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A

CHURCH DICTIONARY.

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A

CHURCH DICTIONARY.

BY WALTER FARQUHAR HOOK, D.D.
VICAR OF LEEDS.

SIXTH EDITION, REVISED AND AUGMENTED.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1852.
TO

HENRY HALL,
OF BANK LODGE, LEEDS,
ESQUIRE,

SENIOR TRUSTEE OF THE ADVOWSON OF THE VICARAGE OF LEEDS,

A LOYAL MAGISTRATE,

A CONSISTENT CHRISTIAN, A FAITHFUL FRIEND,

THIS VOLUME

IS,

WITH AFFECTION AND RESPECT,

INSCRIBED.
PREFACE.

The Church Dictionary, of which the Sixth Edition is now published, appeared originally in the shape of monthly tracts, intended by the writer to explain to his parishioners the more important doctrines of the Church, and the fundamental verities of our religion. The title of Church Dictionary was adopted from a work published with a similar object in America, by the Rev. Mr. Staunton; and the work itself assumed the character of short dissertations on those theological terms and ecclesiastical practices, which were misrepresented or misunderstood by persons who had received an education external to the Church.

For these tracts there was a considerable demand; and the monthly issue amounting to four thousand, the author was persuaded to extend his plan, and to make the Church Dictionary a work of more general utility than was at first designed. It was, in consequence, gradually enlarged in each successive Edition until now, when it has assumed its last and permanent character.

In this Edition, which has been enlarged by an addition of more than one hundred articles, the authorities are quoted upon which the statements are made in the more important articles; and where it has been possible, the *ipsissima verba* of the authors referred to have been given.

But as this publication has no pretensions beyond those of an elementary work, it has been thought, for the most part, sufficient only to refer to secondary authorities, such as Bingham, Comber, Wheatly, Palmer, &c., in whose learned works the reader, who wishes to investigate any subject more thoroughly, will find the further references which he may require.

In deference to a wish very generally expressed, an account has been taken from sources acknowledged to be authentic, and which are duly noticed, of various Christian communities, not in connection with the Church.

It was found impossible, within the limits prescribed, to act upon another suggestion, and to introduce the biographies of our great divines. This, therefore, has been done in a separate publication, entitled "An Ecclesiastical Biography."

The articles on Church architecture have been carefully revised by the Rev. G. A. Poole, M.A., vicar of Welford.

The Law articles have been revised, partly by the Rev. James Brogden, A.M., of Trinity College, Cambridge, and partly by William Johnston, of Gray's Inn, Esq., barrister-at-law.

To Mr. Johnston, known to the literary world as the author of "England as it is," the thanks of the present writer are also due for the kindness with which he has assisted him in correcting the press, and for many valuable suggestions.

The original dissertations remain unaltered; but the circumstances of the Church of England have changed considerably from what they were when the Church Dictionary was first published. At that time the Protestantism of the Church of England was universally recognised, and the fear was lest her pretensions to Catholicity should be ignored. But now an affectation of repudiating our Protestantism is prevalent, while by ignorant or designing men Protestantism is misrepresented as the antithesis, not, as is the case, to Romanism, but to Catholicism; at the same time, Catholicism is confounded with Romanism, primitive truth with medieval error, and the theology of the Schools with that of the Fathers: while, therefore, the articles bearing on the catholicity, orthodoxy, and primitive character of the Church of England are retained, the articles relating to the heresies and peculiarities of the Church of Rome have been expanded; and strong as they were in former editions in condemnation of the papal system, they have been rendered more useful, under the present exigencies of the Church, by a reference to the decisions of the so-called Council of Trent, so as to enable the reader to see what the peculiar tenets of that corrupt portion of the Christian world really are.

ABACUS. The upper member of a capital. (See Capital.)

In semi-Norman and early English, the abacus of engaged shafts is frequently returned along the walls, in a continued horizontal string; perhaps the last lingering marked recognition of the effect of the capital in representing that horizontal line, which was so decided in the classic architecture, and to which the spirit of Gothic architecture is in the main so greatly opposed.

ABBA. A Syriac word signifying Father, and expressive of attachment and confidence. St. Paul says, Ye have received the Spirit of adoption, wherefore we cry Abba, Father. (Rom. viii. 15.)

ABBE. The designation assumed in France, before the Revolution, by certain persons, who ostensibly devoted themselves to theological studies, in the hope that the king would confer upon them a real abbey, i.e. a certain portion of the revenues of a real abbey. Hence it became the common title of unemployed secular priests.

ABBAY. (See Abbot, Monastery, Monk.)

