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SURVEYS OF POPULAR HYMNS

By JOHN S. ANDREWS

Many attempts have been made to discover which of the numerous hymns in existence are the most popular. In order to discover which hymns of German origin were popular in this country I have examined as many surveys as possible. The results may be of some general interest. I should be very grateful to receive details of other surveys, even where no German hymns are involved.

I. NINETEENTH-CENTURY SURVEYS

About 1840 Jeremiah Smith, a Prebendary of Lichfield, published a hymn-book compiled on an unusual plan. The full title explained its scope: *Psalms and Hymns, adapted to the Services of the Church according to the use of the United Church of England and Ireland; and also to Private Reading. Designed to incorporate those Metrical Versions of Psalms, and those Hymns (above 400) which have received Royal, Archiepiscopal, and Episcopal Sanction*

(London [c. 1840]). The book ran into several editions, the fourth appearing in 1846. This edition (the earliest that I have seen) was based on the contents of ten previous hymn collections and four consisting solely of psalms. Smith included the following three German hymns, all in Wesley's versions: 'O Thou, to whose all-searching sight' (found in five of the ten collections); 'Lo, God is here! let us adore' (4); and 'Thou hidden love of God, whose height' (3).¹ An eighth edition, which appeared in 1859, listed twenty churches in various parts of the country where the book was in use.

Thirty years later a collection compiled on a more democratic basis appeared. Edward Henry Bickersteth, then Vicar of Christ Church, Hampstead, and later Bishop of Exeter, published the first edition of his *Hymnal Companion to the Book of Common Prayer* in 1870. An annotated edition appeared in 1873. A revised and enlarged edition came out in 1876 and a final edition, recast and enlarged (still in use in some churches), in 1890. Taking as a basis over twenty then current Church of England hymn-books, ranging from High Anglican to Ultra-Calvinistic, Bickersteth compiled the bulk of his book on the hymns most frequently found in them. The details given for each hymn, stating in which books it had been included, indicated whether the hymn had received sufficient sanction or not to claim a place in any future "standard" Church hymn-book. He hoped that in time the number of Anglican books would be so reduced that the Church would have one Book of Common Praise.

In his 1873 collection he included the following translations from the German: 'O thou, to whose all-searching sight' (found in 15 collections); 'Who are these like stars appearing' (10); 'Jesus lives! no longer now' (9); 'Jesu, thy blood and righteousness' (8); 'Now thank we all our God' (8); 'Holy Ghost, dispel our sadness' (7); 'Thou hidden love of God, whose height' (7); 'Lo, God is here: let us adore' (6); 'Thee will I love, my strength, my tower' (6); 'Now I have found the ground wherein' (3); 'How bright appears the morning star' (2); and 'O sacred Head, once wounded' (2). 'Great God, what do I see and hear', included in this and many other contemporary collections, was not, as commonly supposed, a translation from the German (see Julian, *ad loc.*).

In the revised and enlarged edition of 1876 'Holy Ghost, dispel our sadness' was omitted, the other hymns were included, and the following added: 'Gentle Shepherd, thou hast still'd'; 'Give heed, my heart, lift up thine eyes'; 'Jesu, still lead on'; 'Jesu, Sun of righteousness'; 'Jesu, thou wounded Lamb of God'; and 'Rejoice, all ye believers'.

¹ More information about these hymns and those mentioned later may be traced via Julian's Index to First Lines. Discrepancies in punctuation, etc., between this and my other lists of hymns are due to my following in each case the style of the list in question.

In 1874 John Julian, the future Editor of the *Dictionary*, published an article filled with information but modestly entitled "Concerning Hymns".² First, he examined 28 collections (including Bickersteth's), representing all sections of Anglicanism, in order to find out which hymns had received "the broad seal of approval of the whole Anglican Church, both at home and abroad." The following translations from the German satisfied this test: 'O Thou to whose all-searching sight' (found in 18 collections); 'Jesus lives, no longer now' (12); 'Who are these like stars appearing' (12); 'Jesu, Thy blood and righteousness' (11); 'Now thank we all our God' (11); 'Thou hidden love of God' (10); 'Lo! God is here, let us adore' (9); and 'Thee will I love, my strength, my tower' (8).

In order to find which "modern" hymns were current, Julian next examined twelve collections published since 1860. (Even so, nine had appeared among his first twenty-eight collections, and a tenth was a new edition of one of those twenty-eight.) The following German hymns each received four out of twelve "votes"; so he included them among his "claimants to the thoughtful consideration" of future compilers of hymnals: 'Christ the Lord is risen again!' (from M. Weisse); 'Lord of our life, and God of our salvation'; and 'O let him whose sorrow'.

Some years later James King went further. Borrowing Julian's idea (though without acknowledgement) he offered in his *Anglican Hymnology* (London, 1885) an "account of the 325 standard hymns of the highest merit according to the verdict of the whole Anglican Church". Instead of twenty-eight he took no fewer than fifty-two representative collections, including five Dissenting collections and one volume of essays. The inclusion, to which Julian objected,³ of the six extraneous books made King's results even more representative of popular opinion. Of the fifty-two collections all but one had been published between 1863 and 1885. Not a single hymn appeared in all the collections. Hymns in fewer than fifteen collections were regarded as not having received general Anglican approval. The translations from the German included in 15 or more were: 'Jesus lives! no longer now' (in 37 collections); 'Now thank we all our God' (30); 'Who are these like stars appearing' (26); 'O Thou, to whose all-searching sight' (23); 'Thou hidden love of God' (23); 'Jesu, Thy blood and righteousness' (18); and 'Christ the Lord is risen again' (16). 'We plough the fields and scatter', which appeared in eleven hymnals, was rightly predicted to be one of the "standard hymns of the future". Jane Campbell's translation of 'Wir pflügen und wir streuen' was not published until 1861 and not widely known until 1868, when it was included in the Appendix to *A & M*.

