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Review by: H. J. L.

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in that year. We are glad to see that the useful work of this Society is becoming more widely recognized, of which we have evidence in the fact that the list of subscribers for 1910 is at least fifty per cent. larger than that for 1907. ST. J. D. S.

ALCUIN CLUB COLLECTIONS XIV.—VISITATION
ARTICLES AND INJUNCTIONS OF THE PERIOD
OF THE REFORMATION. Edited by Walter Howard
Frere, D.D., with the assistance (in vol. ii.) of William
McClure Kennedy, M.A. 3 vols. £4.

This great collection of documents is of the highest value for students of the English Reformation. It is, in fact, indispensable to all who desire to base their knowledge on original sources. It includes no less than 131 separate sets of Articles or Injunctions extending from 1536 to 1575. The series begins with the First Royal Injunctions of Henry VIII., which, as Dr. Frere reminds us, inaugurated a new period in the history of religion in England, in which the relation between Church and State was absolutely without precedent. The Sovereign assumed to himself the right to hold ecclesiastical visitations, the jurisdiction of the Ordinaries being suspended so long as the regal visitation continued. In other words, he claimed and exercised an authority which in earlier ages had been conceived as belonging to the Pope alone. This was the natural outcome of the Reformation; and so the precedent set by Henry was followed by Edward and Elizabeth. And even Mary herself, with a very different aim, it is true, in the first year of her reign issued a similar set of Articles. The Injunctions of 1536 are the basal document of the whole series printed in these volumes, and rightly hold the first place. The last place is not less fitly given to Archbishop Parker's Articles for Winchester Diocese, issued a few weeks before his death, 17 May, 1575. In the work of visitation under Elizabeth, as Dr. Frere writes,

"Parker throughout sets the lead; and it is pathetic to see him sinking into his grave, dispirited and harassed, as well he might be, in view of the difficulties,—the unworthiness of many of his colleagues, the continual opposition of some among the most powerful, the irresolute and unhelpful attitude of the Queen, the half-repressed and very active force of presbyterianism, the incipient signs that nonconformity was going to lead to separation,—but keeping up bravely to the last, and filling his last two months with the active proceedings of visitation in the willing diocese of Winchester and the ever recalcitrant diocese of Norwich. It is the fitting conclusion of this stage of the subject."

The importance of such a series of documents as Dr. Frere has edited is obvious. It will give some notion of the immense amount of labour which the work of bringing them together has involved if we observe that more than half of them have never before been printed correctly since their first issue. These are taken from manuscript sources or contemporary prints. The remainder are re-printed from various works, most of them not easily accessible. And all are illustrated by valuable notes from the pen of the editor.

It is impossible here to give a resumé of the contents of volumes ii. and iii., in which the documents are printed. For this the reader must be referred at once to the concluding section of the Introduction which he will find in vol. i. (p. 117 ff.). The earlier part of the Introduction, it must be added, is a very learned and careful account of the history of the exercise of the visitatorial function of the bishops from the earliest times, in the Eastern and Western Churches. Vol. i. also contains an elaborate index by the editor's brother, which deserves much praise: it is full, well arranged and accurate. With the editor we regret the long table of corrigenda, also in vol. i.; all the more because it does not seem to be quite complete. We cannot, for example, think that the word "even-Christian," vol. ii., p. 370, came from Bonner.

Apart from their main interest, the Articles and Injunctions throw light on minor ecclesiastical affairs. Thus, for instance, we find in Henry's Injunctions of 1538 the first order for the keeping of registers of baptisms, weddings and burials. No such directions were given for Ireland till nearly a century later. Dr. Frere points out that a few registers remain in England with entries of the year 1538. But he also tells us that the order was received with much misgiving, especially in Devon and Cornwall; and if we may judge from the frequency with which it is reiterated, some difficulty must have been experienced in enforcing it. Indeed, in 1555 Bonner implies that not all the churches even in London were provided with registers (ii. 367). From 1561 on the clergy were required to furnish to the Ordinaries each year a copy of the entries. Pole, in 1556, desired that the names of the sponsors at baptisms should be recorded. But after the reign of Mary no more is heard of this sensible rule.

