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under the existing Mortmain Act, be vested in individuals as trustees with *power* to appoint new trustees, for spiritual and other purposes in connection with the Church of England under the control of the incumbent for the time being of the Church specified, or, if needful, of the Bishop of the diocese.

In order to obtain united action, it seems desirable that the incumbents in each Rural Deanery in England and Wales, acting under legal advice, should revest the Church property of their respective parishes which may be imperilled by the Bill, except, of course, in those cases in which revestments are legally impossible. Or each Rural Deanery in a diocese could elect its representatives to appoint, in council, diocesan trustees, who, under 35 and 36 Vict., c. 24, could probably be constituted a corporate body to hold and convey the Church property of the diocese.

It is also important that in the House of Commons amendments should be pressed to obtain, if possible, just definitions of the "affairs of the Church," "spiritual purposes," "ecclesiastical and parochial charities," in order that Church property, given by Churchmen for Church purposes, cannot be alienated or endangered.

A. J. GLENDINNING NASH.

J. J. GLENDINNING NASH.

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#### ART. VII.—MITRES.

IT has been remarked by one of the most eminent of living naturalists that in a barbarous condition of human society it is the male who chiefly adorns himself; as social life improves, or arrives at its middle condition, both sexes alike are splendid in their apparel; but that when civilization has advanced to the reasonable and reflective stage, the male divests himself of ornaments and colours, and leaves them to the female, who considers them the natural and fitting accompaniments of the beauty to which she always desires to lay claim.

In the time of the Apostles Roman and Greek civilization were far advanced, and the costume of men was extremely simple. In the early Church the ministers of the assemblies wore merely the dress of ordinary life, and no doubt the soberest and most decent that they could command. It was only as civilization began to decline and fashions to change that reverence began to be paid to the obsolete costumes which the clergy, by force of habit and by aversion to change, continued to wear. As the intellectual elevation of the days of

Greek and Roman culture continued to fade into the past in the time of the later empire, attention began to be paid to these details, as if they were part of religion. Rich and handsome garments of the particular shape on which the continual change of fashion had fixed the character of ecclesiastical were sent by devotees to bishops and presbyters; and as civilization sank even farther into the dark ages these increased in pagan splendour.

The revival of the obsolete and unauthorized mitre, part of the gorgeous paraphernalia of the centuries of superstition, by the present eminent and beloved Bishop of Lincoln in 1885, as one of the stages in the march of the Oxford movement, and the fact that his example has been already followed by six other exalted occupants of English sees, makes it desirable to look into the history of this strange adornment.

The mitre is first mentioned amongst ecclesiastical vestments in the middle of the eleventh century, though some kind of decorative episcopal head-gear had been in use considerably earlier. It was first made of embroidered linen, and it does not appear in its well-known double, or cleft, form until the twelfth century had made considerable advance, when it began to be constructed of some rich material and to be adorned with gold and jewels. It was in the fourteenth century, when ladies' head-dresses became very high, that this peculiar and bizarre object attained its full development. Previously mitres were very low and concave in contour.

The words used for it in Latin and Greek are *mitra* and *infula*.<sup>1</sup> *Mitra* is a cap worn by women. Isidore of Seville, in his "Etymology," says: "It is a Phrygian cap protecting the head, such as is the ornament of devout women. The head-covering of men is called *pileum*, the head-covering of women *mitra*." It was also worn by Asiatics without distinction of sex. *Mitra* was thus the cap of women and effeminate men. Its prototype, the Phrygian cap, came into startling prominence at the time of the French Revolution. *Infula*, on the contrary, was the fillet which decked the head of heathen priests and victims. Servius defines it as "a garland, like a circular diadem, from which ribbons hang down on each side. It is usually broad and twisted of white and purple." Virgil often mentions the sacrificing priest wearing this garland. Victims about to be sacrificed, whether beasts or men, were tricked out with the same ribbons. We have a gladiator in Suetonius, who, having been guilty of cowardice, was ornamented with a garland on being led to execution.

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<sup>1</sup> This paper is throughout indebted to Mr. Sinker's article in the "Dictionary of Christian Antiquities."