² *Churchman's Shilling Magazine* (April-May, 1874), pp. 199-212; 402-13.

³ Julian, pp. 343, i, and 1530, i.

In 1887 the magazine, the *Sunday at Home*, offered prizes for "the most approved Lists of ONE HUNDRED ENGLISH HYMNS; the awards being made to those Lists which [should] most nearly correspond with the Hundred that [received] in the aggregate the highest number of votes".⁴ Although translations from ancient and modern languages were admissible, few German hymns were chosen. Between 3,400 and 3,500 lists were received. 'Jesus lives! no longer now' was the only German hymn in the first one hundred; it came eighty-sixth, with nine hundred and fifty votes. Of the next fifty hymns, for which specific voting was not recorded, the only German hymns were: 'Commit thou all thy griefs'; 'Jesu, Thy blood and righteousness'; and 'We plough the fields and scatter'. The Editor could not forbear to add another one hundred. Some of these one hundred, he said, had received a large number of votes, others had merely been suggested "by different correspondents" as worthy to rank with the one hundred and fifty already given. Several again, chosen by the Editor, were as yet little known, but seemed destined to high places in future hymnody. To which category the following four hymns belonged (the only ones from the German in this list) was not stated: 'How blessed, from the bonds of sin'; 'O Love, who formedst me to wear'; 'O sacred Head, once wounded'; and 'Who are these, like stars appearing'. In a final paper the Editor listed one hundred hymns for children, not claiming them as the most popular, but finding in them merely what was appropriate to the early years of life. The list included two of Catherine Winkworth's translations ('Ever would I fain be reading' and 'Seeing I am Jesus' lamb'), neither of which has since become popular.⁵

The *Sunday at Home* was published by the Religious Tract Society, founded as long ago as 1799 to bring cheap religious literature to the masses. The character of the magazine was adequately indicated by its sub-title, *A Family Magazine for Sabbath Reading*. Although its outlook was Evangelical, the survey was not (as were the earlier ones) confined to Anglicans; in the days of strict Sunday observance with no competition from radio or television, the magazine was widely read by Anglicans and Nonconformists alike.

Another Evangelical attempt to assess the popularity of hymns was seen by the publication in 1889 of *The Royal Hymnal*; or,

⁴ Nine articles on "Our English Hymns" appeared after the introductory announcement on New Year's Day, 1887 (pp. 16; 345-9; 395-8; 485-8; 523-5; 565-8; 644-7; 713-6; 773-6; 837-9).

⁵ A version of the first hymn, beginning 'Ever find I joy in reading', was included in the Unitarian *Hymns of Worship* (1927); this amended version had appeared also in a Unitarian collection of 1873 (see Julian, p. 510, ii). F. W. Foster and J. Miller's translation of 'Weil ich Jesu Schäflein bin', beginning 'Jesus makes my heart rejoice', was included in the *Moravian Hymn Book* (1911); this translation had appeared also in earlier Moravian collections (Julian, p. 500, i).

Hymns for the Service of the King. This collection of seven hundred and sixty-nine hymns represented that party originally within the Established Church which carried its protest against Tractarianism so far as to become a separate communion, registered as the Free Church of England (or the Reformed Episcopal Church). Unable to accept the then High Church *A & M* (1861 and later editions), it used *The Royal Hymnal* as its official book. The contents were based largely on the results of a plebiscite; but since the proprietors of Anglican hymnals refused to allow the insertion of their copyright material, many new hymns were written especially for the work.⁶ The compilers excluded everything "calculated to teach 'Baptismal Regeneration', 'Priestly Absolution', or 'The Real Presence in the Lord's Supper'". Apart from the omission of saints' days, the order of the Christian year was closely followed.

The following versions of German hymns appeared: 'Jesus lives, and so shall I' and 'Jesus lives, no longer now' (both being versions of Gellert's 'Jesus lebt, mit ihm auch ich'); 'Jesus, still lead on'; 'Jesus, Thy blood and righteousness'; 'Lord of our life and God of our salvation'; 'Lord remove the veil away'; 'My whole desire doth deeply turn away'; 'Oh, blest the house whate'er befall'; 'Rejoice, all ye believers'; 'Thou hidden love of God'; 'We plough the fertile meadows'; 'What God decrees, child of His love'; and 'What our Father does is well'. This list might not be exhaustive, since it was difficult to identify German hymns not often found elsewhere. For example, among those quoted the following were not included in many other collections: 'Lord, remove the veil away'; 'My whole desire'; 'Oh, blest the house'; 'What God decrees'; and 'What our Father does'. 'We plough the fertile meadows' was a little-known version of 'Wir pflügen und wir streuen'; there were possibly copyright difficulties over 'We plough the fields and scatter'.

