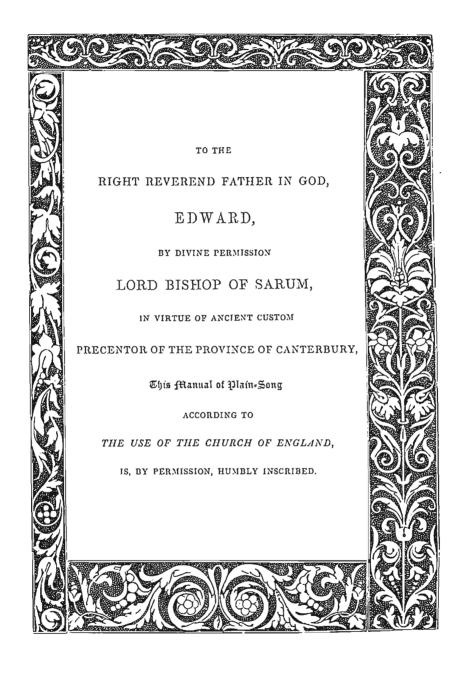


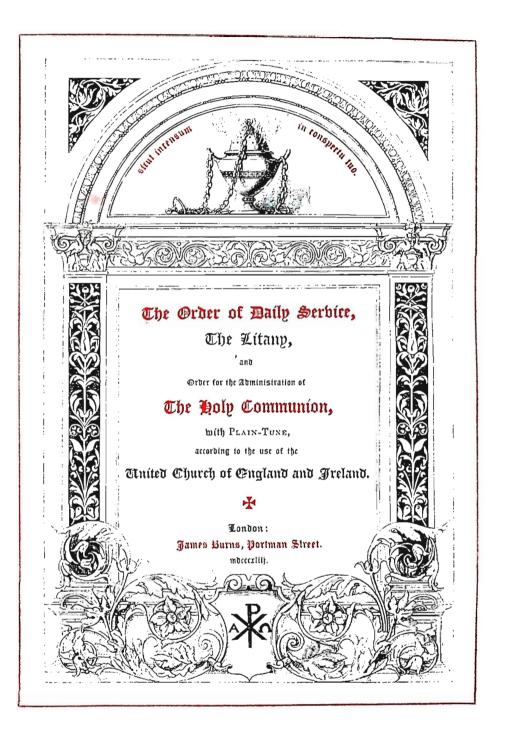
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CARAT NEW STREET, PRITER LANS

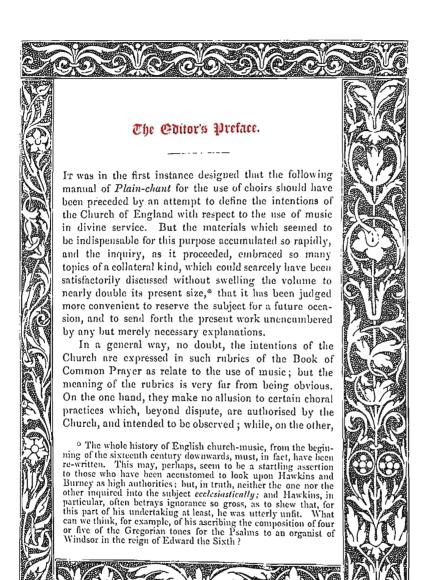


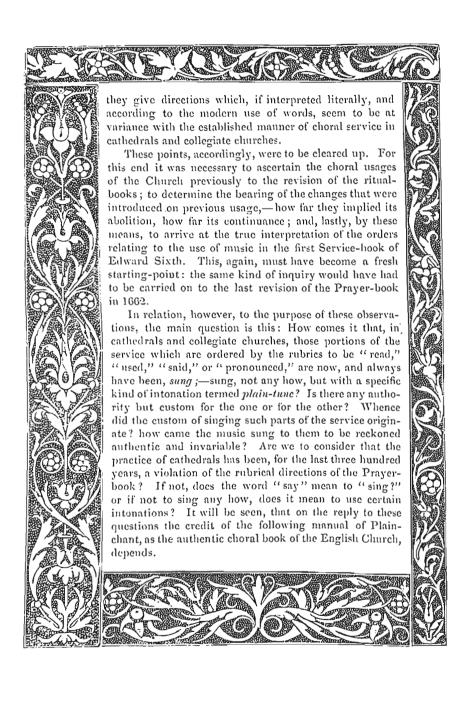


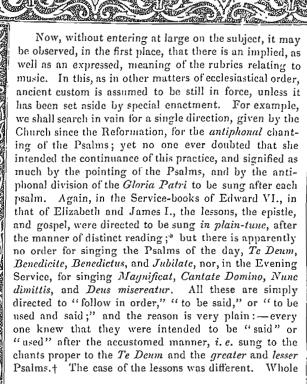


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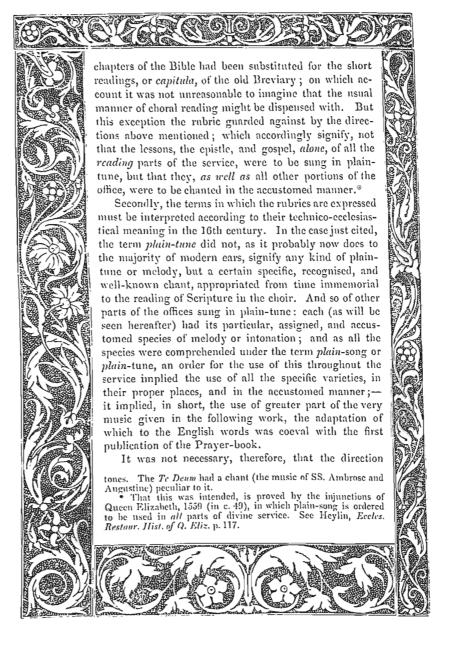


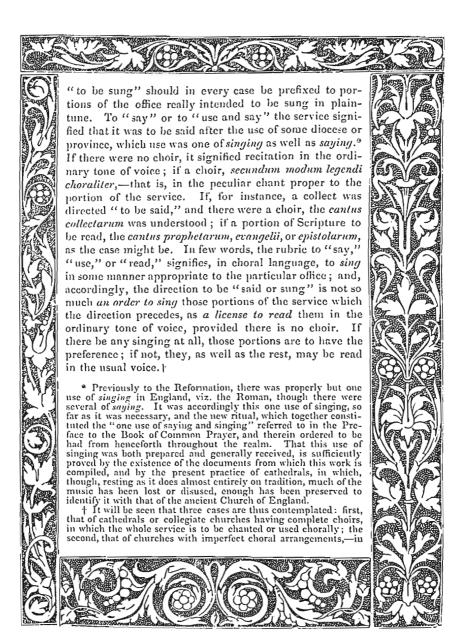
"This rubric was omitted at the revision of 1662; and if one may judge by the practice of cathedrals since that time, it was possibly intended that the ancient usage was thenceforward to be discontinued. It is not certain, however—at least with respect to the epistle and gospel; for in the ordination services the office of the communion, with an appointed collect, epistle, and gospel, are directed to be said or sang.

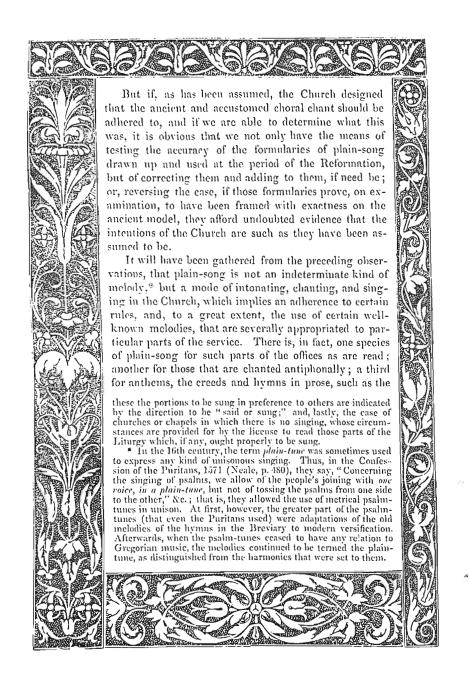
are directed to be said or sang.

† Anciently the Psalms were thus divided: the greater Psalms being those sung daily, and the hymns of the B. Virgin, Zacharias, and S. Simeon, &c.; the lesser, the Psalms appointed for the day; all of which, on ordinary occasions, were chanted to the Gregorian











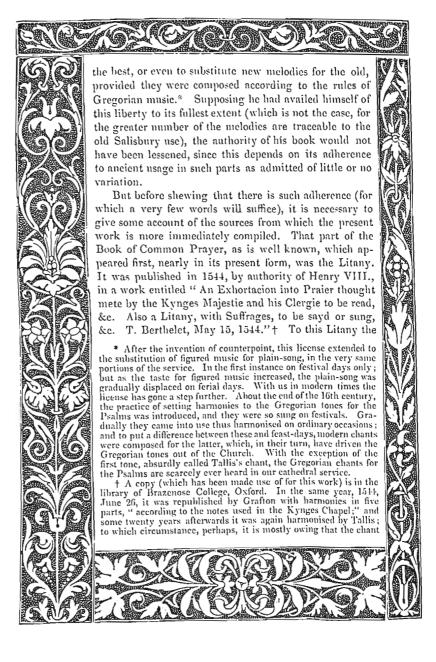
Te Deum,* Gloria in excelsis, &c.; and a fourth for metrical hymns.

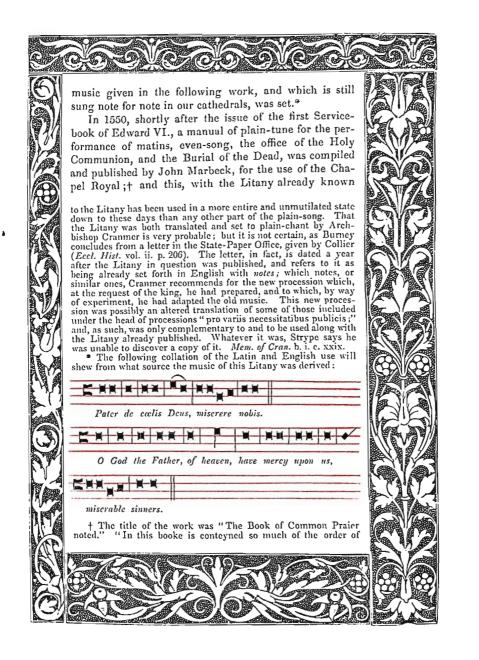
The first two kinds may be termed chants or intonations, in which there is, more or less, a perpetually recurring burden; the latter two, melodies. The former differ from one another, as well in the sounds employed as in the manner of their use,—the use of the one being mainly regulated by the real punctuation and the sense of the words; that of the other, by the artificial division of the Psalms into verses and half verses. Of the one kind of intonation there are five principal sorts; of the other, eight,—or, if the chants for litanies be included under the second kind, several more. Each kind, also, admits of being varied under certain restrictions.

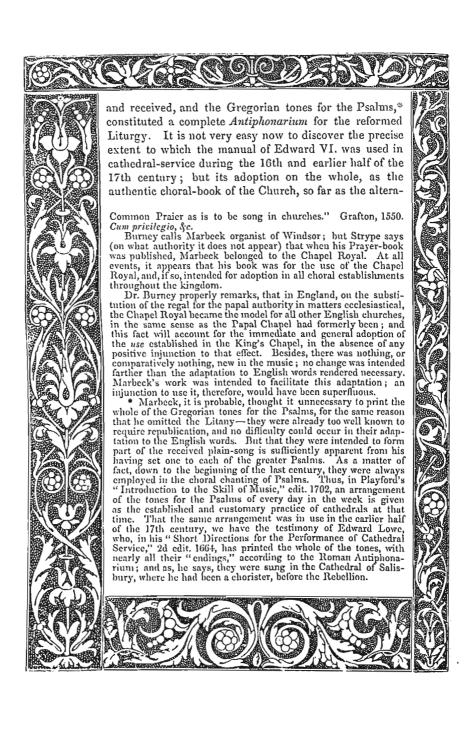
The third and fourth species of plain-song are characterised by the want of the continually recurring endings peculiar to the intonated manner of reading and chanting, -being, in fact, airs or inclodies that follow the course of the words, whether in prose or verse, and which are accordingly sung to those words only. Some of these melodies are of great antiquity; as, for example, that of the Te Deum, attributed to SS. Ambrose and Augustine; but it has been the custom of the Church to allow composers of every successive age to exercise their skill on the parts of her offices to which these two kinds of plain-song are appropriated; and this license must be understood to apply to the melodies in the following work. If there be some difficulty now in identifying all of them with their ancient prototypes, it must be borne in mind that the compiler was at liberty, according to the practice of his time, to choose, out of the many that were extant in choral-books, those which seemed to him

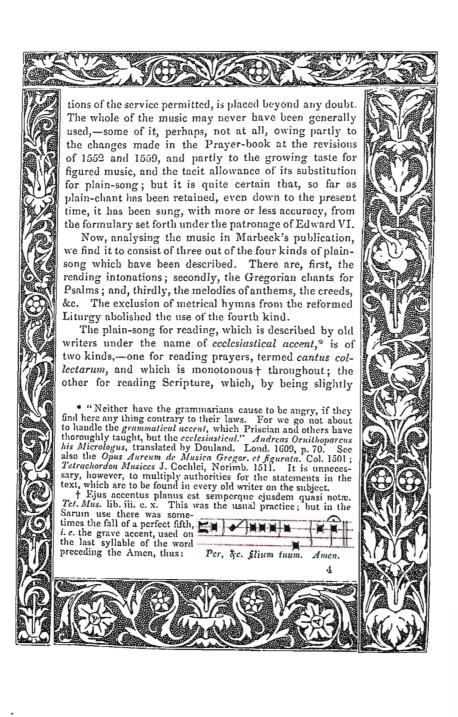
 Originally the Te Deum was not chanted antiphonally, that is, verse about by each side of the choir.