The earliest alleged instance of some sort of head-dress as part of the official costume of the Christian ministry is really only a metaphorical expression, and has nothing to do with the question. The passage occurs in a letter of Polycrates, Bishop of Ephesus, to Victor, Bishop of Rome (A.D. 192-202), on the subject of the Easter controversy (Euseb., "Hist. Eccl.," v. 24; also partly in iii. 31; cf. also Jerome, "De Viris Illustribus," c. 45), in which Polycrates cites the names of different Asiatic bishops and martyrs who are claimed as having held to the Asiatic practice. Amid this enumeration we read: "Yea, moreover, John too, he who lay on the Lord's breast, who became a priest wearing the golden plate (*ὁς ἐγένηθη ἱερεὺς, τὸ πέταλον πεφορεκῶς*), and a witness and teacher; he sleepeth in Ephesus." A somewhat parallel instance may be quoted from a later writer, Epiphanius. The reference has been to Christ as heir to the throne of David, which is a throne not only of royalty, but of priesthood. The Saviour thus stands at the head of a line of high-priests; James, the Lord's brother, being, as it were, successor, in virtue of his apparent relationship, and thus becoming Bishop of Jerusalem and president of the Church. Then follows a very extraordinary sentence, which can by no possibility be taken literally, unless it is a sheer mistake: "Moreover also, we find that he exercised the priestly office after the manner of the old priesthood; wherefore also it was permitted to him once in the year to enter into the Holy of Holies, as the law commanded the high-priests, according to the Scripture. Further, it was permissible for him to wear the golden plate upon his head (*ἀλλὰ καὶ τὸ πέταλον ἐπὶ τῆς κεφαλῆς ἐξῆν αὐτῷ φέρειν*), as the above-mentioned trustworthy writers have testified" ("Hær.," xxix. 4; vol. i. 119, ed. Petavius).

Mr. Sinkler, the librarian of Trinity College, Cambridge, from whose article on the subject in the "Dictionary of Christian Antiquities" much of this information is taken, points out that the question must mainly turn on the words of Polycrates, whose position, both in date and locality, would give his words more importance than those of Epiphanius. The probability lies strongly on the side of the language being viewed as allegorical. The passage in general has that character (cf. *μεγάλα στοιχεῖα κεκοιμηται*), and the perfect participle could hardly refer to a habit. Polycrates clearly aims at bringing out in a pointed and picturesque way the fact of the supreme apostolic authority of St. John, whose office in the Christian Church was to bear rule in spiritual things over the spiritual Israel, even as the high-priest of old over Israel after the flesh. This is the view of Marriott in the "Vestiarium Christianum." Epiphanius is no doubt referring loosely to the words of Polycrates; that

James could have been admitted as high-priest into the Holy of Holies of the Temple at Jerusalem is simply an impossibility. One thing, at any rate, Mr. Sinker considers plain enough. Even if the interpretation be not allegorical, and even if so remarkable a statement is to be taken as a matter of fact without any other evidence whatsoever, it would in any case have been an ornament special to St. John, or St. James, or both of them, and ceased with them, affecting in no sense the further use of the Church.

The metaphorical sense of Polycrates and Epiphanius is emphasized by the language of the oration delivered by Eusebius on the consecration of the great church at Tyre ("Hist. Eccl.," x. 4). This highly rhetorical discourse begins with an address to Paulinus, Bishop of Tyre, and his assembled clergy, as "friends of God and priests (*ιερείς*), who are clad in the holy robe that reacheth to the feet, and with the heavenly crown (*στέφανον*) of glory, and with the unction of inspiration (*τὸ χρίσμα τὸ ἔνθεον*), and with the priestly vesture of the Holy Ghost." These words are an exact parallel to St. Paul's description of the Christian armour. They are no more to be taken literally in the one case than the other. Hefele, who argues for the early use of the mitre, does not suppose that *στέφανος*, even if taken literally, could mean more than the tonsure, which often went by this name.