In 1896 there was published a compilation entitled *Hymns That Have Helped*. Being a collection of those hymns, whether Jewish, Christian, or pagan, which have been found most helpful to the children of men. In five languages. Edited . . . by W. T. Stead (London [1896]). The Editor was a well-known journalist and social reformer. After many noteworthy activities he had founded the *Review of Reviews*, of which American and Australian editions appeared. *Hymns That Have Helped*, which formed a double number (price twopence) of the *Review*, must with such a compiler have had a wide circulation. He gave the English text of one hundred and fifty-five hymns chosen by well-known people, whose opinions he had sought, and added notes on origins and authorship. The following hymns were derived from the German: 'A

⁶ On the general reluctance of the compilers of the best-known Anglican hymnal to release their copyright material see W. K. Lowther Clarke, *A Hundred Years of Hymns A & M* (London, 1960), pp. 48-50.

safe stronghold' (Luther's original hymn was quoted alongside); 'Fear not, O little flock, the foe'; 'Give to the winds thy fears'; 'If the Lord me sorrow send'; 'Jesus, still lead on'; 'Now I have found the ground wherein'; 'Now thank we all our God'; 'O Sacred Head once wounded'; 'Thou hidden love of God'; 'We plough the fields and scatter'; and 'Without haste and without rest'.⁷

II. TWENTIETH-CENTURY SURVEYS

(a) General Surveys

About the turn of the century the *Sunday Companion*, a family magazine, published the results of a poll among its readers. Alan Gibson compared the list of twenty-five favourite hymns with a similar one that he had drawn up in about 1950. As part of some research for a radio programme he had invited readers of religious journals to send him details of their favourite hymns. Most replies came from readers of the various Dissenting journals. The juxtaposition of Gibson's list and the earlier one was illuminating; but in neither case was any German hymn represented.⁸

In 1925 a special number of the popular literary magazine, *John O'London's Weekly*,⁹ gave the results of a similar inquiry. This time, however, thirty-six well-known public figures (including, among others, clergymen, men of letters, actors and lawyers) were asked to state their preferences in hymns. The only reference to a German hymn was that by Martin Shaw, the musician, who included among his favourite hymns, 'Herzliebster Jesu' (*English Hymnal*, 1906, no. 70). HERZLIEBSTER JESU was the title of the tune, to which was set Robert Bridges's paraphrase, 'Ah holy Jesu,' of the hymn by Johann Heermann. Shaw, who that same year (1925) had acted as one of the musical editors of the first edition of *Songs of Praise*, was probably more interested in the tunes than in the words of hymns.

Your Editor devoted a chapter of his *Hymns and Human Life* (London, 1952) to discovering which hymns had "become part of our national life in the present generation". The investigations on which he based his conclusions were these: first, an examination at Westminster Abbey of the service lists for 1913, 1914, 1931 and 1932,

⁷ The untraced original of 'If the Lord me sorrow send', said to have comforted the Emperor Friedrich III on his death-bed, was written by a boy aged 12, Ernst von Willich. 'Without haste and without rest', suggested by one of Goethe's *Zahme Xenien*, beginning 'Wie das Gestirn,/ Ohne Hast,/ Aber ohne Rast', was hardly a hymn, although it had found its way into certain hymnals (see Julian, s.v. "Goethe", where "Gestirn" was misprinted as "Gestern").

⁸ See *The Ministry of Song* (London, 1959), pp. 87-9.

⁹ Supplement to Christmas number (December 5th, 1925), pp. i-viii: "The Greatest Hymns."

and the volumes of distinguished wedding, funeral and memorial services between 1886 and 1936; secondly, the collation of all references in the *Radio Times* for the first six months of 1950 to hymns sung at broadcast services; thirdly, a tour of fourteen churches in Oxford to record the hymns used in them on the first Sunday after Trinity, 1951.

The following results were relevant. 'Now thank we all our God' appeared not at all in the 1913-14 service lists, but four times in the 1931-32 lists, three times at weddings and once at a memorial service; it was sung in two Oxford churches on the day of the records. It was also sung at a thanksgiving for King Edward VII's safe return from India. 'Praise to the Lord, the Almighty' did not appear in the 1913-14 lists either; but it appeared six times in the 1931-32 ones. Although it was not chosen for any of the Abbey weddings, Dr Routley commented from his own experience on its popularity for ordinary parish church weddings. As regards more solemn occasions 'Jesus lives!' was sung at the memorial service for King George V, at the broadcast memorial service for King George VI and at the service held at the time of the funeral in the parish churches of the country. Another hymn mentioned in the records of funeral and memorial services was 'A safe stronghold our God is still'. Among hymns sung in the Oxford churches on the day in question was 'The duteous day now closeth'. In Dr Routley's final list of fifty-two "national anthems", he included also 'We plough the fields and scatter'.¹⁰

A recent rather different survey was undertaken by John T. Slater for his University of Leeds Diploma in Religious Education.¹¹ He circulated a questionnaire to one hundred and fifty secondary schools of all types and from all the counties of England and received replies from one hundred and ten. From the information collected he drew up a percentage popularity of hymnals and hymns used in schools. In the sixty-eight of the one hundred and ten schools using *Songs of Praise* the following German hymns achieved a certain popularity: 'We plough the fields and scatter' (as much as 100%); 'Now thank we all our God' and 'Praise to the Lord, the Almighty' (72% each). 'Jesus lives!' gained only 20%, the problem being felt whether to remember the Resurrection on the last day of term (possibly Maundy Thursday) or to respect the last days of Holy Week and omit Easter hymns from the school list.

