...	C. Narbonense.
Neapolis	Napoli	Palestine	...	...	C. Neapolitanum.
Nemausus	Nîmes	Languedoc	Narbonne	Nîmes	C. Nemausense.
Nemetes	Nemetensis P.	...	Spire.	...	...
Nesterfelda	Nesterfield	England	...	...	C. Nesterfeldense.
Nidda	River Nid	Northumberland	...	...	C. Niddanum.
Noviomum	Noyon	Isle of France	Rheims	...	C. Noviomense.
Novus Mercatus	Newmarket, or Neuf Marché	England Normandy	...	Noyon	C. apud N. M.

OSCA	Huesca	Arragon	Saragossa, formerly Tarragona	Huesca	C. Oscense.
Oslaveslenum	Oslaveslen *	Kingdom of Mercia			C. Oslaveslense.
Ovetum	Oviedo	Asturias	Compostella	Oviedo	C. Ovetense.
Oxonium	Oxford	England	Canterbury	Oxford	C. Oxoniense.
PADERBORNA	Paderborn	Westphalia	Mayence	Paderborn	C. Paderbornense.
Palentia	Palencia	Spain	Burgos, Toledo	Palencia	C. Palentinum.
Pampilona	Pampeluna	Navarre	Burgos, Toledo	Pampeluna	Pampilonense.
Papia, see Ticinum.	...	...	...	...	...
Patavium	Padua	Italy	Aquilea	Padua	C. Patavinum.
Patavia	Passau		Salzburg.	...	...
Pennafidelis	Pennafiel	Old Castille			C. Pennafidelis.
Perthum	Perth	Scotland			C. Perthense.
Pharum	Whitby	Yorkshire	York	York	C. Pharensis.
Picenum	Pisinensis	Pavia.		...	...
Pictavium	Poitiers	France	Bordeaux	Poitiers	C. Pictavense.
Pipewella	Pipwell Abbey	Northamptonshire	Canterbury	Peterborough	C. Pippewellense.
Pisce	Pisa	Tuscany	Pisa		C. Pisanum.
Pisciadium	Poissi	France	Paris	Chartres	C. Pisciacense.
Pistæ	Pistres	near the Seine		Rouen	C. Pistense.
Placentia	Placenza	Lombardy	Bologna, formerly Ravenna	Placenza	C. Placentinum.
Pons Audemari	Pont-Audemer	Normandy	Rouen	Lisieux	C. apud Pontem A.
Posonium	Presburg	Hungary		Gran	C. Posoniense.
Posnaniensis	Posen	(in Polish, Pognan).		...	...
Praga	Prague	Bohemia	Prague		C. Pragense.
Prieneste	Palestrina.	...	...	...	...
AD QUERCUS	The Oak	A place near Chalcedon, in Bithynia			C. ad Quercum.
Quintinopolis	S. Quentin	Vermandois	Rheims	Noyon	C. Quintinopolitanum.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLIASTICAL PROVINCE.	DIOCESE.	
RADINGA	Reading	Berkshire	Canterbury	Oxford	C. Radingense.
Ratisbona, or Re- ginoburgum	Ratisbon	on the Danube	Salzburg	Ratisbon	C. Ratisponense.
Ravenna, or Emilia	Ravenna	on the Adriatic	Ravenna	...	C. Ravennate.
Redonce	Rennes	Bretagne	Tours	Rennes	C. Redonense.
Regia Ticina, <i>see</i> Ticinum.	...	...	...	...	...
Regium	Riez	Provence	Aix	Riez	C. Regiense.
Rhemi	Rheims	Champagne	Rheims	...	C. Remense.
Riga	Riga	Livonia	Riga	...	C. Rigense.
Rochingamia	Rockingham	Northampton	Canterbury	Peterborough	C. Rochingamense.
Roffa	Rochester	Kent	Canterbury	Rochester	C. Roffense.
Roffiacum, or Ru- facum	Ruffec	...	Bordeaux	Poitiers	C. Roffiacense.
Rotenensis	Rodd	...	...	...	C. Gerundense, 1068.
Rothomagus	Rouen	Normandy	Rouen	...	C. Rotomagensis.
Rubelacensis	Rubela	Eichstadt.	...	...	...
S. Rufus	Mastery of S. Ruf	Dauphiny	Vienne	Valence.	...
SABIO	Seben	...	Salzburg.	...	...
Sablonaariæ, <i>see</i> Sap- onariæ.	...	...	...	...	...
Salegunstadium	Selgensted	Monastery in Fran- conia	Mayence	Mayence	C. Salegunstadiense.
Salisburgum, or Ju- vavia	Salzburg	Austria	Salzburg	...	C. Salisburgense.
Salmurium	Saumur	Anjou	...	...	C. Salmuriense.