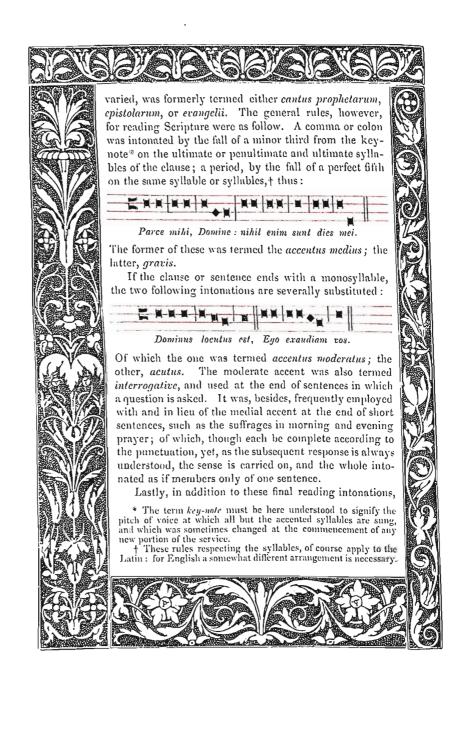


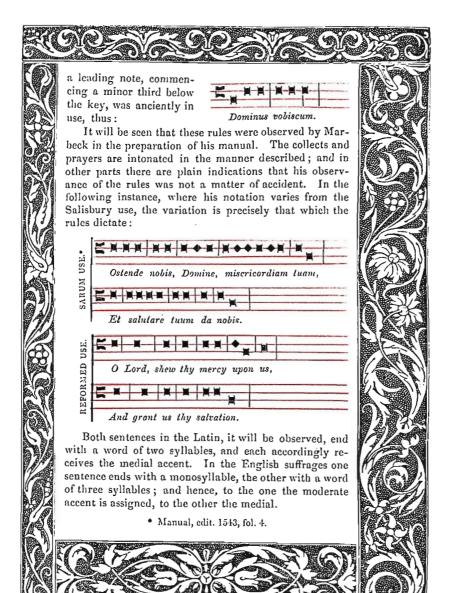


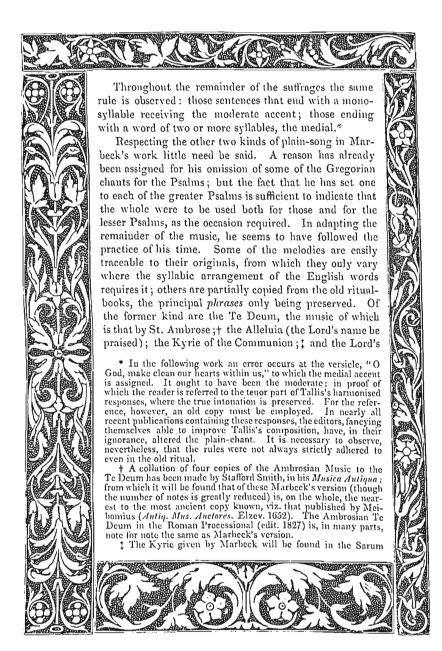


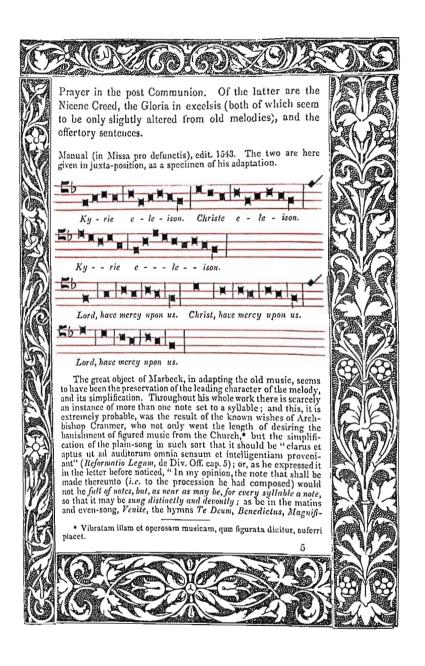


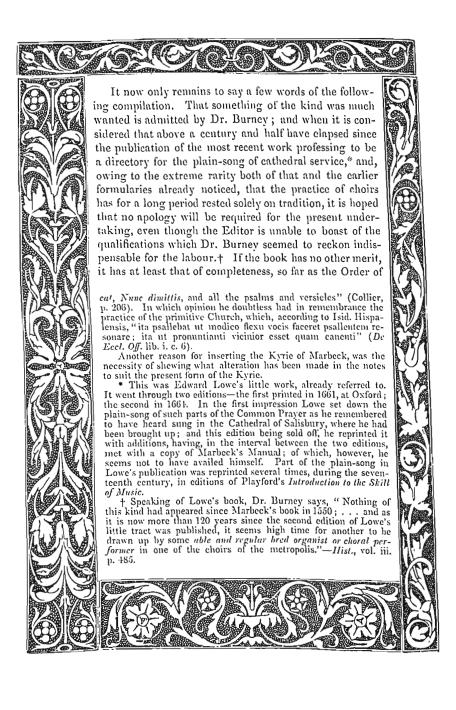








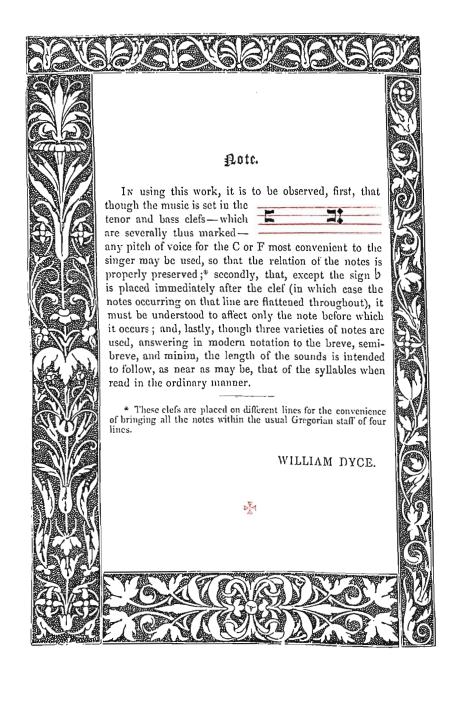


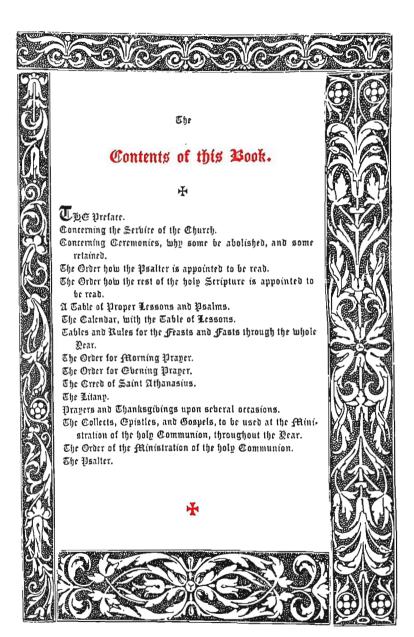


Daily Service and the Office of the Holy Communion are concerned. The publication of Marbeck, as has been already stated, wanted the Litany; that of Lowe, nearly all the plain-song given in Marbeck's book, except the intonations of the versicles and suffrages, which are inaccurately printed: there was not, therefore, in existence any publication in which the scattered fragments of plainsong were brought together. Besides, the first Prayerbook of Edward VI., to which Marbeck adapted plainsong, differs from that now in use, both at the commencement of the Morning and Evening Prayer, and in the office of the Communion: the music, accordingly, required to be re-adapted, to suit the changes made at the revision of 1662; and though Lowe, in the preface to his work, professed to do this, it is quite certain that he made no attempt of the kind. Whether the attempt has succeeded in the present work must be left to the judgment of the learned and musical reader. Few changes have been made that were not absolutely necessary; and the additions are such as no one versed in the ancient rules of choral reading would find any difficulty or have any scruple in making. • The wish to preserve every portion of the ancient plain-song that was at all compatible with the present form of the Liturgy

• The wish to preserve every portion of the ancient plain-song that was at all compatible with the present form of the Liturgy has in one instance been carried further than may be, perhaps, easily justified. The rubric now prefixed to the offertory sentences does not certainly contemplate their being sung as anthems by the choir, as they were in the ritual of Edward VI.; but it was thought desirable to give the music to which, according to Marbeck, they were then sung, even though its use be now dispensed with.







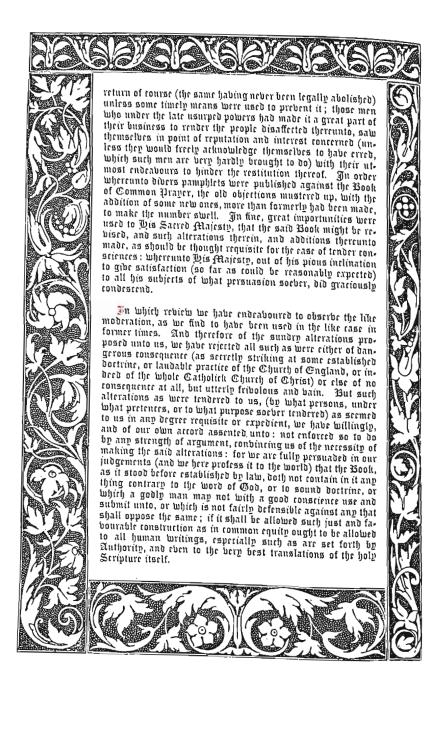


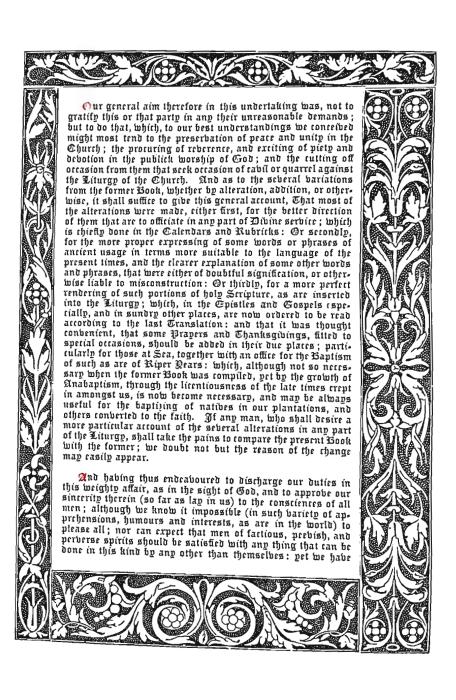
The Preface.

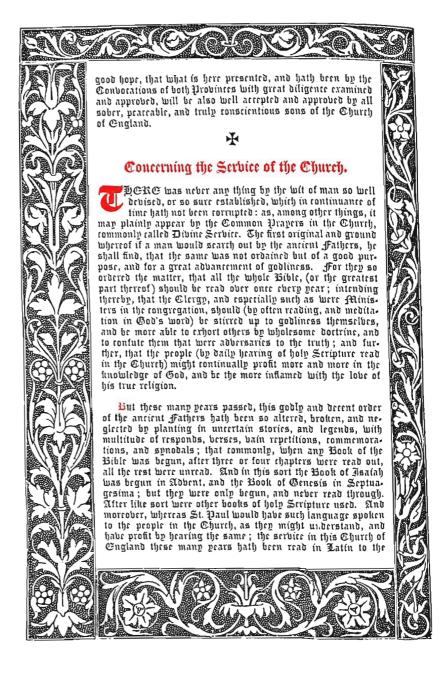
T hath been the wisdom of the Church of England, eber since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either neces. sarp or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto mobing, hath pielded to make such alterations in some particulars, as in their respective times were thought convenient: pet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this dap, and do get stand firm and unshaken, notwithstanding all the bain attempts and impetuous assaults made against it, by such men as are giben to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

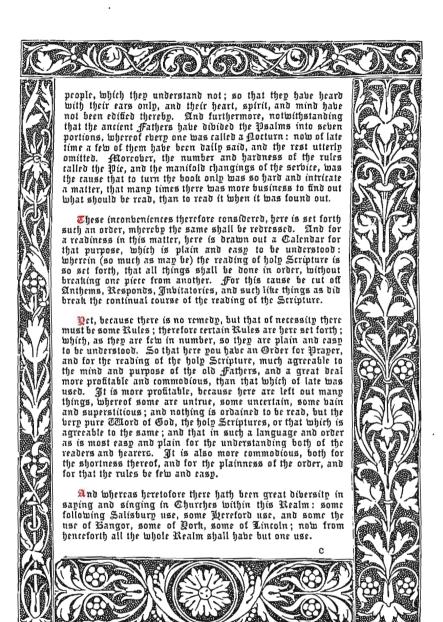
By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never pet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also