¹⁰ For this and the preceding paragraph see *Hymns and Human Life*, pp. 270-89.

¹¹ *The Teaching in Secondary Schools of Christian Doctrine through Hymns* (1960). Partly published in our Society's *Bulletin*, v, no. 12 [no. 100] (Spring, 1964), 205-09 under the title "What Shall They Sing?"

(b) Local Surveys

Many other hymn "censuses" have been made, a few of which have been noted by Percy Dearmer in his *Songs of Praise Discussed* (London, 1933, pp. 316-7). In order to boost declining congregations more than one clergyman has invited his church members to submit lists of their favourite hymns. For the record here are references to a few such local surveys, not noted by Dearmer, although I would not suggest that declining congregations lie behind all of them.

The first two surveys to be mentioned took place in Scotland. In 1907 William Taylor, the Minister of Melville Parish, Montrose, asked his congregation to submit lists of the twelve hymns that they each "liked best and had found most helpful". The results were published in *Twelve Favourite Hymns, Their Messages and Their Writers* (Paisley, 1907). Almost three hundred hymns were mentioned at least once. Of the twelve favourites Jane Borthwick's 'Be still, my soul! the Lord is on thy side' gained eighth place, not surprisingly since the translator was a Scot. This survey was based on the 1898 edition of the *Presbyterian Church Hymnary*.¹² In *The Scotsman* for June 2nd, 1925, a "Church of Scotland Teacher" reported the results of voting among one hundred and eighty-five children aged from eight to fifteen in his Sunday School. 'We plough the fields and scatter' came ninth in order of preference.

The following local surveys related to England.

A Baptist minister, A. J. Klaiber, conducted a survey in 1926. The voting was limited to his congregation, few details of which were given in the account in the *Baptist Quarterly*.¹³ Votes were cast for two hundred and thirty-five different hymns, although of these one hundred and twelve received only a single vote. Among the great hymns entirely ignored Klaiber instanced 'Now thank we all our God' and 'Jesus, Thy blood and righteousness'; the theology of the latter hymn was too strong for the modern mind. Whereas no German hymn figured among the ten favourites, Klaiber noted that 'Ein feste Burg' (presumably in Carlyle's version) was chosen by some of his church members. Each of the favourite hymns was linked to an appropriate tune, and Klaiber argued that "the old German principle" of one hymn, one tune (largely followed in *A & M*, except in the Supplements) should be adopted by the Free Churches.

According to the *Daily Mail* for December 28th, 1937, the Revd J. E. Broadbent, the Vicar of Owlerton, Sheffield, held a competition among his parishioners to find the most popular hymns. The

¹² Cf. Taylor, p. 21, where the Minister comments on the difficulty of selection from a book of 650 hymns; this must refer to the 1898 *Church Hymnary*.

¹³ "Notes on a Recent Hymn Ballot", *Baptist Quarterly*, N.S. iii (1926/27), 311-14.

current vogue of advertising popular songs influenced the churches. In June, 1962, the choirboys of St Leonard's Church, Newark-on-Trent, conducted a poll to find the "top ten" hymns in the 1950 *A & M*.¹⁴ A similar poll was conducted the same year by the Revd J. Raymond Ward, the priest in charge of St Richard's, Seacroft, Leeds, but based on *EH*. According to the *Yorkshire Evening Post* for October 13th, 1962, the sixty-six members who responded submitted between them one hundred and seventy-four hymns, seventy-eight of which received only one vote. In a competition organized the same year by the Methodist Church at Horbury, near Wakefield, the Minister, the Revd W. Herbert Mountford, informed me that eighty people chose between them two hundred and sixty of the nine hundred and eighty-four hymns in the *Methodist Hymn-Book*. No fewer than one hundred and twenty-two hymns received only one vote.¹⁵ Of especial interest was the information about favourite hymns submitted in 1966 by the readers of a Bristol "neighbourhood newspaper" at the request of Alan Gibson.¹⁶ The popularity of the one German item, 'Now thank we all our God', which came twenty-fourth out of a list of twenty-five, was partly due to its tune, which (surprisingly) appealed particularly to his younger readers.

III. CONCLUSIONS

The results of the local surveys were usually only of limited significance especially when confined to one congregation and to one book. One point to note, however, was the keen interest still existing in the search for the most popular hymns. Another was the individuality of the average church-goer, evidenced by the many hymns in any survey receiving only one vote. We were little nearer to a standard selection acceptable to even one congregation than in the days of Bickersteth and his *Hymnal Companion*. As far as was known, details being not always available, the only hymns of German origin mentioned in the local surveys were: 'Be still, my soul!', 'Now thank we all our God', and 'We plough the fields and scatter'. Klaiber mentioned also 'Ein feste Burg'.

The value of even the general surveys described was limited. The earlier surveys were restricted either to the Church of England or to Evangelicals; the earliest, that by Jeremiah Smith, was avowedly concerned only with those hymns that had received sanction from the ecclesiastical hierarchy. Both Stead's and *John*

¹⁴ At the time this poll received publicity in the national press; but I regret not being able to quote a specific reference.