Santones	Saintes	France	Bordeaux	Saintes	C. Santonense.
Saponarice	Savonieres	Lorraine	Treves	Toul	C. ad Saponarias.
Sarum	Salisbury	England	Canterbury	Salisbury	C. Sarumense.
Sauriciacum	Soreze*	an Abbey in Lan- guedoc*	.. . .	Soissons	C. Sauriciacense.
Scheningia	Schenning	Sweden	Upsala	Linköping	C. Scheningiense.
Scoanum	Scone	Scotland.	.. .	.. .	.. .
Sedenum	Seden	.. . .	Arles	Syon, formerly	C. Sedenense.
Sedunum	Syon	on the Rhone	Tarentaise	Martigny	C. Sedunense.
Senæ	Sienna	Tuscany	Sienna	.. .	C. Senense.
Senonæ	Sens	Burgundy	Sens	.. .	C. Senonense.
Silvanectum	Senlis	Valois.	.. .	.. .	.. .
Sipontum, or Sipus	Siponto	Italy.	.. .	.. .	.. .
Spalatum	Spalatro	Dalmatia	Spalatro	.. .	C. Spalatrense, or C. Jadrense.
Sparnacum	Epervay	on the Marne	Rheims	.. .	C. Sparnacense.
Spoletum	Spoletto	States of the Church	.. .	Spoletto	C. Spoletanum.
Stampæ	Étampes	France	.. .	Sens	C. Stampense.
Suessiones, or Au- gusta Suessionum	Soissons	France	Rheims	Soissons	C. Suessionense.
Sutrium	Sutri	Tuscany	Rome	Sutri	C. Sutrinum.
Sylveducensis	Bois-le-duc, or Belduc.	.. .	.. .	.. .	.. .
Synnada	Synnada	Phrygia	Ephesus	.. .	C. Synnadense.
TARRACO	Tarragona	Spain	Tarragona	.. .	C. Tarraconense.
Taurinum, or Au- gusta Taurinorum	Turin	Piedmont	Milan, now Turin	Turin	C. Taurinense.
Theodonis villa	Thionville	Luxembourg	.. . . .	Metz	C. apud Theodonis Villam.
S. Theodericus	S. Thierry	.. . . .	Rheims	.. .	C. apud S. Theodori- cum.
Ticinum, or Pavia	Pavia	Milan	Milan	Pavia	C. Ticinense.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
Toletum	Toledo	Spain	Toledo		C. Toletanum.
Tolosa	Toulouse	France	Toulouse		C. Tolosanum.
Tornacum	Tournai	...	...		C. Tornacense.
Trajectum ad Rhenum	Utrecht, also Ultra- trajectum.	...	...		...
<i>Trajectum ad Mosam</i>	<i>Maestricht</i>	(in Dutch, Maastricht)	Trani		...
Tranum	Trani	Naples			C. Tranenae, or Sal- pense.
Træce, or Augusto- bona Tricassium	Troyes	on the Seine	Rheims		C. Trecese.
Tremonia	Dortmund, also called Trotmunnii	Westphalia		Troyes	C. Tremonienae.
Trenorchium, or Tornusium	Tourans	on the Saône		Chalons	C. Trenorchianum.
Turegium	Zurich.	...	...		...
Tigurum	Zurich.	...	...		...
Treviri, or Augusta	Treves	on the Moselle	Treves		C. Trevirense.
Trevirorum	formerly a palace of the kings of France	on the Rhine		Mayence	C. Triburense.
Triburia	Trent	...		Trent	C. Tridentinum.
Tridentum	Trosby	...	Aquileia	Soissons	C. Trosleianum.
Trosleium	Toul	...	Treves	Toul	C. Tullense.
Tullum	Lorraine	...	Tours		C. Turonense.
Turonæ, or Cæsaro- dunum Turonum	Tours	France			
Tousiacum	Touss	near Toul			C. Tusiaccense.
URGELLUM, or Or- gellum	Urgel	Catalonia	Tarragona	Urgel.	...
Unie Novia	Uvienov	Poland		Gnesne	C. Unienoviense.