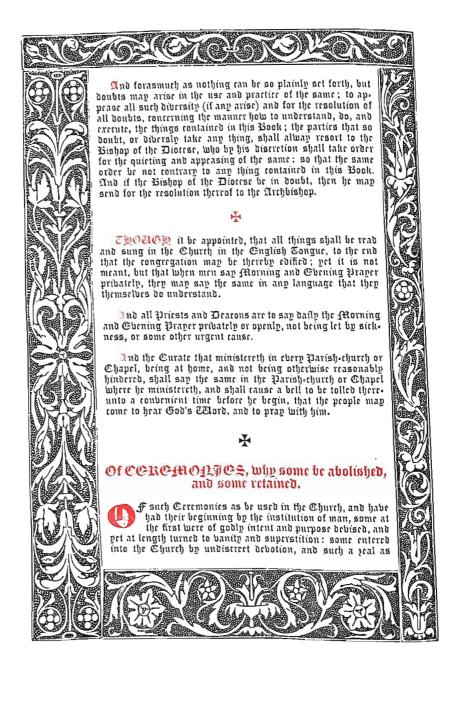


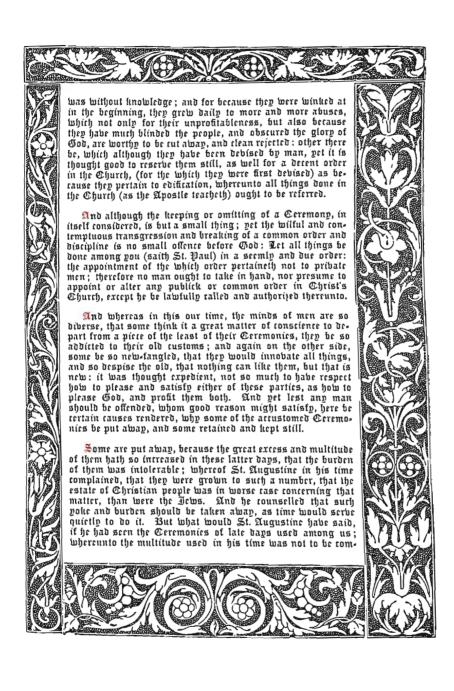


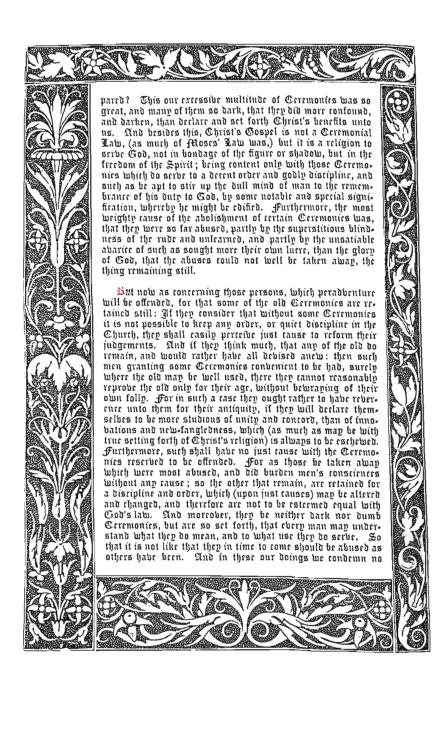


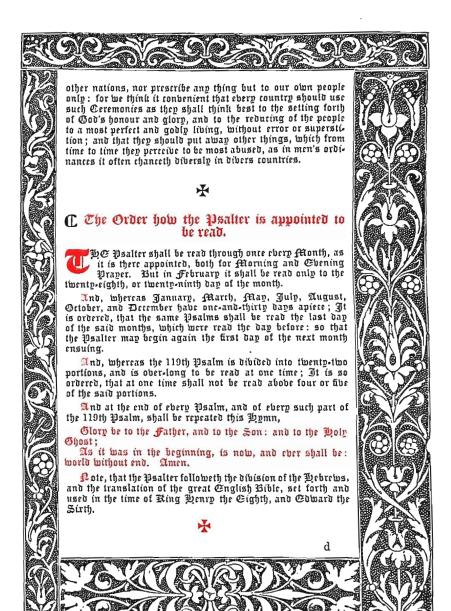


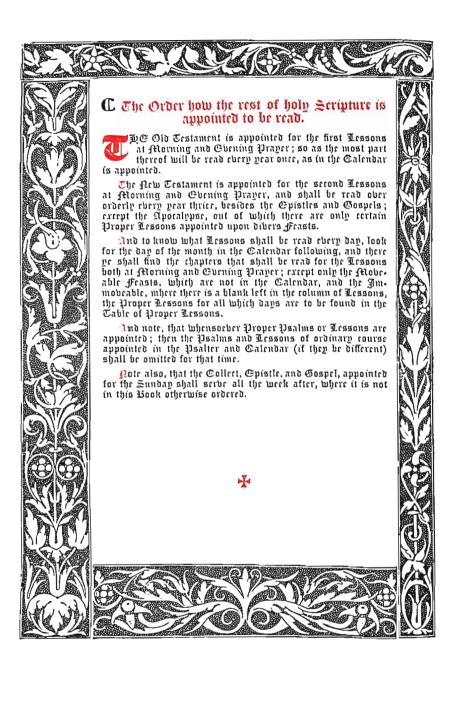


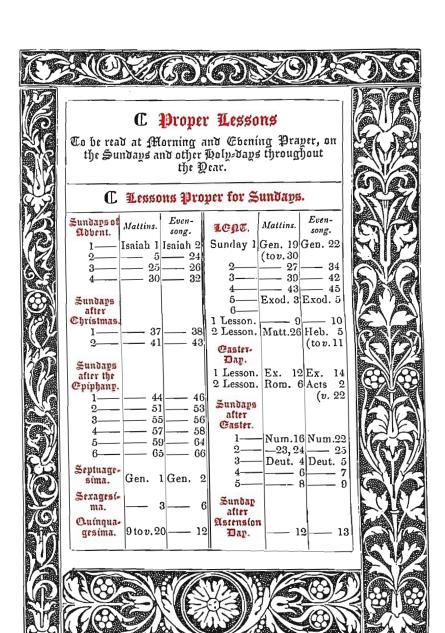


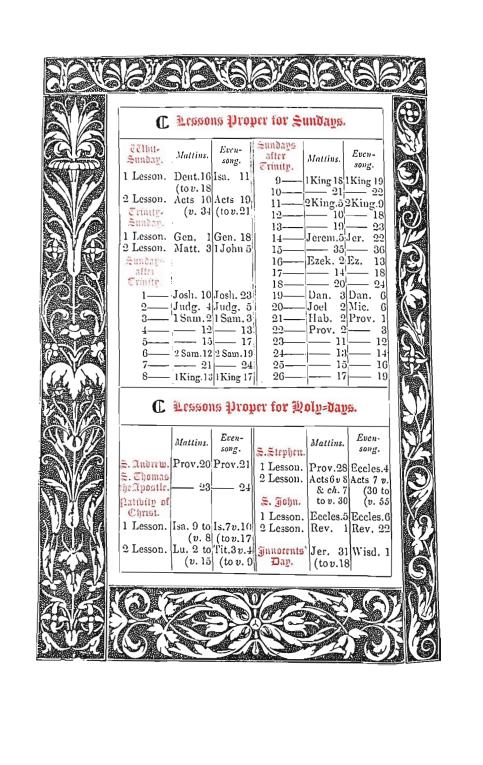


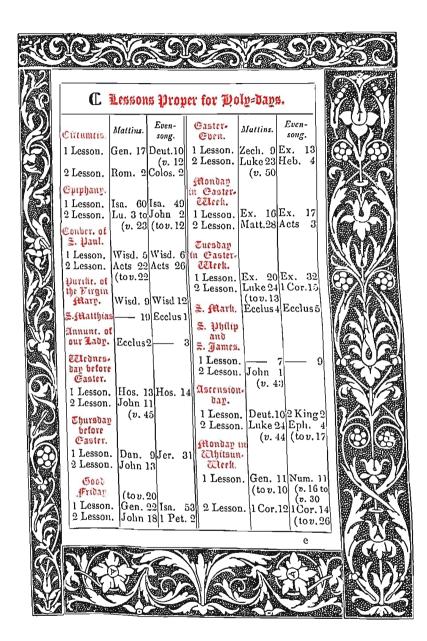


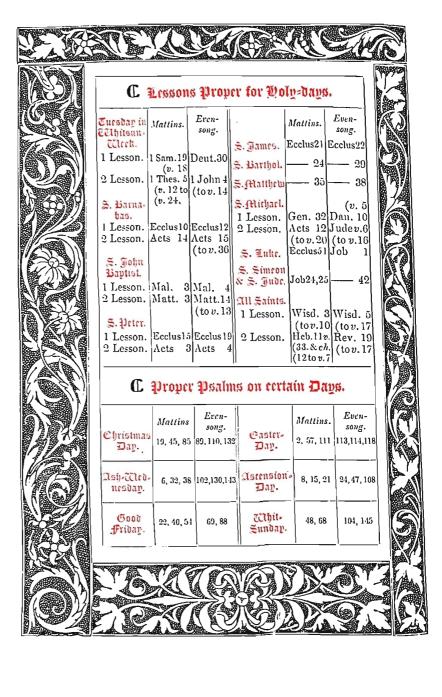


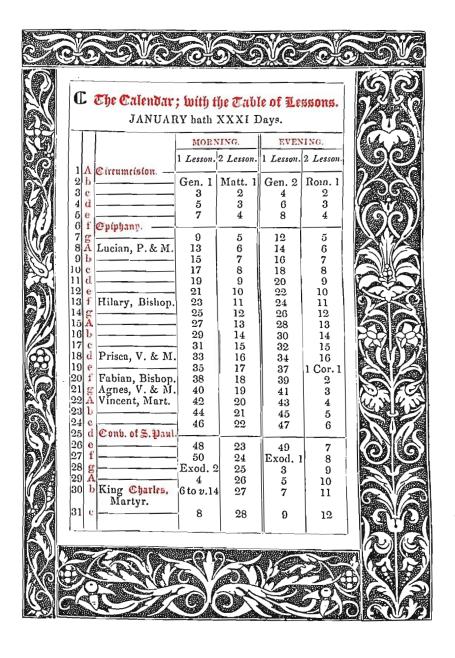


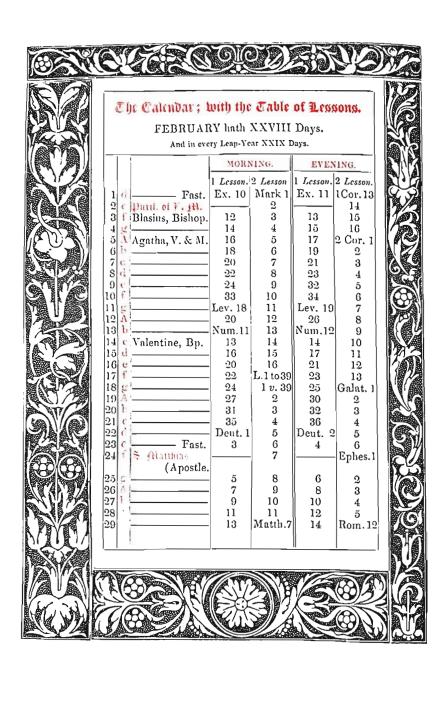


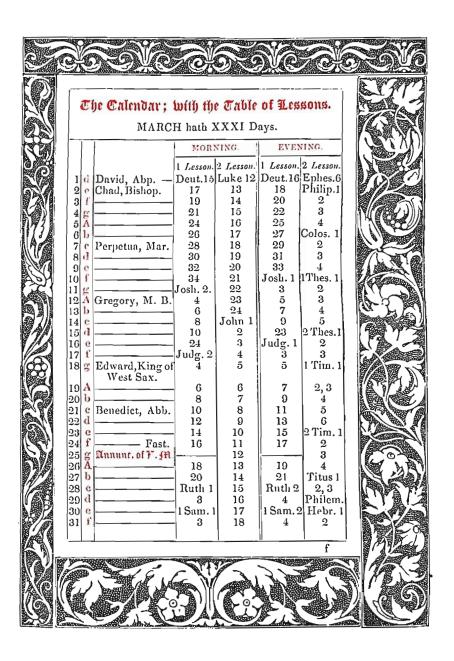


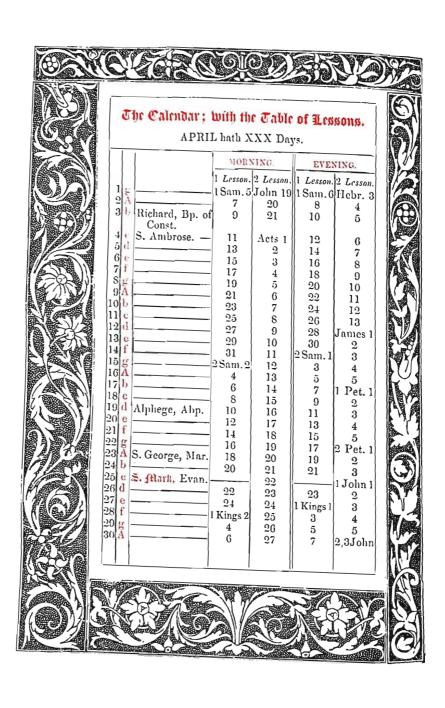


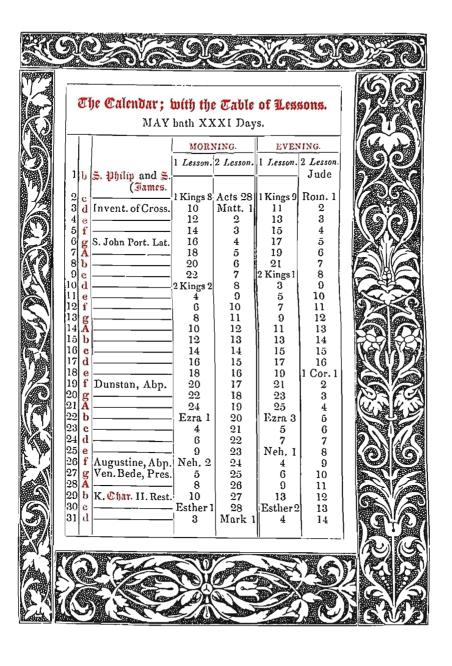


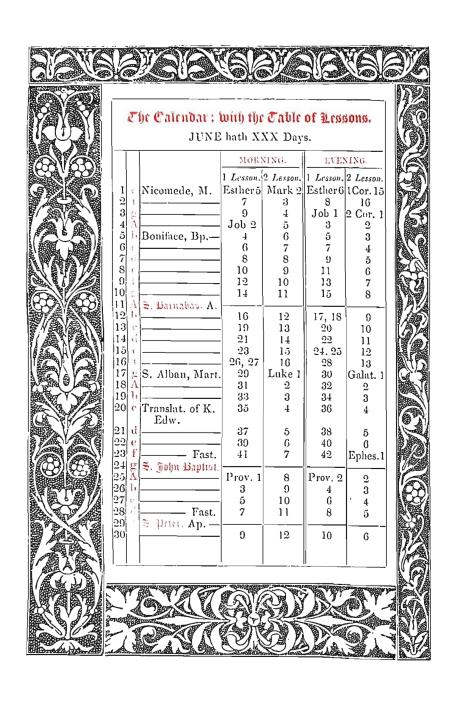


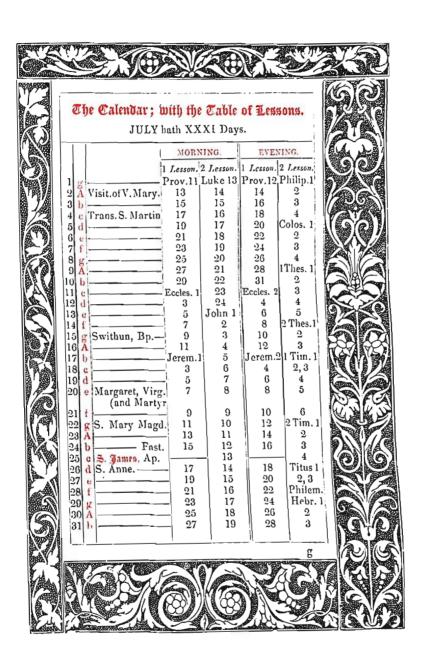


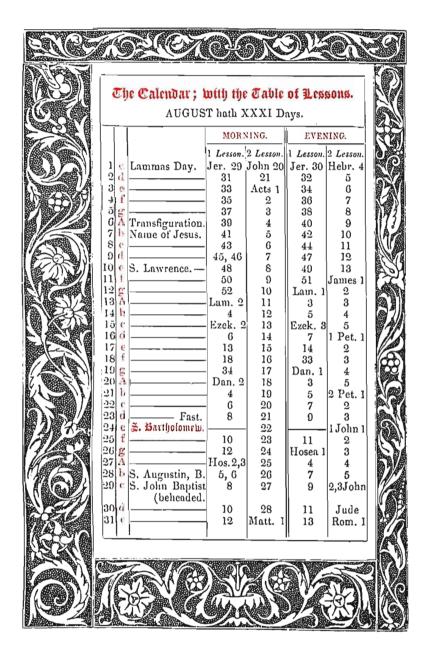


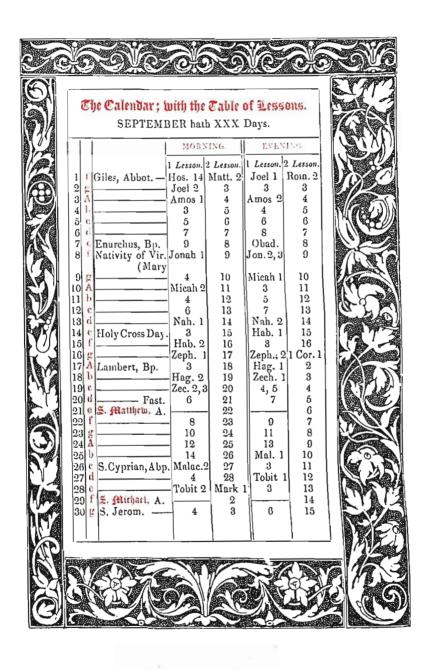


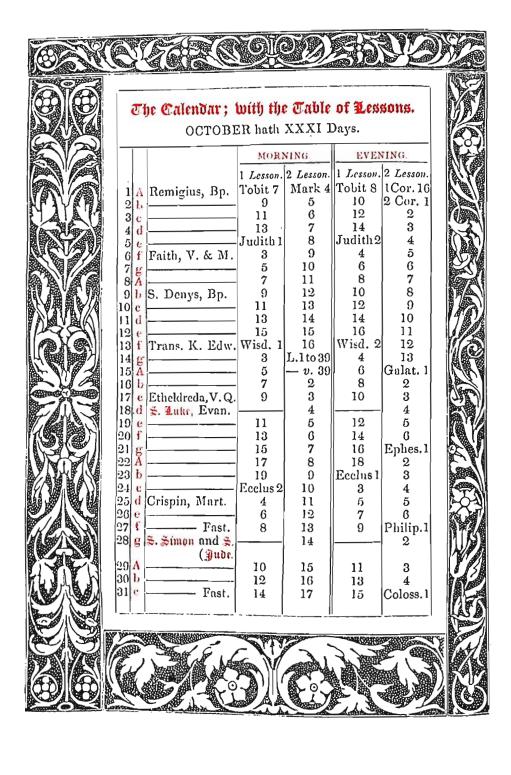














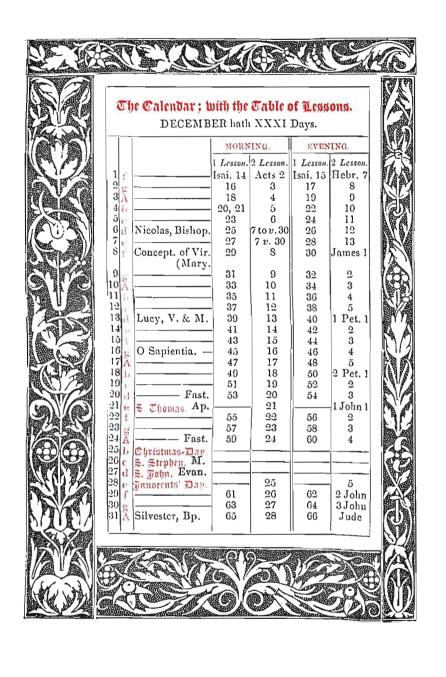
The Calendar; with the Table of Lessons.

NOVEMBER hath XXX Days.

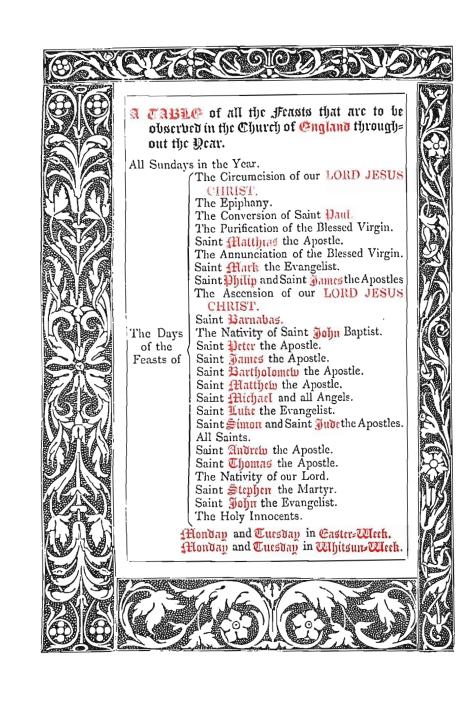
		MORNING.		EVENING	