¹⁵ *Yorkshire Evening Post* (January 25th, 1962) and personal communications from the Minister (January 31st and June 11th, 1962).

¹⁶ See his column, "The Way It Goes", in *Contact*, nos. 30-32 (June-August, 1966).

O'London's symposia were limited to the opinions of a select minority. Although Dr Routley's investigations were more recent and more promising, he did not discuss the Free Churches.¹⁷ Slater's survey was of great value in its restricted field of schools and school-children.

The surveys discussed in the present article gave some indication of the popularity of German hymns in this country from about 1840 onwards. However, the results provided too inadequate a basis for an investigation such as I had planned into the present-day currency of such hymns. I therefore examined the contents of twenty-six contemporary English hymnals (together with their supplements) representing as wide a range of denominational and special interests as possible. As an arbitrary test of currency I decided that a German hymn had to appear in some form in at least five of the books. No fewer than forty-six German hymns fulfilled this condition. There is space to list only the most popular ones: 'Wir pflügen und wir streuen' (twenty-four books); 'Nun danket alle Gott' and 'O Haupt voll Blut und Wunden' (each in twenty-three); 'Befiehl du deine Wege', 'Beim frühen Morgenlicht', 'Christe, du Beistand deiner Kreuzgemeinde', 'Ein feste Burg ist unser Gott', 'Jesus lebt, mit ihm auch ich' and 'Lobe den Herren, den mächtigen König der Ehren' (each in twenty-one books). In spite of all its limitations this survey provided grounds for a realistic assessment of the current popularity of German hymns in this country.¹⁸

Nearly all the surveys discussed (including my own) have been concerned primarily with words, whereas a major factor in establishing any hymn is its tune. Our Society's present survey, announced in the *Bulletin* for September, 1966, will no doubt provide useful evidence of the impact that German chorales have made upon Britain.

¹⁷ For very good reasons (see *Hymns and Human Life*, pp. 289-91).

¹⁸ Fuller details were given in my Ph.D. thesis, *A Study of German Hymns in Current English Hymnals* (2 vols., University of Leeds, 1966). It is hoped to publish the substance in book form.

HYMNS A & M: THE 1868 SUPPLEMENT

The year 1968 marks the first centenary of the first revision of *Hymns A & M*, a revision which took the form of an appendix increasing the number of hymns in the book from two hundred and seventy-three to three hundred and eighty-six. Adequate accounts of this project appear in Dr Lowther Clarke's *A Hundred Years of Hymns Ancient and Modern* and in Frost's *Historical Companion*. What we add to that can therefore take the form of reasonably brief notes.

The need for the Appendix must in the first instance have been associated with the success of the original book. It was clearly worth while producing a larger book, with an eye to the needs of ordinary parishes. But between 1861 and 1867 there had been a boom in hymn-book publishing which was not unlike the one we ourselves remember as having taken place exactly ninety years later. The original edition had been a book designed to make a gesture: to provide a companion to the *Book of Common Prayer* which would adequately but modestly meet the needs of congregations. Ruthless pruning and high standards were applied in equal measure. Congregations did not want many hymns, but what they had must be both relevant to the Prayer Book and of good quality. Especially the hymns of the ancient church must be well represented—so the compilers reasoned.

But it was impossible to ignore the material which had come out since 1861: partly the product of the movement which made *A & M* possible, partly the direct inspiration of *A & M* itself. Therefore the most interesting thing about the 1868 Supplement of one hundred and thirteen hymns is its shift of emphasis from Ancient to Modern. Of those one hundred and thirteen hymns, no fewer than fifty-nine had appeared since 1861, and fifty-one tunes appear for the first time.

That is worth pausing on. Such a gesture even nowadays would be regarded as bold and perilous. That shows how different things have become in a century. In the 1860s an anglican editor who was not particularly well up in Watts, Wesley and the evangelical tradition generally had very little to choose from. He rarely had to choose, as any modern editor must, between this good hymn and that good one. He could write off a whole section of hymnody as irrelevant to his needs, and from what was left it was not difficult to weed out the unsatisfactory material and keep the rest. What we must notice, however, is that the guardian angel who watched over the selectors of the first complete book had not gone to sleep in 1868. The only way to provide an account of the book's progress without compiling an essay of intolerable length and laboriousness is to resort to tables and statistics: but in this case it is worth it.

We append a list of the post-1860 hymns in the Supplement (nos. 274-386). Note how many have survived into the current (1950) edition, and that only one was dropped out in 1875 and three in 1904. (Readers will recall that 1875 and 1904 were the only dates between 1861 and 1950 when genuine revisions took place.) There follows a list of the tunes which appeared for the first time in this 1868 book. While the choice of durable tunes is always a chancier business than that of durable words, none the less some forty per cent of the 1868 innovations still persevere in 1950. Seven lasted only until 1875 and nine more were axed in 1904. Only in one case was a 1950 survivor divorced from its 1868 words—the case is the tune ALSTONE, whose ancient companion, 'We are but little children weak', disappeared in 1950.