Utica, or Uccetia Ultratrajectum	Uzes Utrecht.	Languedoc ...	Uzes. ...	...	...	...	...	...	...
VALENTIA SEGULAU- NORUM	Valence	Dauphiny	Valence	Vienne	...	...	...	...	C. Valentini Gallia.
Valentia Contesta- norum	Valencia	Spain	Valencia	Toledo, now Va- lencia	...	...	...	...	C. Valentini Hisp.
Vallis Oleti	Valladolid	Spain also Vormatia.	Valladolid	Toledo	...	...	...	...	C. Vallisoletanum.
Vangiones	Vaison	Provence	Vaison	Avignon, formerly Arles	...	...	...	...	C. Vasense.
Vasio				Toulouse	...	...	...	...	C. Vaurense.
Vaurum	Lavaur	Languedoc	Lavaur	Tours	...	...	...	...	C. Veneticum.
Venetica	Vannes	Bretagne	Vannes	Patriarchate of Venice	...	...	...	...	C. Venetum.
Venetice	Venice	...	...	Milan, now Turin	...	...	...	...	C. Vercellense.
Vercellæ	Vercelli	Piedmont	Vercelli	...	...	...	...	...	...
Verden	Verberie	Province of Mayence.	Verberie	Soissons	...	...	...	...	C. Vermeritense.
Vernerice	Vernon sur Seine*	Valois	Senlis or Rouen*	Senlis or Rouen*	...	...	...	...	C. Vernense.
Vernum	...	...	...	...	...	...	...	...	...
Verodunum, see Vir- dunum.	...	...	...	...	...	...	...	...	...
Verulamium	S. Alban's	Herts	London, now St Albans.	Canterbury	...	...	...	...	C. Verulamense.
Vezeliacum	Vezelai	on the frontiers of Burgundy	Autun	...	...	...	...	...	C. Vezeliacense.
Vesontio, or Bisun- tium	Bezançon	on the Doux	Bezançon	...	...	...	...	...	C. Bisuntinense, or C. Vesontionense.
Vindobona	Vienna	Austria	Vienna	Vienna	...	...	...	...	C. Vindobonense, or C. Viennense, in Austria.
Vienna Allobrogum	Vienna	on the Rhone	Vienna	Worcester	...	...	...	...	C. Viennense.
Vigornia	Worcester	England	Worcester	Rheims.	...	...	...	...	C. Vigonense.
Villa Portus	Portes *	...	...	...	...	...	...	...	...
Villa Regia	...	...	...	...	...	...	...	...	...
Vintonia	Winchester	Hampshire	Winchester	Canterbury	...	...	...	...	C. Vintoniense.



LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
Virdunum or Verodunum	Verdun	Lorraine	Treves	Verdun	C. Virdunense.
Virceburgum, <i>see</i> Herbipolis.	...	...	...	...	...
Vormatia, or Guarmacia	Worms	Germany	Mayence	Worms	C. Vormatiense, or C. apud Guarmatiam.
Vratislavia	Breslau	Silesia	Gnesne	Breslau	C. Vratislaviense.
WESTMONASTERIUM Windlesoria	Westminster Windsor	England England	Canterbury Canterbury	London Oxford	C. Westmonasteriense. C. Windlesoriense.

## APPENDIX II.

INDEX *to the MODERN NAMES of PLACES in which Councils have been held, giving the corresponding LATIN NAMES.*

When the modern name of any place is uncertain, an asterisk is annexed to it.