Another poetical passage of the same character occurs in one of the discourses of St. Gregory Nazianzene (died A.D. 389), where he addresses his father, then Bishop of Nazianzus, who sought to associate his son with him in the duties of his office. He remarks: "Thou anointest the chief priest, and clothest him with the robe reaching to the feet, and settest the priests' cap (*τὸν κίδαριον*, one of the Septuagint words for the head-dress of priest and high-priest) about his head, and bringest him to the altar of the spiritual burnt-offering, and sacrificest the calf of consecration, and dost consecrate his hands with the Spirit, and dost bring him into the Holy of Holies" ("Orat.," x. 4, "Patrol. Græc.," xxxv. 829). There is no reason why one of these expressions should arbitrarily be taken as literal, while the burnt-offering, the calf, the hands, and the Holy of Holies are metaphorical.

Another passage which is sometimes misinterpreted is from a heathen writer, Ammonianus Marcellinus. He describes (xxix. 5) the outbreak of an African chief, Firmus (A.D. 372). Against him is sent Theodosius, afterwards emperor. Firmus is compelled to sue for peace. The pagan historian describes the sending of "Christiani ritus antistites oraturos pacem." Two days afterwards Firmus restores "Icosium oppidum . . . militaria signa et coronam sacerdotalem cum cæteris quæ inter-

ceperat." This was clearly the golden crown worn by heathen priests (cf. Tertullian, "De Spectaculis," c. 23; "De Idololatria," c. 18; "De Corona Militis," c. 10). The evidence of the Council of Elvira on the wearing of the crown by heathen priests is very curious. One of its canons ordains that "(those who have been heathen) priests who only wear the crown, and do not perform sacrifices, nor contribute from their own funds to the expenses of the sacrifices, may be admitted to communion after two years" ("Concil. Illib.," can. 55; "Labbe," i. 976).

The use of the word *infula* has similarly been misunderstood. In classical usage it came to mean any ornaments or insignia of magistrates, and even the magistracy itself. In later ecclesiastical Latin it is used for a chasuble. In the absence of evidence pointing the other way, Mr. Sinker remarks that the natural explanation of the early use of the Christian *infula* is that the word betokens in a poetical or rhetorical sense the official dress, or hardly more than the quasi-official position of ordained persons. The Christian poet Prudentius, dwelling on the names of famous martyrs connected with Saragossa, says ("Peristeph.," iv. 79):

*Hic sacerdotum domus infulata  
Valeriorum,*

where the reference is to Valerius, Bishop of Saragossa. The meaning is, "Here is the family of the Valerii, adorned with the episcopate." The whole poem is written in a highly-wrought strain of metaphor, and is a palpable imitation of classical imagery.

There are other passages where the word *infula* is used in a classical way of episcopal authority. Gelasius (died A.D. 496) speaks of certain characteristics in a person rendering him "clericibus infulis reprobabilem" — episcopal authority ("Epist. ix., ad episc. Lucaniae," Patrol., lix. 51). A biography of Willibald, a disciple of St. Boniface, speaking of his consecration, says: "Sacerdotalis infulæ ditatus erat honore" — endowed with episcopal authority (c. xi., Canisius, "The-saurus," ii. 116). In a biography of Burkhardt, of Würzburg, another disciple of St. Boniface (written probably two hundred years after his time), he is spoken of as "pontificali infula dignus" — worthy of episcopal authority; and the Pope of the day is said to be "summi pontificatus infulæ non incongruus."

There is absolutely no weight in two other passages. Eunodius, a poet of the fifth century, says of St. Ambrose:

*Serta redimitus gestabat lucida fronte,  
Distinctum gemmis ore parabat opus—*

"He wore shining garlands on his brow, and the work of his

mouth was glorious with gems." It is a poetical passage speaking of his noble appearance and his brilliant eloquence. And Theodulf of Orleans (died A.D. 821), contrasting a Jewish high-priest with the spiritual character of the Christian minister, says :

Illius ergo caput resplendens mitra tegebat :  
Contegat et mentem jus pietasque tuum—

"The Jewish high-priest's head was covered with a splendid mitre ; and so may your mind be covered by justice and piety."