The new authors in 1868 are headed by Bishop Wordsworth, the appearance of most of whose work in 1862 must have made the 1861 editors feel tantalized. They included eight of his hymns, all but one of which are still in *A & M* currency: most of the rest have a somewhat time-worn appearance now, but 'See the conqueror mounts in triumph' (Part 1 at any rate) is still showing signs of vitality. To the Neale work in the 1861 section the editors added eight more hymns, almost all translated from (or tenuously based on) Greek originals. William Bright was a real discovery—'And now the wants are told' and the 'Once, only once, and once for all' first appear in *A & M* in this Supplement: so do 'Now the day is over' and 'Onward Christian soldiers', and Newman's two immortals.

In music, of course, the leader is Dykes. To the seven tunes with which he made his first public appearance in 1861, the editors added a further fifteen, plus one arrangement. The arrangement (and how many of us knew this until *Hymns for Church and School* reminded us?) was the tune to 'We plough the fields and scatter'. Seven of the fifteen new original tunes survive in the 1950 edition. Readers of the *Bulletin* may remember that a year or two ago we published, by the kind consent and co-operation of Dr John Dykes Bower, some correspondence between Dykes and Baker over the words of a hymn by Dykes's sister. That hymn ('And now beloved Lord') did not appear until the 1875 edition, but the same authoress, Mrs. Alderson, has a hymn in 1868, 'Lord of glory, who hast bought us' to which, like the other, Dykes wrote a tune.

A much younger composer, Stainer (twenty-eight at the time of publication) contributed CHARITY, MAGDALENA and IONA, the first of which is still in use, and the other two of which were omitted only in 1950. Barnby (thirty) has LAUDES DOMINI and CLOISTERS—still persevering. The veteran Smart contributes REX GLORIAE, PARADISE, PILGRIMS, TRISAGION, GLORIA and VEXILLUM. The chief musical assessor Monk is as usual modest, offering VIGILATE, SING ALLELUIA FORTH and SUPPLICATION, the last of which he dropped in

the next revision. And the greatest of them all at that time, Samuel Sebastian Wesley, comes in with ALLELUIA (still at 399 in 1950) which made its first appearance here. We have noted one or two youngish composers: it is worth noticing also that the author of 'The church's one foundation' (and indeed of 'Weary of earth'), Samuel J. Stone, was twenty-nine when this supplement appeared. Nowadays it is remarkably uncommon, however youthful the musicians are, to find a hymn in a new book written by an author under thirty.

There are one or two hymnological curiosities in the 1868 Supplement. Two are on facing pages in my edition. No. 295, 'O praise our great and gracious Lord' is set to the OLD 132ND, in strict time and in A major but without any alteration of the melodic line. This tune disappeared in 1875 never to appear again; and no. 296 is 'Rejoice, the Lord is King', with GOSPAL in Havergal's arrangement—which will be best remembered by senior Congregationalists because this corrupt version appeared in the *Congregational Hymnary* to these words. It was probably the earliest version of GOSPAL to be printed, but as we know scholarship has prevailed since Havergal's day. Then further down, at 353, we find 'Behold us Lord before thee met', by William Bright set to a 'minimized' version of Gibbons's SONG 9: once again the melody is as Gibbons wrote it, although the rhythm has all gone: and this again is an old tune for which the editors from 1875 onwards found no use. Finally there is a real surprise at 365: this is 'Gracious Saviour, gentle Shepherd' set to MANNHEIM, the tune now universally associated with 'Lead us heavenly Father, lead us' (a hymn which the editor had the good sense to omit). The harmony in line 3 gives a flattened seventh in the bass as well as in the melody, and a passing note is introduced at the last beat of bars 3 and 11; the whole tune is harmonized in a manner suggesting slow and dignified performance. Even so it is second rate, but the amendments of 1875 cannot be called improvements.

But, now we come on a mystery. In fact we have to say that there was an important detail which Frost, in his loving labours on the *Historical Companion*, overlooked. One naturally asks whether, while they were about it, the editors made any alterations in the body of the book to which they were adding a supplement. The answer is that they did—and that their alterations are not taken account of in Frost/Frere. All these alterations were in the form of adding alternative tunes. Nowhere are there alterations in existing tunes or in words. But for the record, these are the additions made in 1868 to the 1861 repertory.

1. Tune added: ANTIPHON*†
3. Tune added: ST BERNARD (Monk) which was 65[2] in 1861
4. Tune added—but it is not even mentioned in the 1869 index

- 7-9. Two tunes added to the three already provided, namely [4] COMMANDMENTS, as no. 57 in 1861 and [5] ST ALDHELM*†
 36. ('O come, O come, Immanuel'). Tune added, EMMANUEL*†
 75. Tune added: MAGDALENE*† (Dykes)
 84. ('The royal banners'), Tune added, VOM HIMMEL HOCH, as no. 118 in 1861 (it stands first but is marked 'Second Tune' because after 83 there was a spare half-page on the *recto* which would not accommodate the plainsong tune)
 108. ('O sons and daughters'). Tune added: REDCLIFF*†
 127. ('Come Holy Ghost'). Tune added: Tallis's VENI CREATOR (as EH 153)
 203. Tune added: ST THOMAS, as no. 39 in 1861
 206. Tune added: ST SACRAMENT* (Monk)‡
 257. Tune added: WELLS* (Monk)‡

NOTES

* Reproduces the star in the 1868 index meaning 'new for this book'.

† No mention at all in Frost.

‡ In these two cases Frost says 'Monk, for 1875'.