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
AGDE	Agatha.	Benningdon *	Benningdona.
Aix-la-Chapelle	Aquis-Granum.	Berghamsted *	Berghamstedum.
Aix (in Provence)	Aqua Sextia.	Besançon	Vesontio.
S. Albans	Verulamium.	Besiers	Biterræ.
Albi	Albia.	Bologna	Bononia.
Alcala	Complutum.	Bonn	Bonna.
Altheim	Altemium.	Bourdeaux	Burdegala
Altino	Altinum.	Bourges	Bituricæ.
Angers	Andegavoum	Boussereth	Bostra.
Anse	Ansa.	Braga	Bracara-Au- gusta.
Aquilea	Aquileia.	Brentford *	Brandanfordia.
Arles	Arelate.	Breslau	Vratislavia.
Armagh	Armachia.	Bresse	Brixia.
Arras	Arrebata.	Bursted	Berghamstedum.
Astorga	Asturica.		
Attigni	Attiniacum.		
Auch	Ausci.		
Augsburg	Augusta-Vin- delicorum.	CAEN	Cadomus.
	Ædua.	Calne	Calna.
Autun	Arvernia.	Cambrai	Cameracum.
Auvergne	Autissiodorus.	Canterbury	Cantuaria.
Auxerre	Avenio.	Carpentras	Carpentoracte.
Avignon	Abrincæ.	Cashel	Cassilia.
Avranches		Chalons-sur-Saône	Cabillo.
		Chalons-sur-Marne	Catalanum.
		Charroux	Carrofum.
		Chartres	Carnotum.
		Château Gontier	Castrum Gonterrii.
BAPCHILD	Becancelda.		Castrum
Barcelona	Barcinona.	Chateau Thierry	Theodorici.
Bari	Barium.		Cala.
Basle	Basilea.		
Beaugenci	Balgenciacum.		
Beauvais	Bellovacum.	Chelles	

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
Chiersy	Carisiacum.	Hertford	Herudfordia.
Clermont	Claromontium.	Huesca	Osca.
Clichy	Clipiacum.		
Cloveshoo *	Cloveshovia.		
Coblentz	Confluentes.	JACA	Jacca.
Cognac	Copriniacum	Jerusalem	Hierosolyma.
Cologne	Colonia	Jonarre	Jotrum
	Agrippina.		
Compiègne	Compendium		
Constance	Constantia.	KELCHETH *	Calchutum.
Constantine	Cirta.	Kingsbury	Kingesburia.
Copenhagen	Hafnia.	Kingston	Kingostonium.
Cordova	Corduba.	Kirtlington	Kirtlingtonium.
Coyaco	Coyacum.		
S. DENYS	Dionysiopolis	LAGNI	Latiniacum.
Diamper	Diampera.	Lambeth	Lambetha.
Dijon	Divio.	Lanciski	Lanciaia.
Dormond	Tremonia.	Landaff	Landava.
Douzi	Duziacum.	Langeais	Langesium.
		Langres	Lingonæ.
		Laon	Laudanum.
ELNE	Helena.	Lateran	Lateranum.
Elvira	Elberis.	Vaurum.	Vaurum.
Embrun	Ebredunum.	Leon	Legio.
Ensham	Ænhamum.	Leptines	Liptinæ.
Epaone	Epauna.	Lerida	Ilerda.
Epernay	Sparnacum.	Liege	Leodium.
Erfort	Erphordia.	Lille	Insula.
Estampes	Stampæ	Lillebonne	Juliobona.
Exeter	Exonia.	Limoges	Lemoviceæ.
		Lincoln	Lincolnia.
		Linkoping	Lingacopa.
		Lisieux	Lexovium.
FIMES	Apud S. Macram.	Lodi	Laus Pompeia.
Finchal	Finchala.	Lombez	Lumbaria.
Fleury	Floriacum.	Lorri	Lauriacum.
Foix	Fuxum.	Loudan	Lausdunum.
Francfort	Francofordia	Lowitz	Lovita.
Frislat	Frideslaria.	Lugo	Lucus.
Friuli	Forum Julii.	Lyons	Lugdunum.
Fussel	Fussallanum.		
S. GENEZ	S. Genesius.	MACON	Matiscona.
Gentilly	Gentiliacum.	Madrid	Madritense.
Gerona	Gerunda.	Maguelona	Magalona.
S. Gilles	S. Ægidii fanum.	Maghfield	Magfeldium.
Gloucester	Glocestria.	Malines	Mechlinia.
Grateley *	Gratelea.	Mans	Cenomanum.
		Mantala	Mantala.
		Mantua	Mantua.
		Marseilles	Massilia.
HATFIELD	Hedtfeldia.	Marsiac	Marchiacum.



MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
S. Maurice	Agaunum.	Pont Audemer	Pons Audemari.
Mayence	Moguntia.	Poitiers	Pictavium.
S. Maxent	S. Maxentii fanum.	Poissi	Pisciacum.
Meaux	Meldi.	Portes	Villa Portus.
Mehun	Magdunum.	Presburg	Posonium.
Melfi	Melphis.	Prague	Praga.
Melun	Melodunum.		
Merida	Emerita Augusta.	S. QUENTIN	Quintinopolis.
Merton	Mertona.		
Metz	Metæ.	RATISBON	Ratisbona.
Milan	Mediolanum.	Ravenna	Ravenna.
Modena	Mutina.	Reading	Radinga.
Montpellier	Mons-Pessulanus.	Rennes	Redonæ.
Mont S. Marie	Mons S. Mariæ.	Rheims	Rhemi.
Moscow	Moscovia.	Riez	Regium.
Mouson	Mosomum.	Riga	Riga.
		Rochester	Roffa.
		Rockingham	Rockinghamia
		Rouen	Rothomagus.
		Ruffee	Roffiacum.
		S. Ruf.	S. Rufus.
NANTES	Nannetes.		
Napoli	Neapolis.	SAINTES	Santones.
Narbonne	Narbo.	Salisbury	Sarum.
Nesterfield	Nesterfelda.	Salzburg	Salisburgum.
Newmarket, or Neuf Marche *	Novus Mercatus.	Sarragossa	Cæsar-Augusta.
Nid	Nidda.	Saumur	Salmurium.
Nismes	Nemausus.	Savonieres	Saponariæ.
Noyon	Novomum.	Schenning	Scheningia.
		Scone	Scoanum.
S. OMER	Audomaropolis.	Seden	Sedenum.
Orleans	Aurelia.	Selgenstad	Salegunstadium.
Oslaveslen *	Oslaveslenum.	Senlis	Silvanectum.
Orange	Arausio.	Sens	Senonæ.
Oviedo	Ovetum.	Seville	Hispalis.
Oxford	Oxonium.	Sienna	Senæ.
		Siponto	Sipontum.
PADERBORN	Paderborna.	Soissons	Suessiones.
Padua	Patavium	Soreze *	Sauriciacum
Palencia	Palentia.	Spalatro	Spalatium.
Pampeluna	Pamphilona.	Spoletto	Spoletum.
Paris	Lutetia.	Sutri	Sutrium.
Pavia	Ticinum, or Papia.	Synnada	Synnada.
Pennafiel	Penna-fidelis.	Syon	Sedunum.
Perth	Perthum.		
Pipwell Abbey	Pipewella.	TARRAGONA	Tarraco.
Pisa	Pisæ.	S. Thierry	S. Theodoricus.
Pistres	Pistæ.	Thionville	Theodonis
Placenza	Placentia.		Villa.
		Toledo	Toletum.

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
Tortosa	Dertusa.	Valladolid	Vallis Oleti.
Toul	Tullum.	Vannes	Venetica.
Toulouse	Tolosa.	Venice	Venetiaë.
Tournus	Trenorchium	Verberie	Vermeriaë.
Tours	Turones.	Vercelli	Vercellæ.
Tousi	Tousiacum.	Verdun	Virdunum.
Trani	Tranum.	Vernum	Vernum.
Trent	Tridentum.	Vezelai	Veseliacum.
Treves	Treviri.	Vienna	Vindobona.
Trosly	Trosleium.	Vienne	Vienna Allo-
Troyes	Trœcæ.		brogum.
Turin	Taurinum.		
		WESTMINSTER	Westmonas-
URGEL	Urgellum.	Whitby	terium.
Uzes	Ucetia.	Winchester	Pharum.
		Windsor	Vintonia.
VAISON	Vasio.	Worcester	Windlesora.
Valence	Valentia Segalaunorum.	Worms	Vignonia.
Valencia	Valentia Con-	Würzburg	Vormatia.
	testanorum.	YORK	Virceburgum.
			Herbipolis.
			Eboracum.

