that this was, in all main particulars, the custom so early as the 14th century.

The older history of the surplice is obscured by lack of exact information. Its name is derived, as Durandus and Gerland also affirm, from the fact that it was formerly put on over the fur garments which used to be worn in church and at divine service as a protection against the cold. It has been maintained that the surplice was known in the 5th century, the evidence being the garments worn by the two clerics in attendance on Bishop Maximian represented in the mosaics of S. Vitale at Ravenna; in this case, however, the dalmatic has been confused with the surplice. In all probability the surplice is no more than an expansion of the ordinary liturgical alb, due to the necessity for wearing it over thick furs. It is first mentioned in the nth century, in a canon of the synod of Coyaca in Spain (1050) and in an ordinance of King Edward the Confessor. In Rome it was known at least as early as the 12 th century. It probably origi­nated outside Rome, and was imported thence into the Roman use. Originally only a choir vestment and peculiar to lower clergy, it gradually—certainly no later than the 13th century —replaced the alb as the vestment proper to the administering of the sacraments and other sacerdotal functions.

In the Oriental rites there is no surplice, nor any analogous vestment. Of the non-Roman Churches in the West the sur­plice has continued in regular use only in the Lutheran churches of Denmark, Norway and Sweden, and in the Church of England (see below). (J∙ Bra.)

*Church of England.—*The surplice was prescribed by the second Prayer-Book of Edward VL, as, with the tippet or the academical hood, the sole vestment of the minister of the church at “ all times of their ministration,” the rochet being practically regarded as the episcopal surplice. Its use was furiously assailed by the extremer Reformers but, in spite of their efforts, was retained by Elizabeth’s Act of Uniformity, and enforced by the advertisements and injunctions issued under her authority, which ordered the “ massing vestments ” —chasubles, albs, stoles and the like—to he destroyed. It has since remained, with the exception of the cope (*q*.*v*.), the sole vestment authorized by law for the ministers, other than bishops, of the Church of England (for the question of the vest­ments prescribed by the “ Ornaments Rubric ” see Vestments). Its use has never been confined to clerks in holy orders, and it has been worn since the Reformation by all the “ ministers ” (including vicars-choral and choristers) of cathedral and colle­giate churches, as well as by the fellows and scholars of colleges in chapel. The distinctive mark of the clergy (at least of the more dignified) has been the tippet or scarf above mentioned, a broad band of black silk worn stole-wise, but not to be confused with the stole, since it has no liturgical significance and was originally no more than part of the clerical outdoor dress (see Stole). The surplice was formerly only worn by the clergy when conducting the service, being exchanged during the sermon for the “ black gown,” *i.e.* either a Geneva gown or the gown of an academical degree. This custom has, however, as a result of the High Church movement, fallen almost completely obsolete. The “black gown,” considered wrongly as the ensign of Low Church views, survives in comparatively few of even “ evangelical ” churches; it is still, however, the custom for preachers of university sermons to wear the gown of their degree.

The traditional form of the surplice in the Church of England is that which survived from pre-Reformation times, viz. a wide-sleeved, very full, plain, white linen tunic, pleated from the yoke, and reaching almost, or quite, to the feet. Towards the end of the 17th century, when large wigs came into fashion, it came for convenience to be constructed gown-wise, open down the front and buttoned at the neck, a fashion which still partially survives, notably at the universities. In general, however, the tendency has been, under continental influence, to curtail its proportions. The ample vestment with beautiful falling folds has thus in many churches given place to a scanty, unpleated garment scarce reaching to the knee. In the more “ extreme ”

churches the surplices are frank imitations of the Roman *cotta.* (W. A. P.)

**SURRENDER,** in law, a mode of alienation of real estate. It is defined by Lord Coke to be “ the yielding up of an estate for life or years to him that hath an immediate estate in reversion or remainder ” (Coke upon Littleton, 337 b). It is the converse of release, which is a conveyance by the reversioner or remainder­man to the tenant of the particular estate. A surrender is the usual means of effecting the alienation of copyholds. The surrender is made to the lord, who grants admittance to the purchaser, an entry of the surrender and admittance being made upon the court rolls. Formerly a devise of copyholds could only have been made by surrender to the use of the testator’s will followed by admittance of the devisee. The Wills Act of 1837 now allows the devisee of copyholds without surrender, though admittance of the devisee is still necessary. A surrender must, since the Real Property Act 1845, be by deed, except in the case of copyholds and of surrender by operation of law. Surrender of the latter kind generally takes place by merger, that is, the combination of the greater and less estate by descent or other means without the act of. the party (see Remainder). In Scots law surrender in the case of a lease is represented by renunciation. The nearest approach to surrender of a copyhold is resignation *in remanentiam* (to the lord) or resignation *in faυorem* (to a purchaser). These modes of conveyance were practically superseded by the simpler forms introduced by the Conveyancing Act 1874.

**SURRENTUM** (mod. *Sorrento, q.υ.),* an ancient town of Campania, Italy, situated on the N. side of the promontory which forms the S.E. extremity of the Bay of Naples. The legends indicate a close connexion between Lipara and Surrentum, as though the latter had been a colony of the former; and even through the Imperial period Surrentum remained largely Greek. Before the Roman supremacy it was one of the towns subject to Nuceria, and shared its fortunes up to the Social War; it seems to have joined in the revolt of 90b.c. like Stabiae; and was reduced to obedience in the following year, when it seems to have received a colony. Its prosperity dates from the imperial period, when Capreae was a favourite residence of Augustus and Tiberius. Numerous sepulchral inscriptions of Imperial slaves and freedmen have been found at Surrentum. An inscription shows that Titus in the year after the earthquake of a.d. 79 restored the *horologium* of the town and its architectural decoration. A similar restora­tion of an unknown building in Naples in the same year is recorded in an inscription from the last-named town (cf. A. Sogliano in *Notizie degli Scavi,* 1901, p. 363). The most important temples of Surrentum were those of Athena and of the Sirens (the latter the only one in the Greek world in historic times); the former gave its name to the promontory. In antiquity Surrentum was famous for its wine (oranges and lemons which are now so much cultivated there not having been introduced into Italy in antiquity), its fish, and its red Campanian vases; the discovery of coins of Massilia, Gaul and the Balearic Islands here indicates the extensive trade which it carried on. The position of Surrentum was very secure, it being protected by deep gorges, except for a distance of 300 yds. on the south-west where it was defended by walls, the line of which is necessarily followed by those of the modern town. The arrangement of the modern streets preserves that of the ancient town, and the disposition of the walled paths which divide the plain to the east seems to date in like manner from Roman times. No ruins are now pre­served in the town itself, but there are many remains in the villa quarter to the east of the town on the road to Stabiae, of which traces still exist, running much higher than the modern road, across the mountain; the site of one of the largest (possibly belonging to the Imperial house) is now occupied by the Hotel Victoria, under the terrace of which a small theatre was found in 1855; an ancient rock-cut tunnel descends hence to the shore. Remains of other villas may be seen, but the most important ruin is the reservoir of the (subterranean) aqueducts just outside the town on the east, which had no less than twenty-seven chambers each about 90 ft. by 20 ft. Greek and Oscan tombs