The directions, constantly repeated, for the due observance of Sunday are curious. Shops and taverns were to be closed. Servile work was prohibited. Bonner, however, seems to have been the first to interdict hunting, hawking, and other pastimes. When markets were held on Sundays sales were not to begin till after Morning Service. Bishop Bentham, of Coventry and Lichfield, was more rigorous than his brethren when he enjoined, in 1565, that "all manner of artificers, butchers and victuallers" were "to keep no manner of market upon Sundays or Holy days upon pain of excommunication."

We get some information about the arrangement of churches and services. Thus in the early years of Elizabeth men must have worn hats at service, since they are enjoined, more than once, to uncover their heads when the Holy Name is pronounced (iii. 25, 113). Again, in Edward's time the walls of the churches were adorned with texts of Scripture. Bonner would evidently have had them swept away. He asks "Whether there be any Scriptures or pictures painted or set forth upon the walls of the church . . . which chiefly and principally do tend to the maintenance of carnal liberty, especially in eating and drinking upon all days—fasting or other—all manner meats and drinks, for the defence of marriage of priests," etc.—on which Dr. Frere has an instructive note. The practice was revived under Elizabeth (iii. 323). Under Mary those who were of Bonner's way of thinking seem to have made reprisals, at least at Canter-

bury Cathedral, in which "certain verses, both wicked and blasphemous, were painted where Thomas Beckett, sometime Archbishop of Canterbury, was wont to be honoured" (iii. 79).

There is naturally in some of the documents a good deal of insistence on the use of the vernacular for the purposes of religion. But happily it is not assumed that English is necessarily a tongue understood of the people. The Channel Islanders are allowed a service in French under Elizabeth (iii. 219 and note). In 1561, long before the Prayer Book was translated into Welsh, order was given in the Diocese of St. Asaph, and presumably throughout Wales, that a Welsh Catechism should be used, and that the Epistle and Gospel should be read in Welsh as well as in English (iii. 111, 114). And more interesting still, as early as 1538 similar directions were given for the use of the "Cornish tongue" in parts of the Diocese of Exeter "where the English tongue is not used."

But we must curtail our references to these volumes. We close with one from the Introduction which has special interest for Irish readers. In the Acts of William, Dean of Sarum, at Sunning, in 1222, quoted by Dr. Frere (i. 108), occurs the following: One Simon, a chaplain of that place, was examined. He said that he was ordained sub-deacon and deacon by an Irish Bishop named Albinus (apparently the well-known Bishop of Ferns of that name), who acted as Vicar of the Bishop of Lincoln, and subsequently priest by the Bishop of Lincoln. He was then asked to parse the word *Te*, in the phrase of the Canon of the Mass, "*Te igitur Clementissime Pater.*" He confessed that he knew neither its case nor by what it was governed. Directed to look at the text more carefully, he made answer that it must be governed by *Pater*, because the Father governs all things. No wonder he was noted as "*sufficenter illiteratus.*" So much for the case of a thirteenth century bishop of Ferns in the examination of candidates for Holy Orders.

H. J. L.

LIGHT FROM THE ANCIENT EAST. THE NEW TESTAMENT ILLUSTRATED BY RECENTLY DISCOVERED TEXTS OF THE GRAECO-ROMAN WORLD. By Adolf Deissmann, D.Theol., D.D., Professor of New Testament Exegesis in the University of Berlin. Translated by Lionel R. M. Strachan, M.A., English Lecturer in the University of Heidelberg. (Hodder and Stoughton.) 16s. net.

Readers of the author's former works became acquainted with the great value of the Papyri for illustrating the lexicography of the New Testament. But even the most enthusiastic of such readers could hardly have been prepared for such a treat as the present sumptuous volume affords. Here we find not only the lexicography, but the literature and the historical background of the New Testament receiving a fresh handling, which would have been impossible a few years ago. The discovery of thousands of Greek Papyri, and the editions of these by competent scholars in many countries (and not least in our own), have placed Dr. Deissmann in a position to write a book which sheds light, not merely on dozens, but on hundreds, of New Testament passages.