## APPENDIX III.

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### ON THE FORMS OBSERVED IN THE CELEBRATION OF COUNCILS.<sup>1</sup>

ECCLESIASTICAL Synods were usually held in churches; and it was customary early on the morning of the assembling of the council, to exclude every one from the church, and to fasten all the doors except one for the admission of the bishops.

At the time appointed the latter began to arrive in their pontifical vestments, and took their seats in a circle according to seniority, reckoning from the date of their consecration; after which the priests who were deputed to attend for absent bishops, or who had been called to the council, were admitted; the latter to seats behind the bishops, but the former sat upon the same seats with them. Frequently some of the order of deacons were present; these were not permitted to sit, but stood during the proceedings in front of the prelates. Notaries also attended to expedite the business of the synod.

All having taken their respective places, and the volume of the Holy Gospels and that of the canons of the Church being placed on a raised stand in the midst of the assembly, as soon as silence was obtained, an archdeacon, with a loud voice, exclaimed, "Let us pray;" upon which all present fell on their knees, and the president or one of the senior bishops offered up a prayer to God, that He would send the Holy Spirit to illumine them and guide them in their proceedings; and frequently litanies and the hymn "Veni, Creator," were sung. As soon as the prayers were concluded, and the archdeacon had directed them to "arise," all again took their seats in silence, and a deacon, vested in the alb, recited at the command of the president, the canons and regulations relating to the order to be observed in such assemblies; by which, amongst other things, it was enacted, that any one disturbing the synod by noise, or quarrelling, or laughter, should be quietly removed, and placed for three days under sentence of excommunication. The fourth canon of fourth council of Toledo is the chief authority upon this subject. This done, the matters to be considered by the council were declared, and the president addressed the assembly, exhorting them peaceably and faithfully to apply themselves to the discussion of the questions about to be brought before them.

Usually these questions were introduced in the following order:—First, those relating to the faith; secondly, those relating to morality; and, lastly, those which concerned the discipline of the Church. In examining these questions the fathers had recourse to the advice and opinions of theologians, lawyers, and learned clerks of whatever degree, who could assist them in arriving at a right conclusion; and in cases relating to heresy, or any other crime, the parties accused were introduced, and

<sup>1</sup> Respecting the constitution of our English synods, see the *Dissertation upon that subject prefixed to Wilkins' Concilia*, vol. i.



permitted to plead their own cause. After any matter had been thus sufficiently canvassed and each bishop, beginning at the president, had had an opportunity of delivering his opinion, the conclusion was pronounced by the president according to the majority of suffrages. Nor was it allowed to any prelate, under pain of excommunication, to withdraw until the whole was concluded.

The same order was observed during the other sessions.

The constitutions and decrees which had been agreed to in the council, having been revised and reconsidered in private congregation, were again, at the last session, publicly read through, and put to the suffrages of the fathers. After which each bishop subscribed the acts of the council, and occasionally, with the consent of the prelates, the priests and laymen present also signed; and prayer having been offered up for God's blessing upon their enactments, and for His pardon for all their deficiencies, the arch-deacon exclaimed, "In Nomine Domini nostri Jesu Christi eamus cum pace," whereupon all except the president arose, and having given to each other the kiss of peace, beginning at the president, the synod was dissolved.

Frequently a fast of three days was ordered to be observed immediately preceding the opening of the council.—J. B. Lavocat, *Tractatus de Conciliis*.

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Origenists condemned, Jerusalem,  
399.  
Otto or Otho, the pope's legate,  
London, 1237, 1238.  
Oxford, poverty of, London, 1328;  
privileges of, Reading, 1279.