It is hardly worth anybody's while to discover what these mysterious tunes are: those which survived elsewhere are identifiable; those which died in 1875 are probably irrecoverable. The one thing Frost would have really regretted is not noticing that the Tallis tune had a place in the 1868 recension of the 1861 book. It is quite possible that, since three of the added tunes are certainly Monk's, Monk composed them all. The object of these additions must have been to meet an objection from the parishes that the plainsong tunes were unsingable. They were indeed—the arrangements are, of course, by modern standards, hair-raising. So most of the hymns set to plainsong in 1861 were given an extra tune slipped in in 1868. The tune MAGDALENE (75) is in Dykes's collected tunes, but there transferred to Oxford as MAGDALEN.

The 1868 project, then, was entirely one of amplification and expansion, not of self-criticism. But the signs of degeneracy which appeared in 1875 and much more emphatically in the Second Supplement of 1889 are hardly yet to be seen at all.

TABLE I

No. in 1868	First Line	Author with date of first appearance	When dropped	No. in 1950
274	The radiant morn hath passed away	Thring, 1864		19
276	At even ere the sun was set	Twells, 1864		20
279	Saviour, again to thy dear name	Ellerton, 1866		31
280	And now the wants are told	Bright, 1865		32
281	This is the day of light	Ellerton, 1866		42
282	O Day of rest and gladness	Wordsworth, 1862		41
283	Yesterday with exultation	*Neale, 1863		535
284	Songs of thankfulness and praise	Wordsworth, 1862		81
285	Christian dost thou see them	Neale, 1862		91
286	Weary of earth and laden with my sin	Stone, 1866	1950	
288*	Out of the deep I call	Baker, 1868		322
291	Come ye faithful, raise the strain	*Neale, 1859 ¹		133
292	Alleluia, alleluia!	Wordsworth, 1862		137
293	See the conqueror mounts	Wordsworth, 1862		148
294	Sing praise to God who reigns	*Cox, 1864		366
297	O happy band of pilgrims	Neale, 1862		289
305	Praise to the Holiest	Newman, 1865 ²		185
311	Thy Kingdom come, O God	Hensley, 1867		262
316	Soldiers who are Christ's below	*Clarke, 1865		524
320	The church's one foundation	Stone, 1866		255
321	Stars of the morning	*Neale, 1862		288
324	O Paradise, O Paradise	Faber, 1862 ³	1950	
328	O Jesu, thou art standing	Wordsworth, 1867		355
330*	The King of love	Baker, 1868		197
335	Saviour, blessed Saviour	Thring, 1862	1950	
336	Sing Alleluia forth	*Ellerton, 1865		283
342	Lead, kindly light	Newman, 1836 ⁴		298
344	In days of old on Sinai	*Neale, 1862		559
347*	Once, only once, and once for all	Bright, 1866		398
350	Alleluia, sing to Jesus	Dix, 1866		399
351	Glad sight! the holy Church	*Pott, 1861	1875	
353	Behold us, Lord, before thee met	Bright, 1867-8 ⁵	1904	
357*	Almighty God whose only Son	Baker, 1868	1950	
359	God the Father whose creation	*Neale, 1864	1904	
360	We plough the fields	*Montgomery-Campbell, 1861		483
364	Heavenly Father, send thy blessing	Wordsworth, 1863	1950	
366*	Come sing with holy gladness	Daniell, 1864	1950	
368	Now the day is over	Baring-Gould, 1867		431
369	O Light whose beams illumine all	Plumptre, 1864	1950	
370	O Lord of heaven and earth	Wordsworth, 1862		480
371	We give thee but thine own	How, 1864	1950	
372*	Lord of glory who hast bought us	Alderson, 1868	1950	
373	Thine arm, O Lord, in days of old	Plumptre, 1864		478
374	All creation groans and travails	Neale, 1866	1904	
376*	Shall we not love thee Mother dear	Baker, 1868		515
378	Hark the sound of holy voices	Wordsworth, 1862		526
381*	Jesu, for the beacon-light	Baker, 1868	1950	
383*	O Lamb of God whose love divine	Coles, 1868	1950	
385	Onward, Christian soldiers	Baring-Gould, 1864		629
386	Rejoice, ye pure in heart	Plumptre, 1865 ⁶		635

NOTES:

* In first column—first appearance.

* In third column—translation.