		l Lesson.	2 Lesson.	I Lesson.	2 Lesson.
1 d all	Saints' Day.	Ecclu 16	Luke 18	Ecclu17	Colos. 2
3 f —		18	19	19	3
4 0		20	20	21	4
5 A Pa	pists' Consp.	22	21	23	1Thes. 1
	onard, Conf.	24	22	(a) 25	2
7 6 -		27	23	\ 28	3
8 d		29	24	(b)30	4
9 e —		31	John 1	32	5
10 f		33	2	34	2 Thes. 1
11 g S.	Martin, Bp.	35	2 3	36	2
12 A —		37	4	38	3
13 b Br	itius, Bishop.	39	5	40	l Tim. I
14 c -		41	6	42	2,3
15 d M	achutus, Bp.	43	7	44	4
16 e —		45	8	(c) 46	5
17 1 H	ugh, Bishop.	47	9	48	6
18 g —		49	10	50	2 Tim. 1
18 g 19 Å —		51	11	Baruc.1	2
	dmund, King.	Baruc.2	12	3	3
21 c —		4	13	5	4
22 d Ce	ecilia, V. & M.	6	14	Hist.Su.	
23 e S.	Clement, Bp.	Bel&Dr	15	Isaiah I	
24 1 -		Isaiah 2		3	Philem.
	tharine, Vir.	4	17	5	Hebr. 1
26 A —		6	18	7	2
27 b -		8	19	9	3
28 c -		10	20	11	4
29 d -	—— Fast.	12	21	13	5
30 e 5.	Andrew, Ap.		Acts 1		- 6
		I		<u>" </u>	<u>.</u>

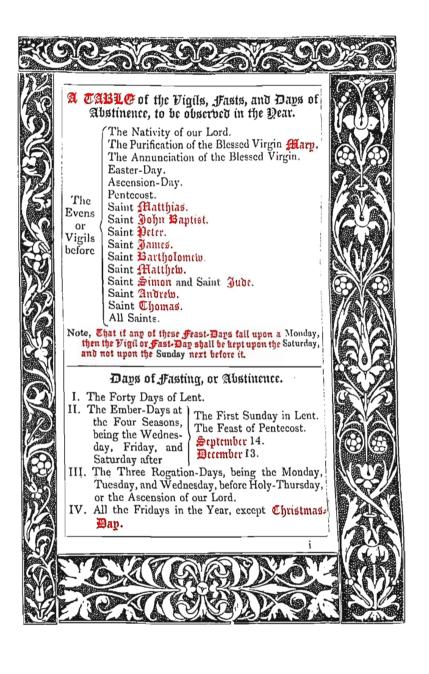
Note, that (a) Ecclus, 25, is to be read only to ver, 13, and (b) Ecclus, 30, only to ver, 18, and (c) Ecclus, 46, only to ver, 20,