None of these passages really point to a Christian head-dress. On the contrary, Tertullian asks : "Quis denique patriarches . . . quis vel postea apostolus aut evangelista aut *episcopus* invenitur coronatus ?"—"What patriarch, what apostle, or evangelist, or bishop is ever found with a crown on his head ?" ("De Corona Militis," c. 10). This ought to settle the question. The remains of Christian art furnish no evidence whatever for the use of such a head-dress, but distinctly point the other way. We have every reason to agree with Menard that "*vix ante annum post Christum natum millesimum mitræ usum in ecclesiâ fuisse*" ("Greg. Sacr.," 557). Menard justly insists on the fact that in numerous liturgical monuments (*e.g.*, a Mass for Easter Day in the Cod. Ratoldi, before A.D. 986, where the ornaments of a bishop are severally gone through), as well as in early writers who have fully entered into the subject of Christian vestments, as Rabanus Maurus, Amalarius, Walafrid Strabo, Alcuin (Pseudo-Alcuin), there is no mention whatever of a mitre.

Mr. Sinker will pardon the free use that has been made of his article in view of the practical importance of the subject. The first indisputable mention of a mitre is in A.D. 1049, when Archbishop Eberhard of Treves was at Rome, and Pope Leo IX. placed on his head, in St. Peter's, on Passion Sunday, the Roman mitre : "Romanâ mitrâ caput vestrum insignivimus, qua et vos et successores vestri in ecclesiasticis officiis Romano more semper utamini"—"We have decorated you with the Roman mitre, so that in virtue of it you and your successors may always employ the Roman usage in ecclesiastical affairs" (Epist. iii., Patrol. cxliii. 595). It is a Roman ornament, introduced in a corrupt age. It is rightly associated in the minds of the people of England with superstition, error, and tyranny. Heraldically it is a symbol of dignity, like the coronet or the helmet : for peers to wear their coronets, and knights and gentlemen their helmets, whenever they are on official duty, would be as reasonable as the revival of this obsolete Roman adornment. By declaring what the dress of a bishop should be, the Prayer-Book has declared what it should

not. May we not humbly hope that the seven august and venerated personages, who in deference perhaps to the contemporary taste for antiquarian and mediæval decoration have adopted it, will gradually lay aside what can hardly be considered consistent with the simplicity that is in Christ?

WILLIAM SINCLAIR.

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## Short Notices.

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*A Girl Governess.* By A. E. WARD. Sunday School Union.

THIS pleasant and interesting story for girls would have been still better had it been compressed into about two-thirds of its present length. The heroine, her invalid sister, and her pupils are well drawn and life-like, but the conversation of the cottage child, Elsie, is hardly true to nature. The illustrations are remarkably pretty and artistic.

*Joan.* By M. J. HOPE. S.P.C.K.

An interesting but improbable story, which, treating of the gradual development of two workhouse girls into young ladies, who carry all before them, is scarcely a wholesome theme for readers of the class for which this book is intended.

*All about a Five-Pound Note.* By HOPE CARLYON. S.P.C.K.

We can give unqualified praise to this excellent little tale for elder girls; it is well and brightly written, full of incident, and contains an excellent moral.

*Dick's Water-lilies, etc.* By CRONA TEMPLE. S.P.C.K.

These four pretty and touching little "parables from nature" are, perhaps, rather above the comprehension of the average village mind, but they will be welcome in many a schoolroom, and quite keep up the reputation that Crona Temple has made for herself.

*A Storm in a Teapot.* By FRANCES H. WOOD. S.P.C.K.

This story of a snowy Christmas Eve will be a useful addition to the parish lending-library or the mothers' meeting, as the interest is well sustained, and the language simple, but graphic and descriptive.

*Miss Percival's Novel.* By NELLIE HELLIS. S.P.C.K.

A pretty but rather commonplace story for the upper and middle classes, perhaps not quite worthy of the author of "Little King Davie."

*Good Friday and Easter Communion.* From the days of the Apostles to the present time. By W. A. FROST. Masters and Co. Pp. 65.

Mr. Frost has taken up an important and interesting subject—the question whether Christian practice and precedent point to communion on Good Friday and Easter Eve, or not, especially with regard to the former. He has examined a mass of complicated evidence with distinguished perseverance and accuracy; and the pamphlet may well be considered as a permanent handbook on the subject. His position is indicated in the following words:

"I think I have now fairly established that under the first Prayer-