1 First in *Christian Remembrancer*, 1859. First appearance here in a hymn-book.

2 First in *The Dream of Gerontius*, 1865. First appearance here in a hymn-book.

3 First published in *Hymns*, 1862.

4 First written, 1826. First appearance here in a hymn-book.

5 Revised for this book, 1868.

6 Printed on a leaflet, 1865: first appearance here in a hymn-book.

TABLE II

No. in 1868	Name	Composer	When dropped	No. in 1950
274	ST GABRIEL	Ouseley		19 †
278	HAIL GLADDENING LIGHT	Ouseley	1875	
279	PAX DEI	Dykes		312†
280	WEYBRIDGE	Sangster	1950	
283	HERI MUNDUS EXULTAVIT	Macfarren	1904	
284	MANIFESTATION	Irons	1875	
285	ST ANDREW OF CRETE	Dykes		912†
288	ASTON	Heywood	1950	
290	DORKING	Cooper	1875	
292	ST EDWARD	Elvey	1875	
2931	REX GLORIAE	Smart		148 †
2932	ILLUMINATOR	Steggall	1950	
2991	CHRISTUS CONSOLATOR	Dykes	1904	
2992	STEPHANOS	Baker		348 †
305	GERONTIUS	Dykes		1851†
308	EVERMORE	Gauntlett	1950	
314	LAUDES DOMINI	Barnby		2231†
315	CHARITY	Stainer		233 †
317	VOX DILECTI	Dykes		351 †
318	DIADEMATA	Elvey		224 †
321	TRISAGION	Smart		288 †
3241	PARADISE	Smart	1904	
3242	PARADISE	Dykes	1904	
3251	VOX ANGELICA	Dykes	1904	
3252	PILGRIMS	Smart		354 †
326	VIGILATE	Monk		308 †
329	CLOISTERS	Barnby		2532†
330	DOMINUS REGIT ME	Dykes		197 †
331	VENI CITO	Dykes	1950	
332	CHALVEY	Hayne	1950	
335	EDINA	Oakeley	1950	
336	SING ALLELUIA FORTH	Monk	1904	
337	ST ISIDORE	Hullah	1875	
338	PILGRIMAGE	Elvey		2961†
340	MAGDALENA	Stainer	1950	
342	LUX BENIGNA	Dykes*		2981†
346	ESCA VIATORUM	Dykes	1950	
347	ALBANO	Novello†		398 †
348	LAMMAS	Brown	1950	
349	ECCE PANIS	Dykes	1904	
350	ALLELUIA	S. S. Wesley		399 †
351	ST ALDATE	Brown	1875	
356	IONA	Stainer	1950	
363	ALSTONE	Willing		435
368	EUDOXIA	Baring-Gould		431 †
369	SYDENHAM	J. Coward	1875	
370	ALMSGIVING	Dykes		480 †
374	SUPPLICATION	Monk	1875	
375	ST SYLVESTER	Dykes	1950	
378	GLORIA	Smart	1904	
380	ST JOSEPH OF THE STUDIUM	Barnby	1950	
383	ST PATRICK	Hogan	1904	
384	VEXILLUM	Smart	1950	

* Dykes's tune appeared the previous year in another form.

† Still to the same words.

‡ Novello died in 1861 but this tune was never published before 1868.

LEVIOR PLECTRO

(A writer in *The Hymn Society Bulletin* observes that the ingenuity of the Compilers of *Hymns Ancient and Modern* covered nearly every aspect of the *Book of Common Prayer*, but stopped short at the Churching of Women, the Table of Kindred and Affinity and the dating of Easter. Here is an attempt to remedy the last defect.)

The Paschal Feast's foundation
(On which the rest depends)
Stands on th' amalgamation
Of pointless means and ends:
Paschal Full Moon, when dated
By th' undermentioned rule
Is simply unrelated
To when the moon is full.

The heathen in his blindness
Bows down to outward signs,
Missing the senseless kindness
That *Common Prayer* enshrines;
Moons that are seen are not moons,
When finding Easter Day,
But Faith and Hope can plot moons
When real moons fade away.

To fact prefer then fables,
And seek not yet repose
Until th' ensuing tables
The Paschal dates disclose.
(Though powers and principalities
Are reckoned by descent,
These are incorporalties
Collaterally blent.)

Remainders, *sans* ignominy,
The Sunday Letters fix:
Five-fourths of *Annus Domini*—
Seven into that—plus-six.
There is a Golden Number
Who runs may find, I ween,
By *wachend auf* from slumber
And dividing by nineteen.

Of these the mystic union
Suffices to define
Our Eastertide Communion
Till 2099.
Ah me! that men untender
By fixing Easter's date
These pious schemes will render
Wholly invertebrate.

D. S. RAVEN

(Dean of Trinity College, Oxford).

ANNUAL CONFERENCE, JULY 15th to 17th, 1968

St Mary's College, The Park, Cheltenham, Glos.

- MONDAY, 15th:
- 2.30 p.m. Executive Committee.
 - 4.00 p.m. Assembly Tea.
 - 5.15 p.m. Lecture by Professor A. J. B. Hutchings. "The music of the hymnody of the past 50 years, 1918 to 1968." Chairman: Revd Dr C. E. Pocknee, F.S.A.
 - 7.00 p.m. Dinner.
 - 8.15 p.m. Act of Praise.

- TUESDAY, 16th:
- 9.15 a.m. Executive Committee.
 - 10.45 a.m. Coffee.
 - 11.15 a.m. Lecture by Revd Gordon S. Wakefield, M.A., B.Litt. (Editor of *Epworth Press*). "The hymnody of the past 50 years. Words." Chairman: Revd Dr A. R. Winnett.
 - 1.00 p.m. Lunch.
 - 2.00 p.m. Annual General Meeting.
 - 3.30 p.m. Tea.
 - 5.15 p.m. Evensong at Gloucester Cathedral.
 - 7.00 p.m. Dinner.
 - 8.15 p.m. Discussion between hymn-writers. Subject: "The problems in hymn-writing today." Chairman: Revd Eric Sharpe, M.A.

WEDNESDAY, 17th: Breakfast.

The Conference charge, including the coach to Gloucester, will be £5 5s.od. for the full period. Payment pro rata for those able to stay only part time.

There is ample parking space at St Mary's College.

Make your bookings through the Secretary as soon as you can.

W.J.L.