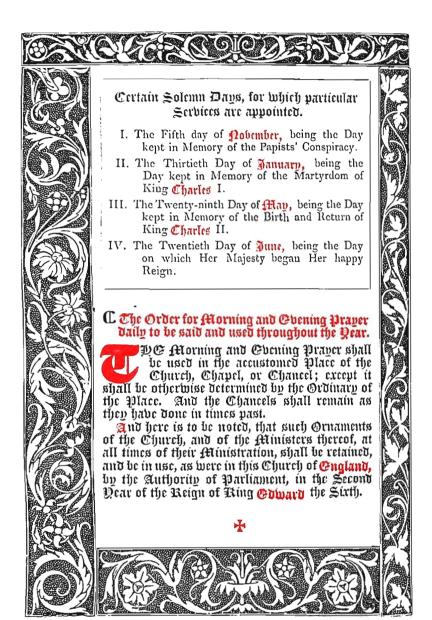




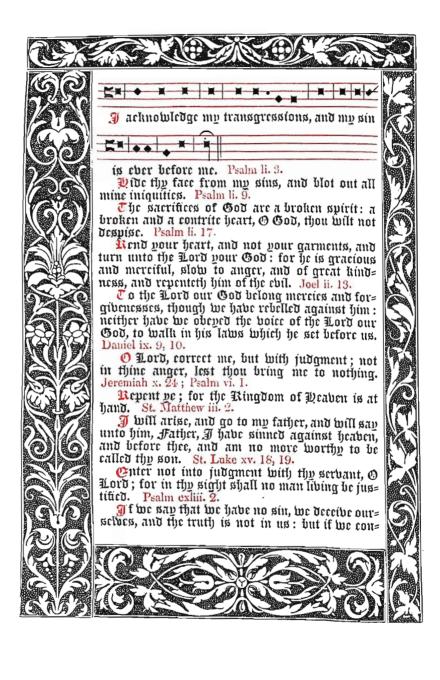


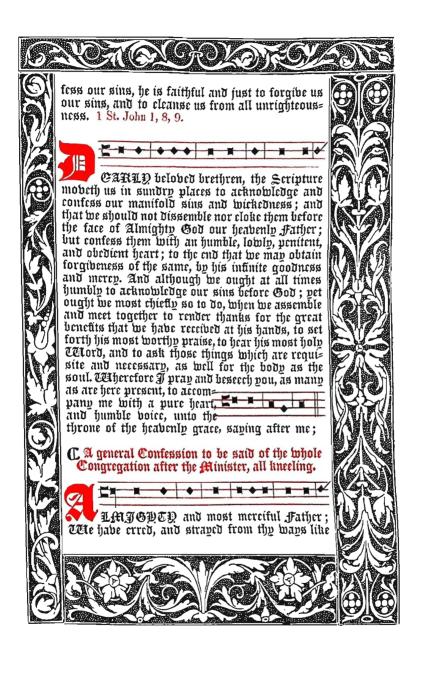


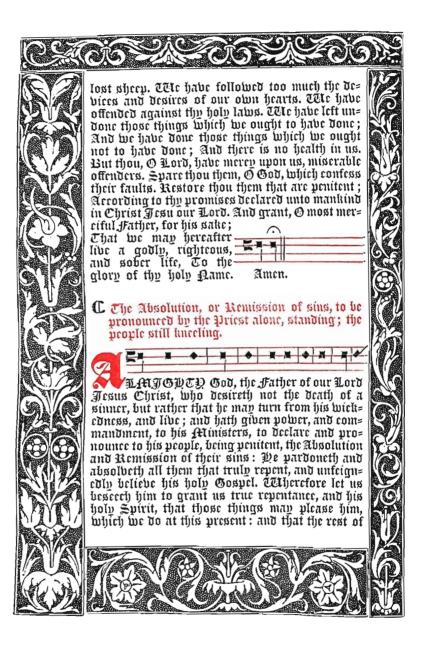


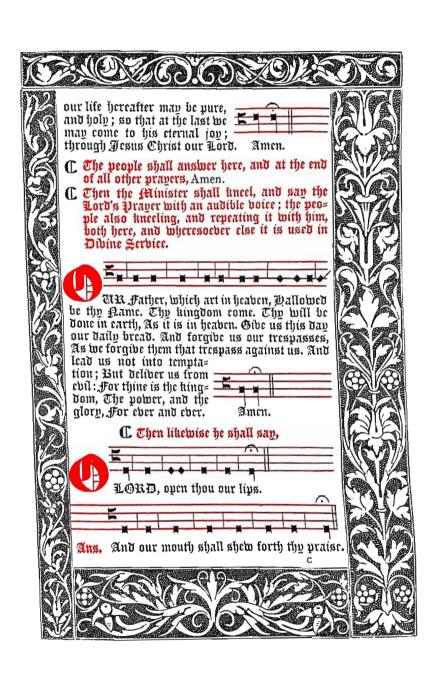




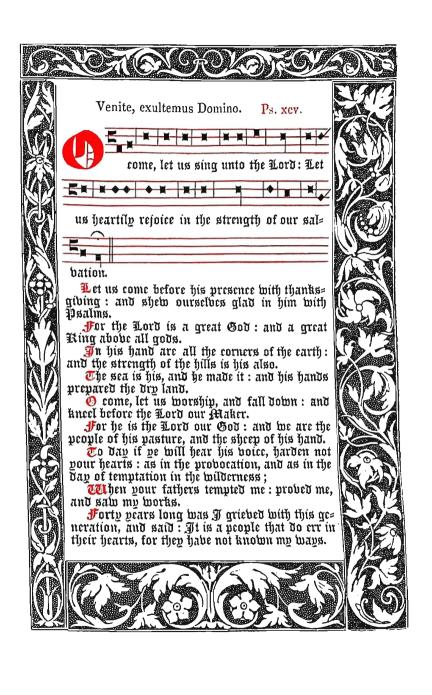


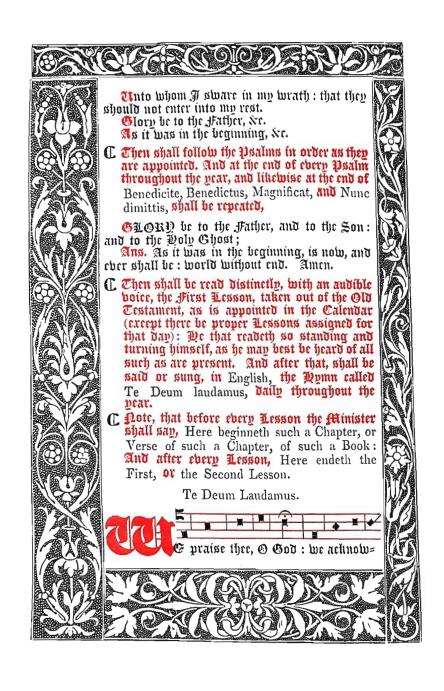










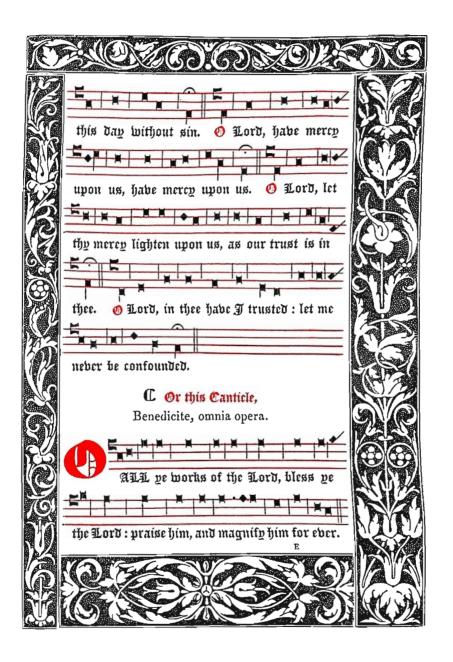


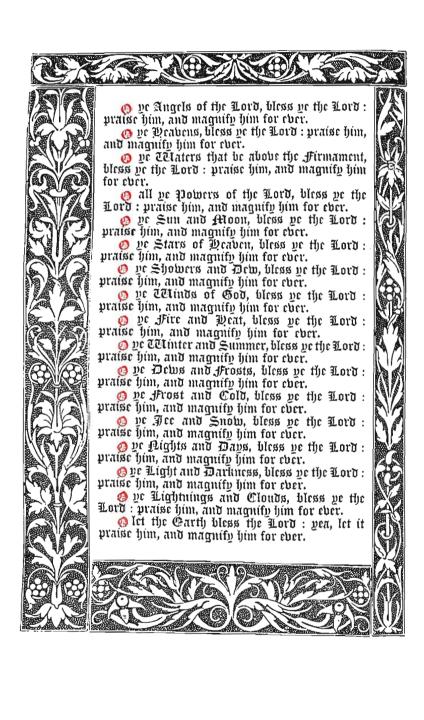


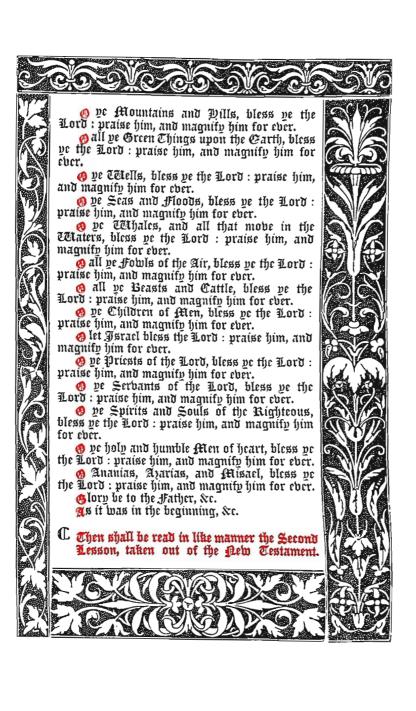


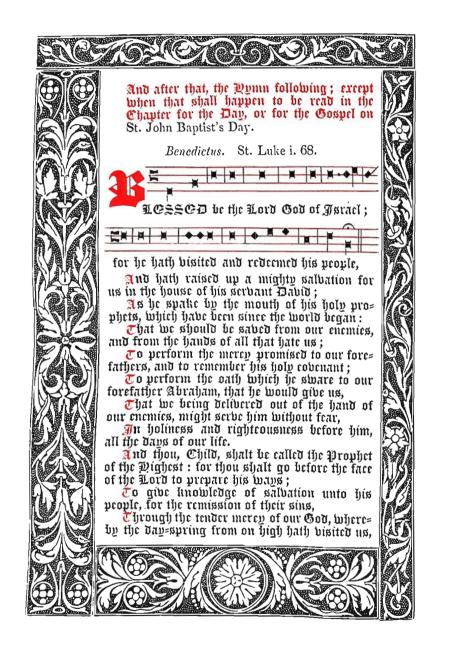




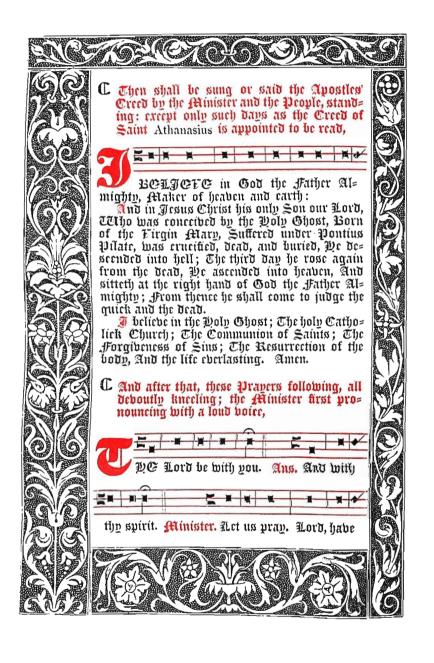






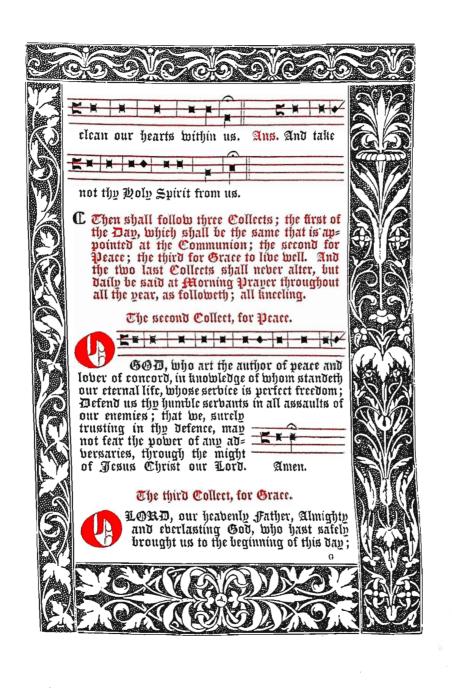


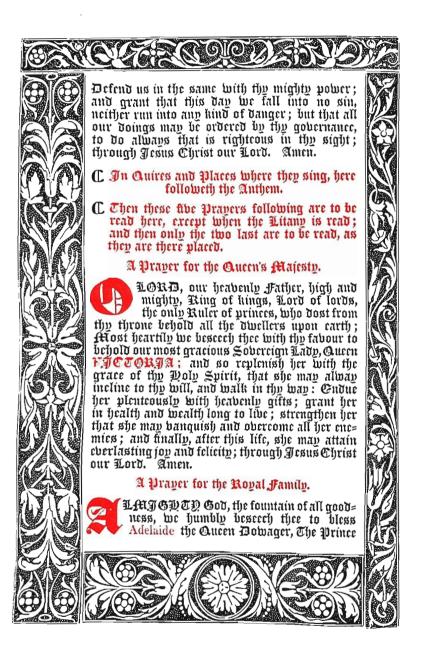


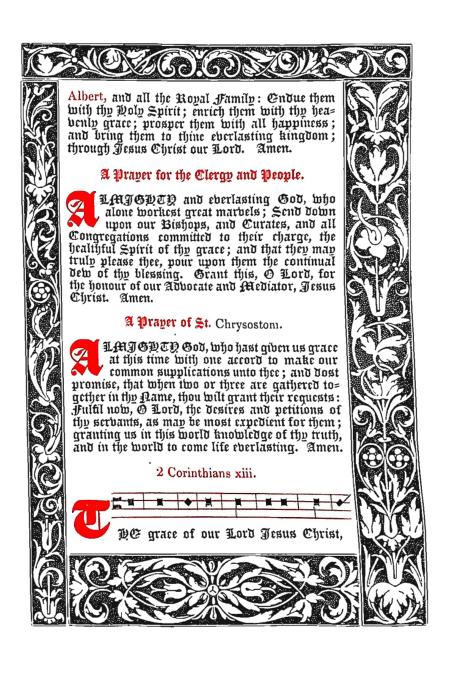


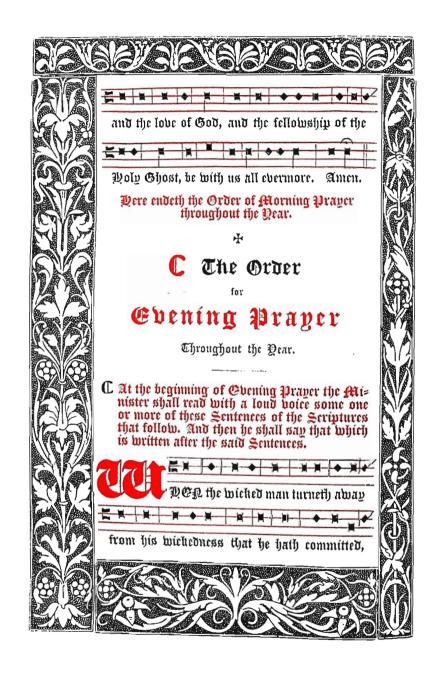


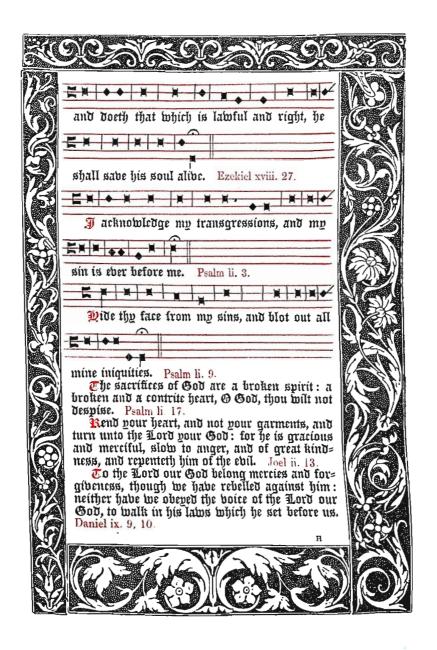


