
**Instructions in Reading the Liturgy of the United Church
of England and Ireland**

Howlett John Henry

Title: Instructions in Reading the Liturgy of the United Church of England and Ireland

Author: Howlett John Henry

This is an exact replica of a book. The book reprint was manually improved by a team of professionals, as opposed to automatic/OCR processes used by some companies. However, the book may still have imperfections such as missing pages, poor pictures, errant marks, etc. that were a part of the original text. We appreciate your understanding of the imperfections which can not be improved, and hope you will enjoy reading this book.





TO THE
RIGHT HONOURABLE
AND RIGHT REVEREND
WILLIAM HOWLEY, D.D.
LORD BISHOP OF LONDON,

THIS HUMBLE ATTEMPT TO PROMOTE A JUDICIOUS
AND IMPRESSIVE MANNER OF READING

THE LITURGY,

IS,

WITH HIS CONDESCENDING PERMISSION,

MOST RESPECTFULLY INSCRIBED,

BY HIS OBLIGED AND DUTIFUL SERVANT,

THE AUTHOR.

ANALYSIS OF THE PREFACE.

	Page
Indifferent reading of the Liturgy, a subject of complaint - - - - -	vii
The defect often caused,	
1.—by supposing that the task is easy - -	viii
2.—that piety alone is requisite - - -	ix
3.—by fearing to be thought affected or hypocritical - - - - -	<i>ibid.</i>
4.—by the real difficulty, arising from the repetition of fixed forms - - -	x
Good reading an important clerical qualification,	
1.—from its religious effects on the hearers -	xi
2.—from its tendency to counteract the prevalent disposition 'to undervalue the Liturgy - - - - -	xii
3.—from its depriving adversaries of one ground of attack - - - -	xiii
4.—from the increased attention paid to the study of elocution - - - -	xiv
5.—from its affording a better chance of obtaining professional employment -	xv
The degree of encouragement it has received in the Universities - - - - -	xvi
It is becoming a new requisite in the episcopal examination for Orders - - - - -	xvii
Object and plan of this work - - - - -	xix
Objections obviated - - - - -	xxii

	Page
Notice of particular defects in delivery :	
1.—Rapidity	xxiv
2.—Concluding sentences inaudibly	xxvi
3.—The drawling manner	xxviii
4.—The pompous	<i>ibid.</i>
5.—The unvaried	xxix
6.—The laboured	xxxiv
7.—The theatrical	<i>ibid.</i>
8.—The self-complacent	xxxv
The advantages of delivering the Service from memory	xxxvi
How to discover our own defects in reading	xxxviii
A slavish adherence to rules not required	xli
The utility of the Work, independent of the system of Inflections	xlii

PREFACE.

THE members of the Church of England justly boast of their Liturgy, and affirm with truth that no Service has a greater tendency to answer the purposes of public worship. It is however certain, that this tendency is very much strengthened by means of a good delivery. But that our admirable Ritual is not thus enforced so frequently as it ought, is a complaint which is heard even among the sincere and zealous friends of the Established Church; and it is heard so often, that the justice of it cannot be doubted. It may therefore be useful to suggest to the candidates for the Sacred Office, as well as to those who have been recently admitted into it, some of the causes to which the imputed defect may be reasonably ascribed. Thus cautioned, they may be induced to pay more particular attention to the *manner* of officiating; so that they may individually vindicate the profession from reproach, and, through the divine blessing upon their ministry, may powerfully promote the interests of true religion.

I. An inefficient manner of delivering the Church-Service frequently originates in the opinions which many Clergymen entertain on the subject of public reading. They conceive that, as every body can read, it is not necessary to take previous care to qualify themselves for the effective discharge of this part of their official duties. They themselves perfectly understand what they read; but they are little aware, that to make the congregation, especially if it be numerous, hear and understand, is a task of considerable difficulty. Graceful and impressive reading is an accomplishment, which cannot be attained without submitting to the methods by which superiority is usually acquired in any of the arts or sciences. It is true indeed, that some persons are better gifted than others for gaining excellence; and with regard to reading, some naturally possess so much ease of utterance, so harmonious a voice, so correct an ear, that it seems as if they could not help reading well. But after allowing a few exceptions, it is absolutely certain, that, in general, instruction, study, and practice are indispensably requisite in acquiring an elegant and impressive delivery. It is likewise important to be remembered, that this accomplishment can generally be gained only in the early part of life, whilst the ear is

quick in perceiving, and the voice is capable of adopting, any suggested variations of tone.

II. Another erroneous notion frequently prevails, that seriousness and piety are alone wanting; and that if a Clergyman is earnest in the discharge of his duty, he cannot fail to be an impressive reader of the Church-Service. A serious and solemn manner is certainly indispensable; but when it is applied, with little meaning and with no variation, to a Service so varied in its subjects, the congregation may indeed be fully convinced of the piety of the Minister, but the monotonous solemnity of tones will inevitably prevent emotion, deaden attention, and produce drowsiness. And even if this heaviness of manner be avoided, still it sometimes happens, that, either through defect of early instruction, or entire inattention to the subject, a Clergyman, though possessing undoubted piety and great talents, may have acquired, in his mode of reading the Service, such a peculiarity, as not unfrequently excites the smiles of the giddy and thoughtless part of the congregation, and causes painful regret in the minds of the serious and devout.

III. The fear of being thought affected or theatrical, or of assuming an appearance of devo-

tion without feeling the reality, must be mentioned as another cause which tends to produce inefficient readers. But though every thing that savours of affectation or hypocrisy is highly disgusting, still the dull and feeble, or hurried and irreverent manner is not less injurious in its effects upon the hearers. If in the one case, they are disgusted with the minister, in the other they become wearied with the Service.

IV. Another cause why an indifferent manner of reading is prevalent in the Church, may be found in the difficulty of retaining a *good* manner, in consequence of the constant repetition of the same forms. To repeat the same words over and over again, without insensibly falling into some improprieties,—without acquiring peculiar tones, which convey either no meaning at all, or a wrong meaning, requires constant and close attention. Hence it may be generally noticed, that those parts of the Service are recited best, which are recited least frequently; hence the Lessons are commonly better read, and the Lord's Prayer worse read, than any other part; and hence the number of Preachers possessing a good delivery will be found to be much greater, than that of graceful and impressive Readers.

Indeed, such is the effect of frequently repeating the same words, that even the best readers need the utmost watchfulness, lest, in the course of years, they fall into strange peculiarities and improprieties : and happy is the man who has friends, possessing the kindness, as well as the judgment, to point out these defects as they arise. To counteract the ill consequences resulting from the repetition of the same Service, Dr. Paley wisely tells us, that devotion must be the remedy ; and this remedy, it may be added, is as needful for the minister as for the congregation.—Such are some of the causes, why an indifferent style of reading is prevalent in the Church.

I. On the other hand, the efficacy of *good* reading, in exciting the serious and devout feelings of the congregation, is exceedingly great. The Service assumes, as it were, a new character. The Lessons in particular, and more especially the Epistles and Gospels, when read with judgment and feeling, immediately arrest the attention of the hearers, and manifest the peculiar power of the Holy Scriptures to convince the understanding and penetrate the heart. Hence arises a strong encouragement to the Clergyman who possesses only moderate talents and attainments, but who is sincerely desirous