## P.

- PAPAL privilege—Anse, 1025; Basle,  
1432; Douzi, 871; Fimes, 881;  
Lateran, 1112, *et seq.*; London,  
1107, 1297; Melun, 1216; Paris,  
1302; Pontyon, 876; Rome,  
496, 774; Tours, 1510.  
Papal exactions in England, Lyons,  
1245.  
Patronage-Lay, condemned, Dal-  
matia, 1199.

- Patronage of Churches, origin of,  
Orleans, 541.  
Paul of Samosata, Antioch, 264.  
Pelagians—Africa, 418; Arles, 428;  
Carthage, 412, 416, 418;  
Cilicia, 423; Diospolis, 415;  
England, 519; Milevi, 416;  
Orange, 529; St Albans, 429.  
Philip of France, Autun, 1094.  
Photinus, Sirmium, 351.  
Photius, Constantinople, 869;  
Rome, 863, 868.  
Pope, election of, Rome, 1059;  
first use of the title, Toledo,  
400.  
Populicani condemned, Sens, 1199.  
Pragmatic Sanction, Bourges, 1438;  
Lateran, 1512.  
Priscillianists persecuted, Bordeaux,  
385; Saragossa, 590; Toledo,  
400, 447.  
Procession of the Holy Spirit—Aix-  
la-Chapelle, 809; Bari, 1097;  
Constantinople, 280, *et seq.*;  
Friuli, 796; Toledo, 447.

## Q.

- QUIETISTS, Constantinople, 1341.

## R.

- REPROBATION (absolute) con-  
demned, Mayence, 848.  
Rome, alleged necessity of com-  
munion with, Beneventum,  
1087.  
Roscelin, Soissons, 1092.

## S.

- SATURDAY fast, Avignon, 1337.  
Schism between the Eastern and  
Western branches of the  
Church—Constantinople, 879,  
1054, 1277, *et seq.*; Ferrara,  
1438; Florence, 1439; Gen-  
tilly, 767; Nymphæum, 1234.  
Schism in the papacy—Lausanne,  
1449; Mantua, 1067; Mont-  
pelier, 1162; Paris, 1395, 1398,  
1408; Pisa, 1134, 1409; Pla-  
cenza, 1132; Rheims, 1119,  
1131.  
Scripture, Holy, Nawn, 405.  
Seats in Churches, Exeter, 1287.  
Simony, Rheims, 1049.  
Sunday Schools, Malines, 1570.  
Sunday, Coyaco, 1050.

## T.

- TEMPLARS—Mayence, 1310; Paris, 1310; Ravenna, 1310; Vienne, 1311.  
 Theodosius of Mopsuestia, Antioch, 435; Cilicia, 423; Constantinople, 538, 553; Mopsuestia, 550; Ephesus, 431.  
 Theopaschitæ, Rome, 862.  
 Thomas à Becket, Northampton, 1164.  
 Tithes, fourfold division of, Salzburg, 806.  
 Titles, particular, of images forbidden, Rouen, 1445.  
 Tournaments opposed, Halle, 1176.  
 Traditores, Circa, 305.  
 Trêve de Dieu, Elne, 1065; Gaul, 1041; Gerona, 1068; Limoges, 1031, &c.

## U.

- UNION of British and Eastern Churches, Constantinople, A.D. 1718, 1723.  
 Usages, ancient, dispute about in Scotland, Edinburgh, 1724, 1731.

## V.

- VESTMENTS, priestly, Coyaco, 1050; in use in England, Merton, 1305.  
 Virgin Mary, immaculate conception of, Avignon, 1457; Basle, 1439.  
 Vizier in Egypt sits in judgment upon the patriarch Cyril, Cairo.

## W.

- WEIGHTS, illegal, London, 1430.  
 Whiston, W., censured, London, 1710.  
 Wicliff, Constance, 1414; London, 1382, 1413, 1416; Salzburg, 1418.  
 Wihtred, king, Dooms of, Berghamsted, 696.  
 Wilfrid, Rome, 678, 703.

## Y.

- YORK and Canterbury, dispute between the archbishops respecting precedence, London, 1237; Westminster, 1176.

## Z.

- ZOSIMUS, Africa, 418, 419; Carthage, 418.

THE END.