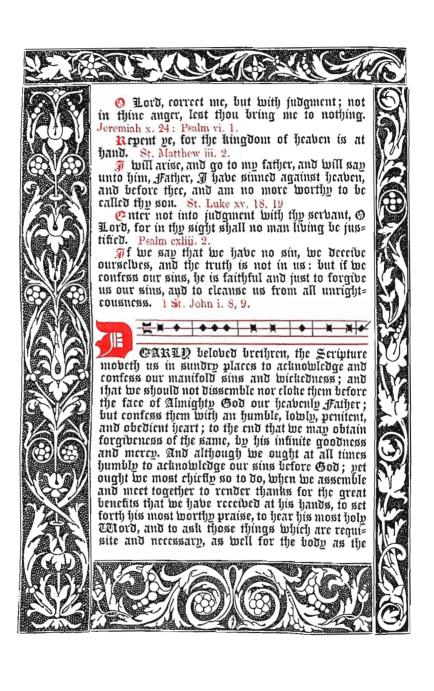


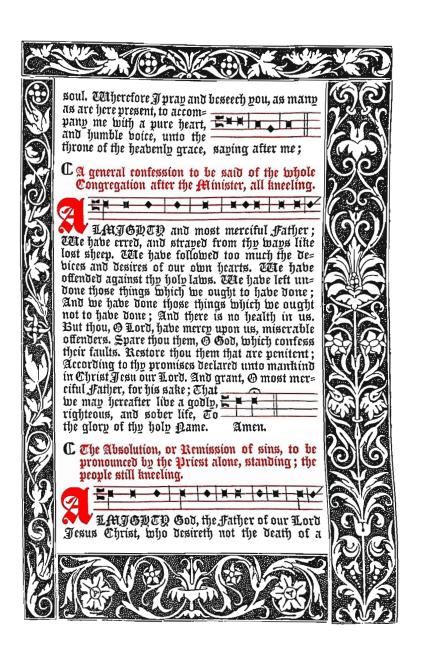




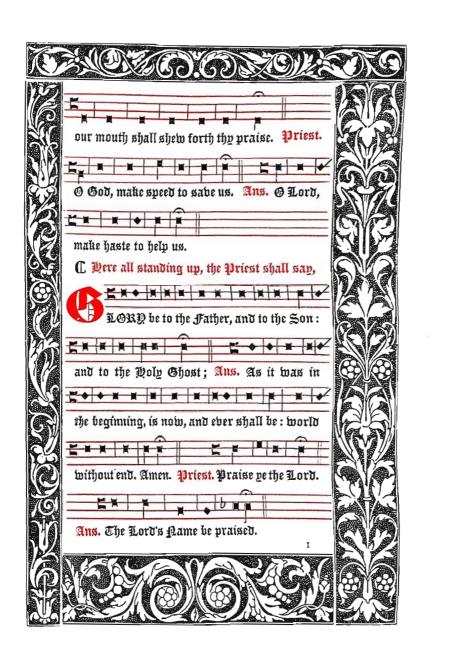




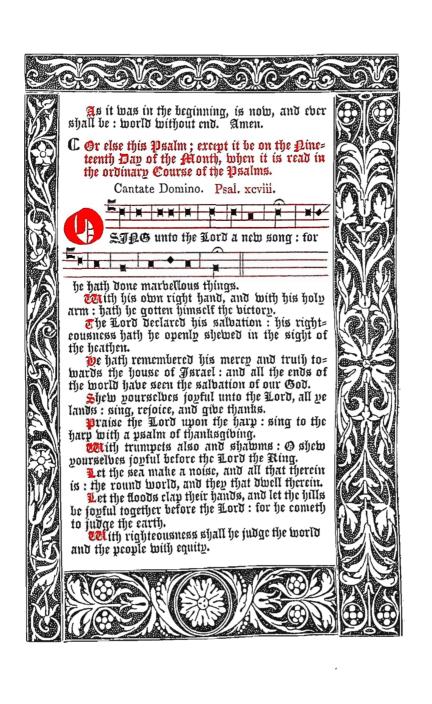


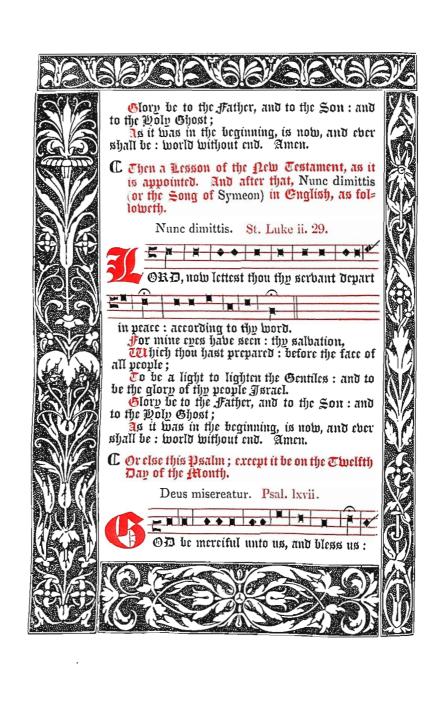


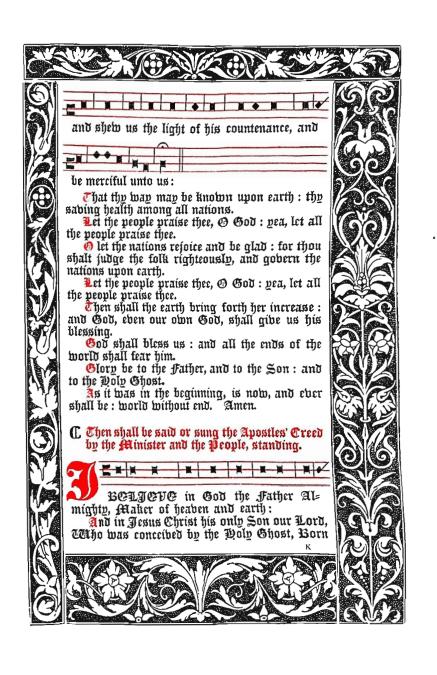








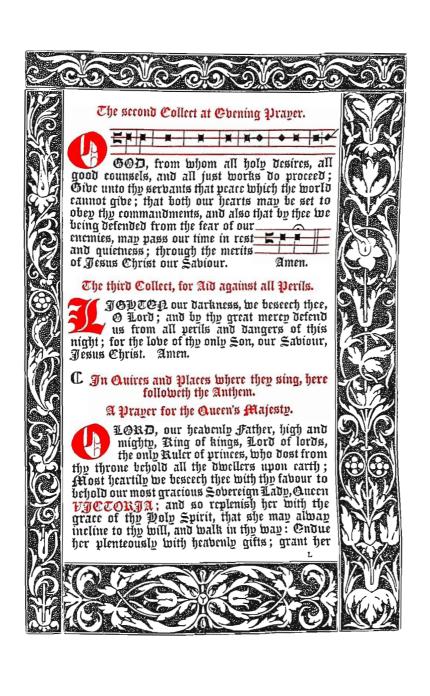


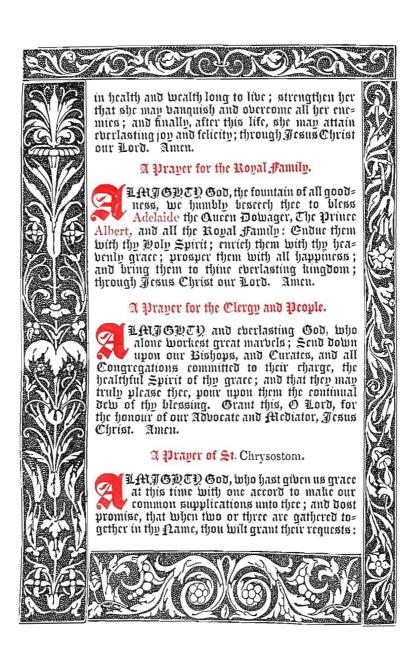


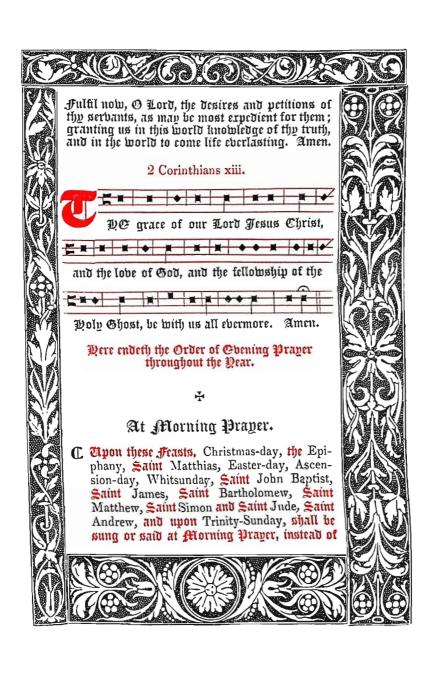


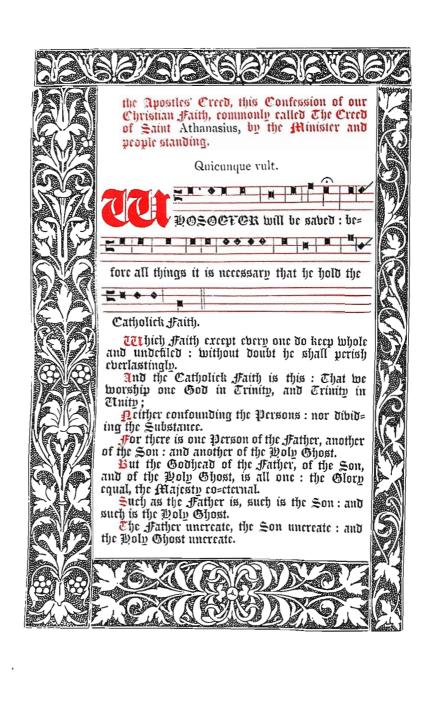


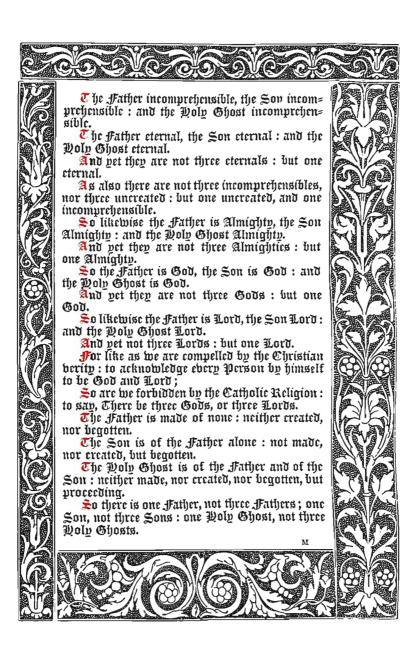


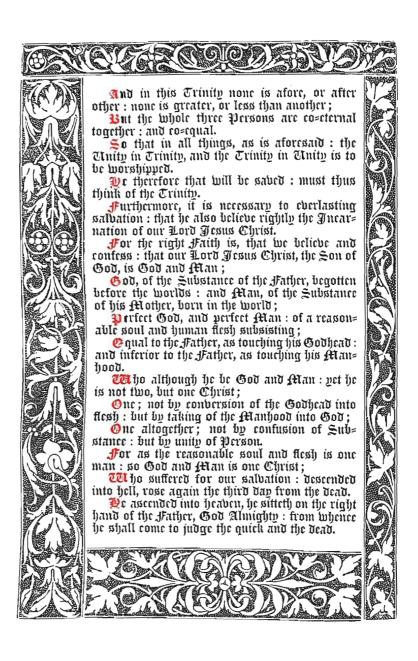




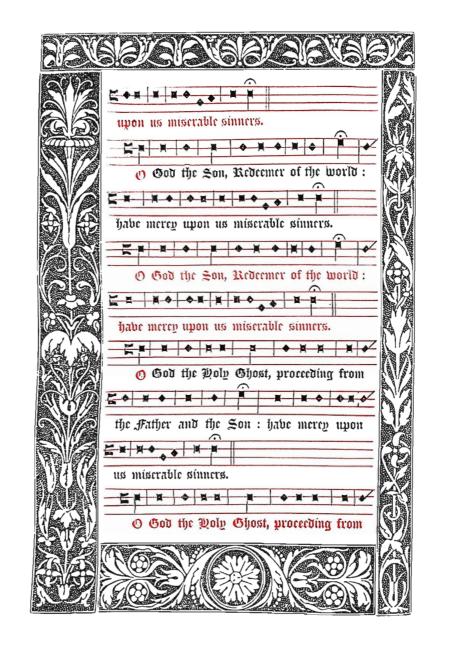




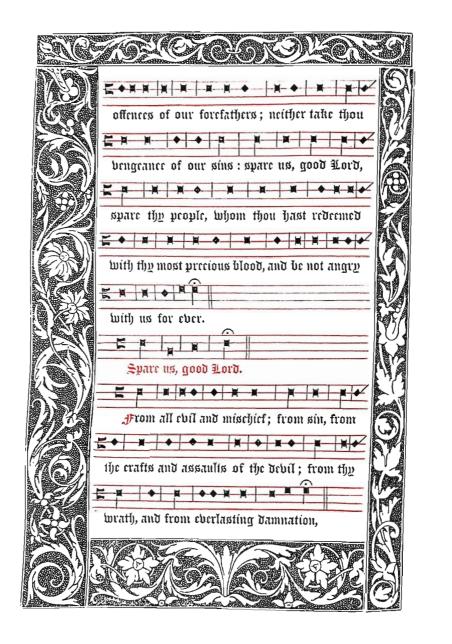


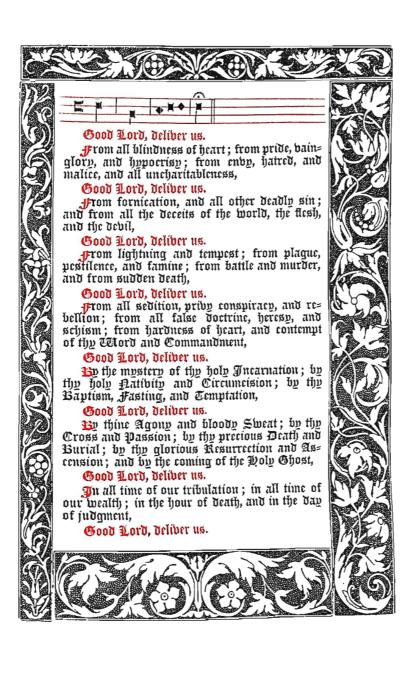




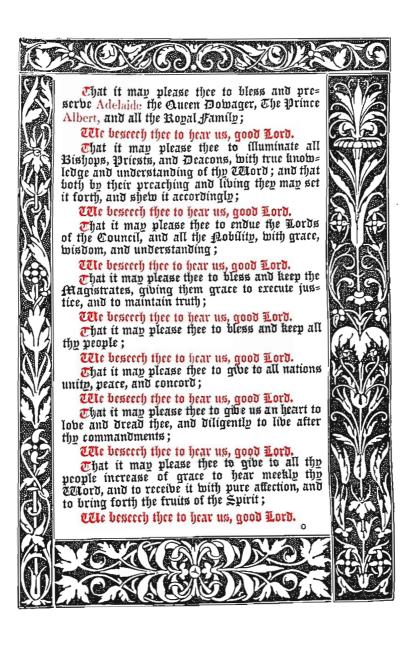


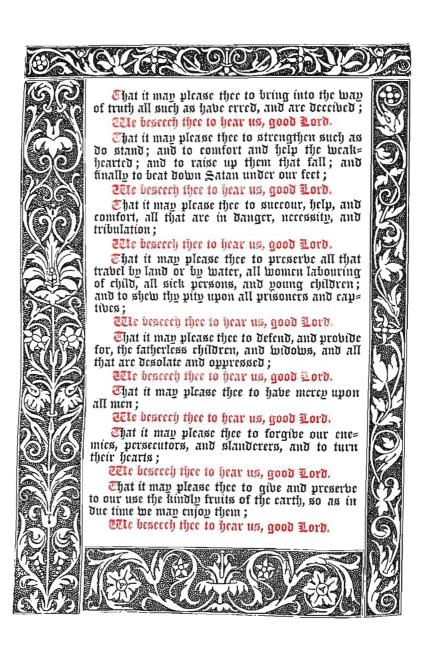














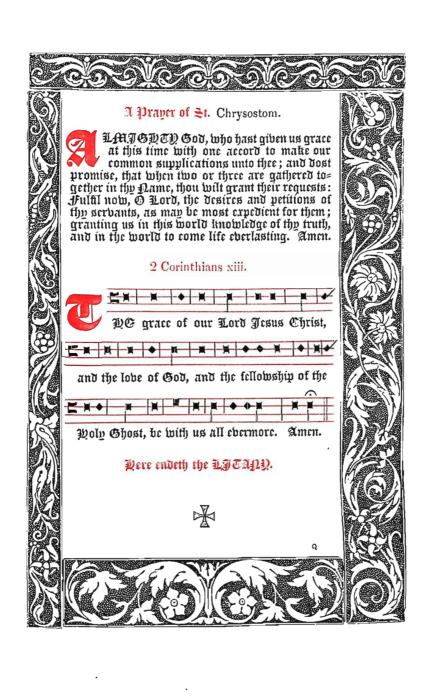