The habitation of a society devoted to religion. The name Abbey is derived from Abbas, which occurs in the lower Latin, which is derived from the Hebrew, and signifies Father. The heads of abbeys were patres monasterii, or, if females, materes monasterii, and their houses were denominated abbeys. An abbey was a monastery, whether of men or women, distinguished from other religious houses in the middle ages, and in the existing Romish Church, by larger privileges. The abbeys in England were exempted from all jurisdiction, civil and spiritual, and from all impositions, and having generally the privilege of sanctuary, for all who fled to them were beyond the reach of the law. They became enormously rich through an appeal on the part of the monks to the superstitious feelings of the age. The doctrine of purgatory being insisted upon, they persuaded the people that by making endowments for the saying of masses for their souls, they would both mitigate their torments while they lasted, and deliver themselves from them entirely, after the lapse of a certain time.

The worship of saints, of images, and of relics, having been encouraged, the ignorant were urged to make large donations to certain shrines, concerning miracles wrought at which, the most monstrous falsehoods were related. The merit of good works, and their power to justify sinners being admitted, the monks easily persuaded awakened profiteers on their deathbeds to leave large legacies to their respective abbeys. The abuse became at last a public nuisance. As the abbeys increased in wealth, the state became poor; for the lands which these regulars (see Regulars) possessed were in mortua manu (see Mortmain), and could not be brought into the market. This inconvenience gave rise to the statutes against gifts in mortmain.

The abbeyes were totally abolished in England in the time of Henry VIII., who, in the twenty-eighth year of his reign, appointed visitors to inspect them. The abuses discovered were so many and so disgraceful, that many of the abbeys were voluntarily surrendered to the king; by which means the abbey lands became invested in the crown, and were afterwards
ABBOT. The Father or Superior of an abbey of monks, or male persons, living under peculiar religious vows. Abbot is a word of oriental extraction, from the Syriac, Abba, father; as that, from the Hebrew Ab, of the same signification: and, if we may ascend still higher, that word itself (as many others which occur in that language) proceeds from the voice of nature; being one of the most obvious sounds, to express one of the first and most obvious ideas.

Among the abbeys in England before the dissolution, were some which gave the title of Mitred Abbot to their superiors. These mitred abbots sat and voted in the house of lords. They held of the king in capite per baroniam, their endowments being at least an entire barony, which consisted of thirteen knights' fees. The following are the abbeys which conferred this distinction on their abbots: St. Alban's, St. Peter's, Westminster; St. Edmondsbury, St. Benet's of Holm, Bersey, Shrewsbury, Crowland, Abingdon, Evesham, Gloucester, Ramsey, St. Mary's, York; Tewkesbury, Reading, Bath, Winchcomb, Hidcote by Winchester, Cirencester, Waltham, Malmesbury, Thorney, St. Augustine's, Canterbury; Selby, Peterborough, St. John's, Colchester; Coventry, Tavistock, St. John's of Jerusalem, and Glastonbury. (See Monks.)

ABBESS. The Mother or Superior of an abbey of nuns, or female persons, living under peculiar religious vows.

ABECDARIAN HYMNS. Hymns composed in imitation of the acrostic poetry of the Hebrews, in which each verse, or each part, commenced with the first and succeeding letters in the alphabet, in their order. This arrangement was intended as a help to the memory. St. Augustine composed a hymn in this manner, for the common people to learn, against the error of the Donatists. (See Acrostics.)

ABEYANCE, from the French abayer, to expect, is that which is in expectation, remembrance, and intendment of law. By a principle of law, in every land there is a fee simple in some body, or else it is in abeyance; that is, though for the present it be in no man, yet it is in expectancy belonging to him that is next to enjoy the land.—Inst.

Thus if a man be patron of a church, and presenteth a clerk to the same; the fee of the lands and tenements pertaining to the rectory is in the parson; but if the parson die, and the church becometh void, then is the fee in abeyance, until there be a new parson presented, admitted, and induted. For the frank tenement of the glebe of a parsonage, during the time the parsonage is void, is in no man; but in abeyance or expectation, belonging to him who is next to enjoy it.—Terms of the Law.

ABJURATION. A solemn renunciation in public, or before a proper officer, of some doctrinal error. A formal abjuration is often considered necessary by the Church, when any person seeks to be received into her communion from heresy or schism. A form for admitting Roman recusants into the Church of England was drawn up by the convocation of 1714, but did not receive the royal sanction. It is as follows:

A Form for admitting Converts from the Church of Rome, and such as shall renounce their errors. [June 18.]

The bishop, or some priest appointed by him for that purpose, being at the communion table, and the person to be reconciled standing without the rails, the bishop, or such priest as is appointed, shall speak to the congregation as followeth:

Dearly beloved,

We are here met together for the reconciling of a penitent (lately of the Church of Rome, or lately of the separation) to the Established Church of England, as to a true and sound part of Christ's holy Catholic Church. Now that this weighty affair may have its due effect, let us in the first place humbly and devoutly pray to Almighty God for his blessing upon us in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in this, and all other our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are or shall be admitted into the fellowship of Christ's religion, that they