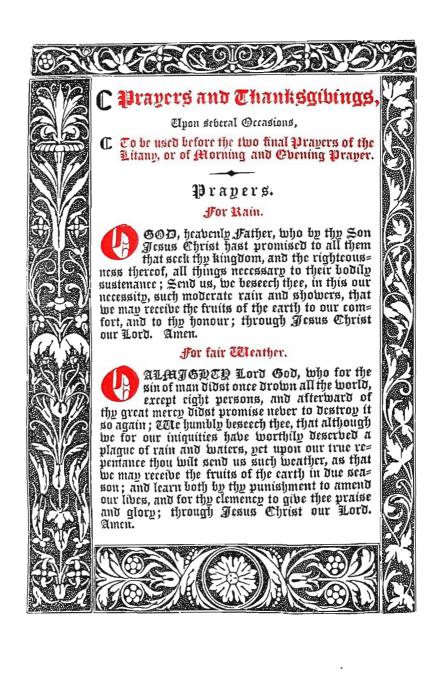


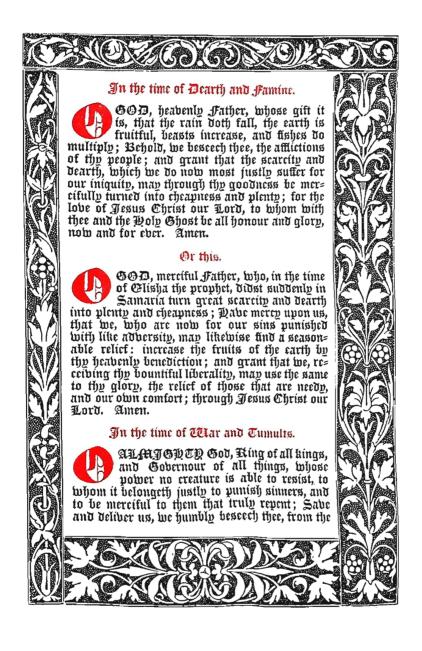


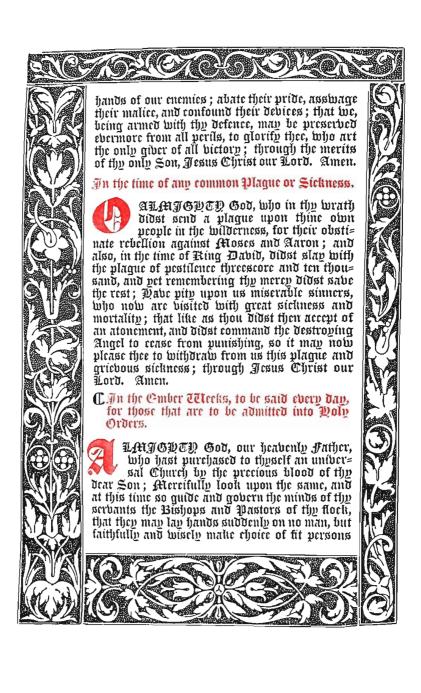


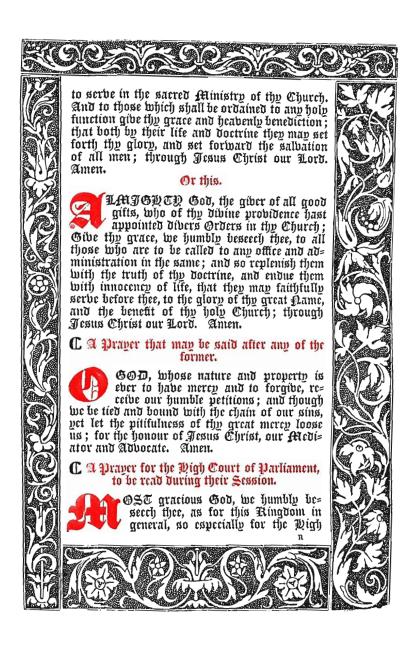


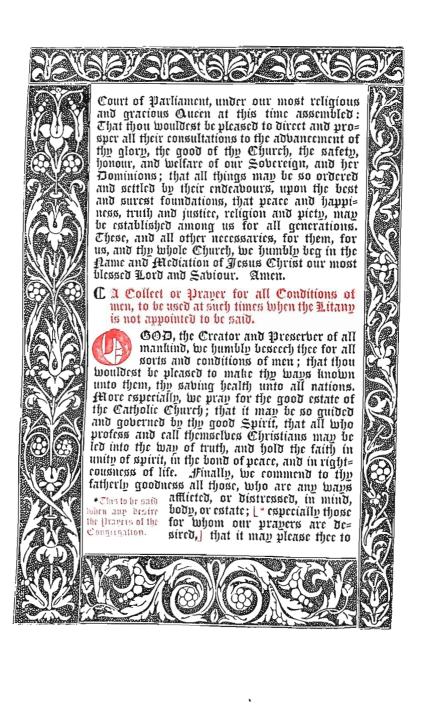


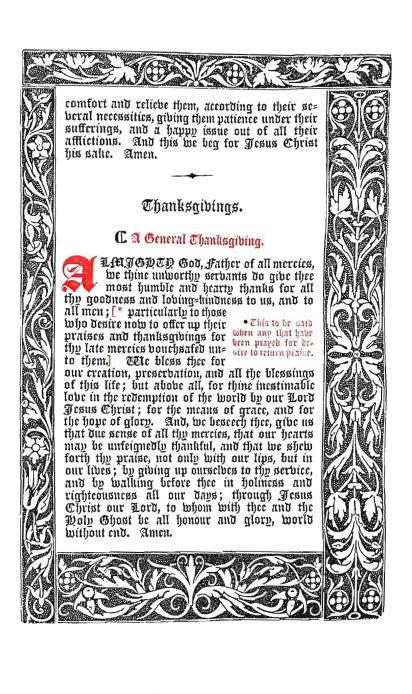


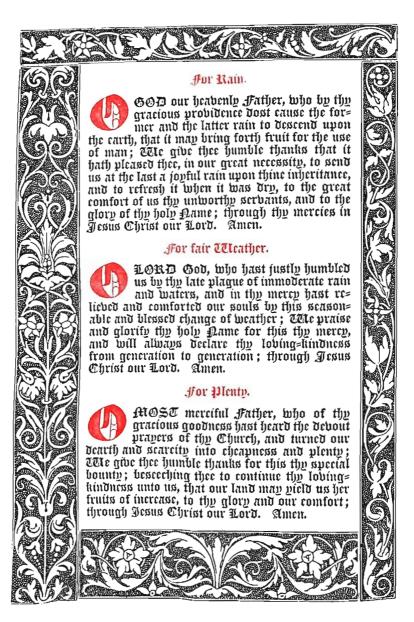




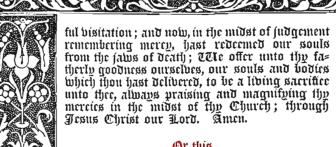










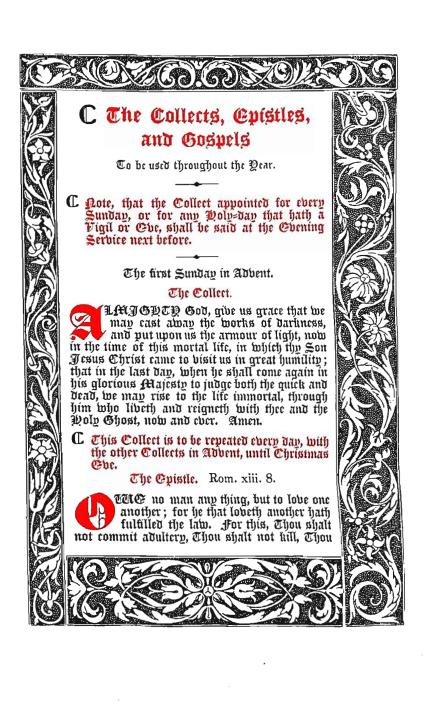


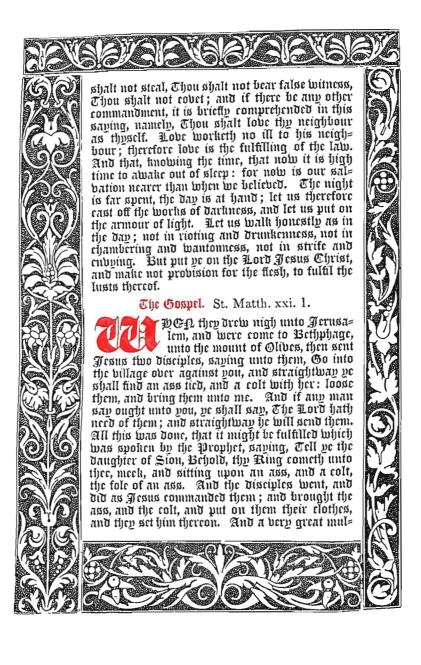
Or this.

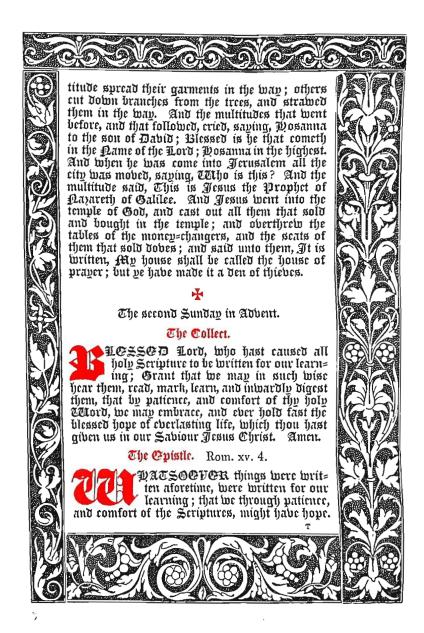
O humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Det seeing if hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; Wie offer unto the Divine Majesty the sacritice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Tesus Christ our Lord. Amen.

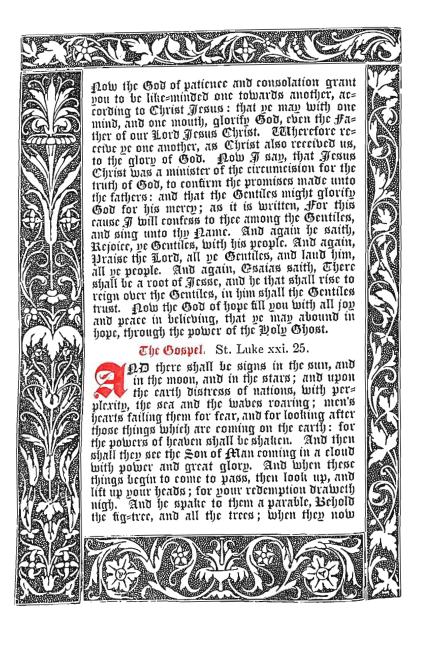


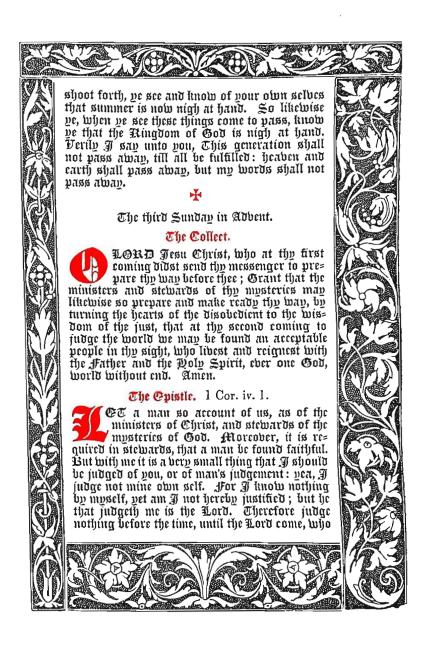


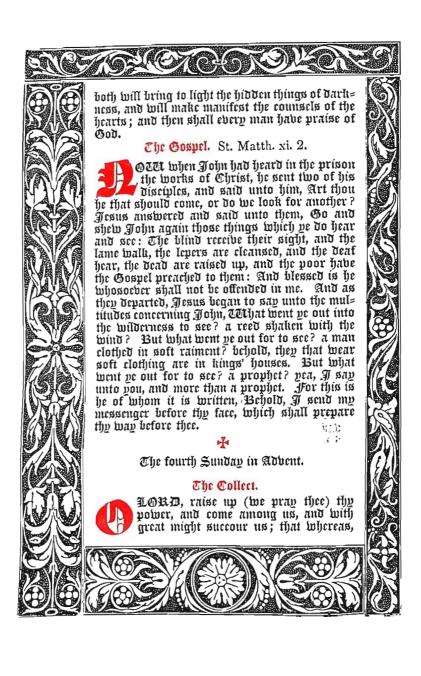


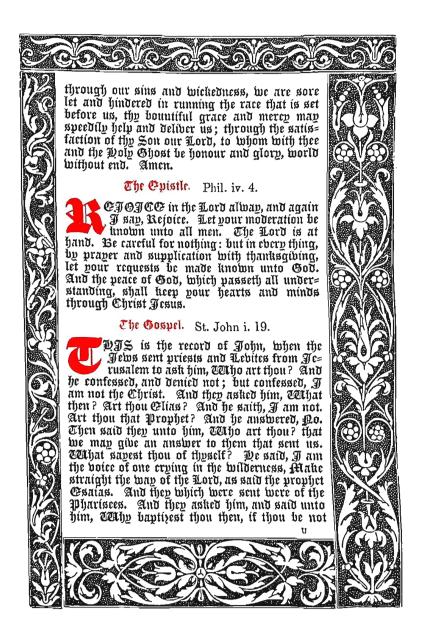


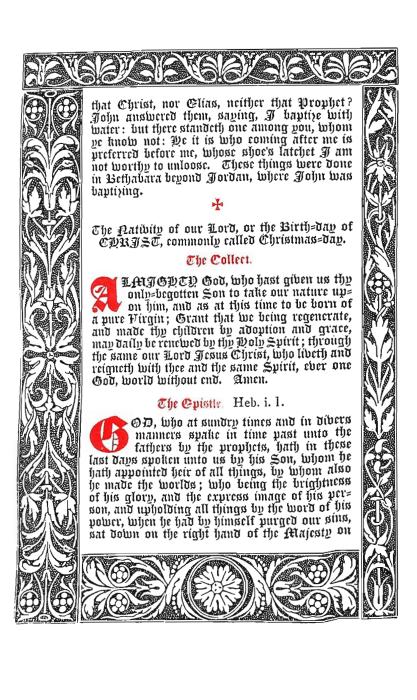


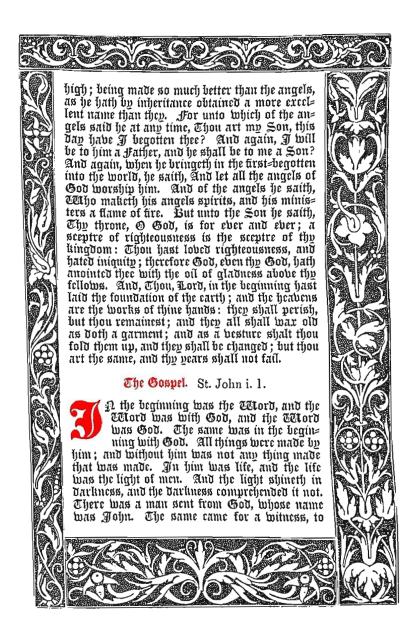


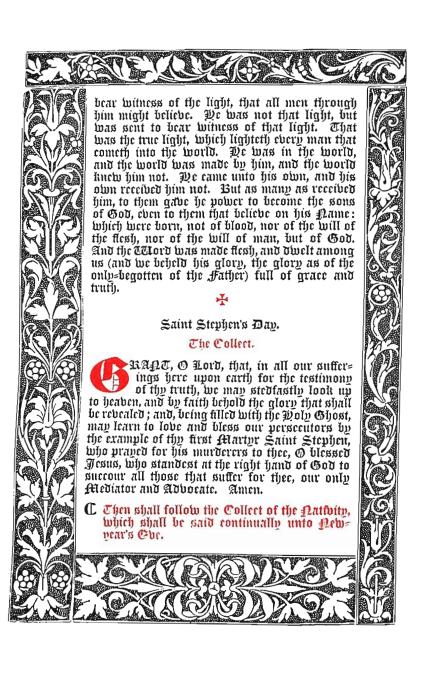


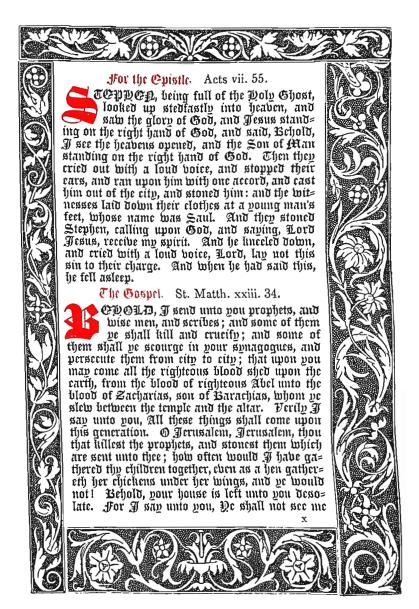


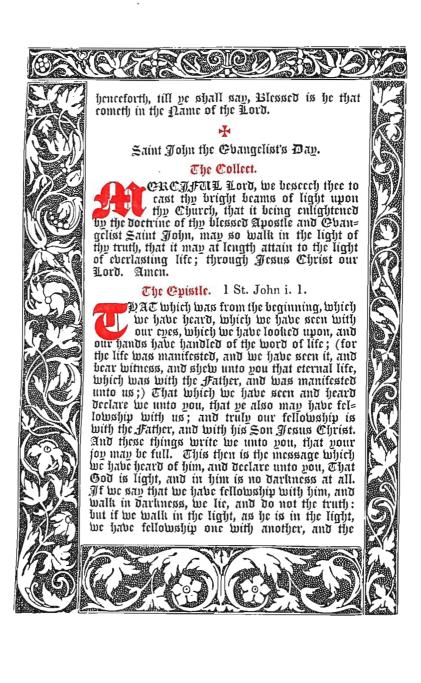


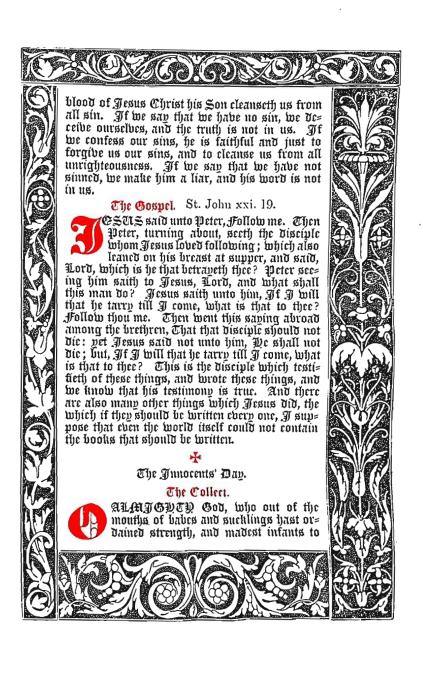


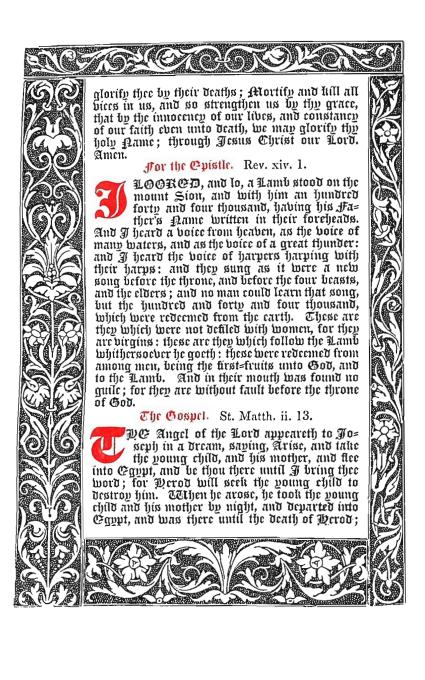


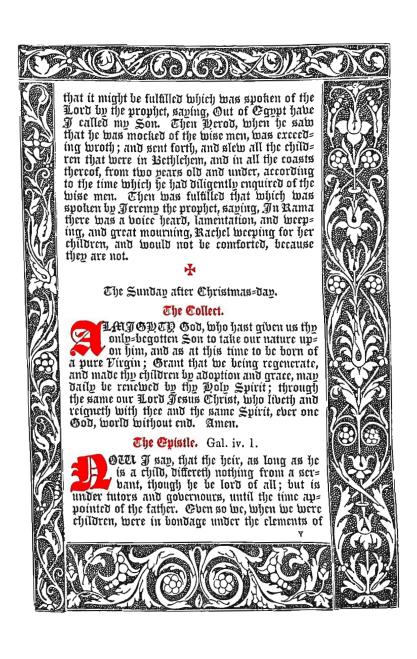


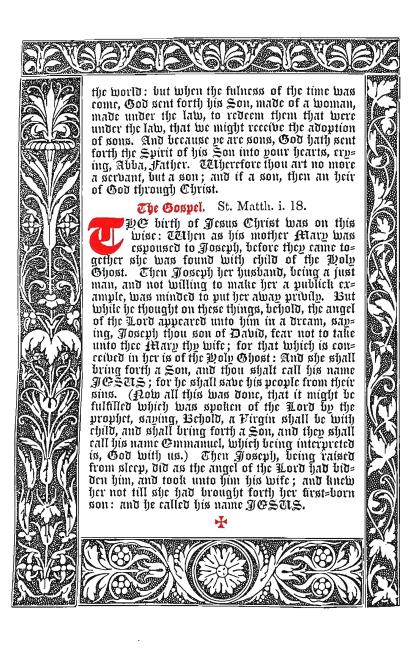


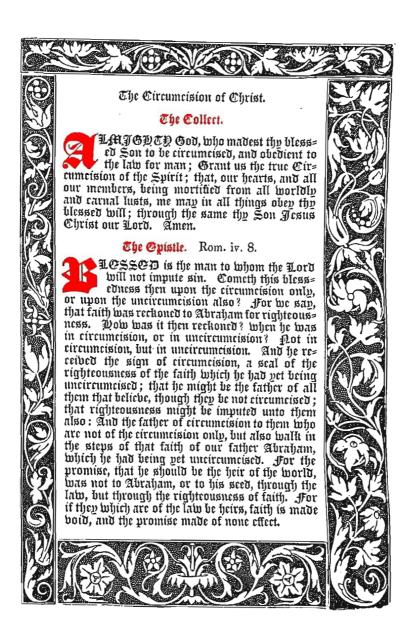


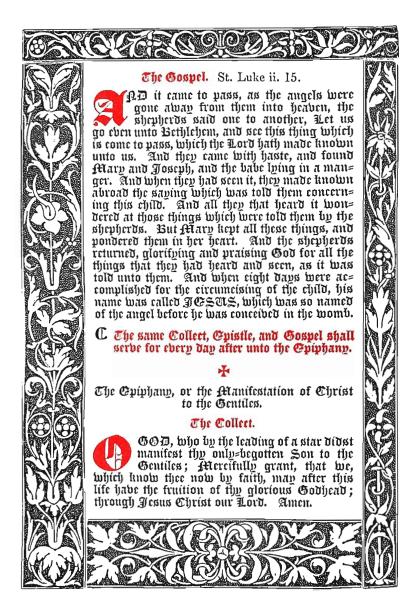


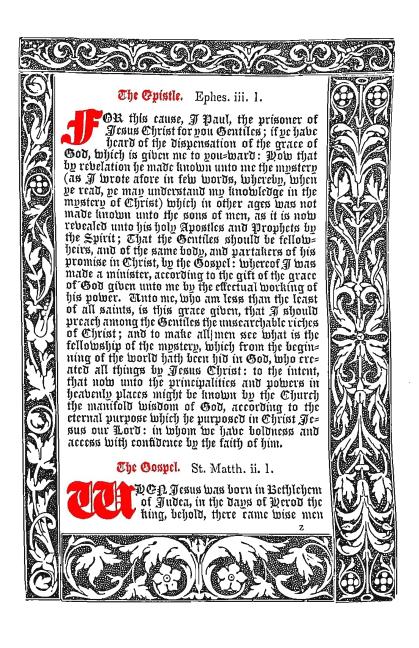


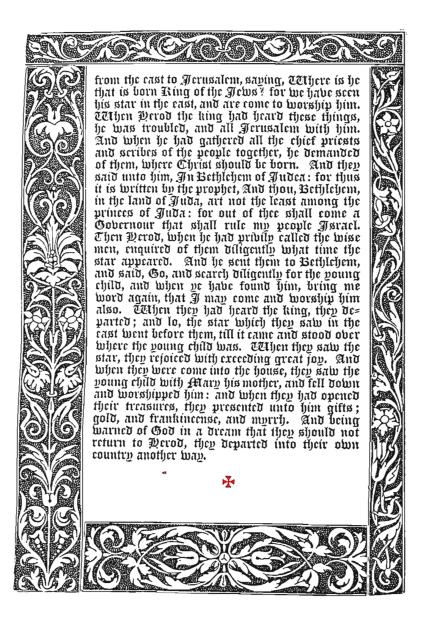


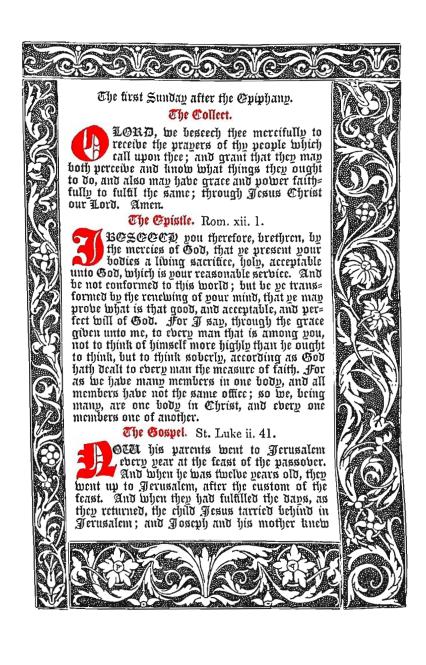


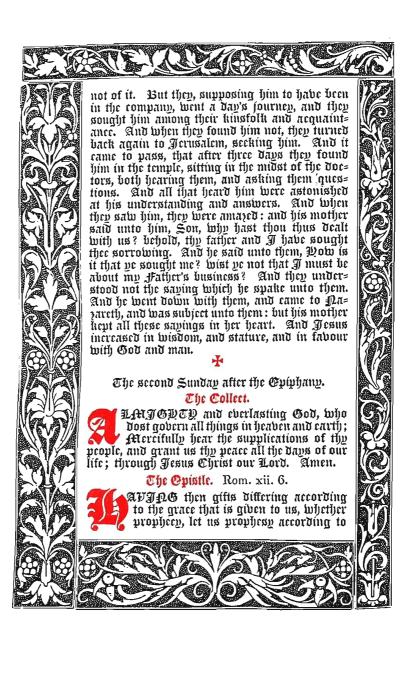


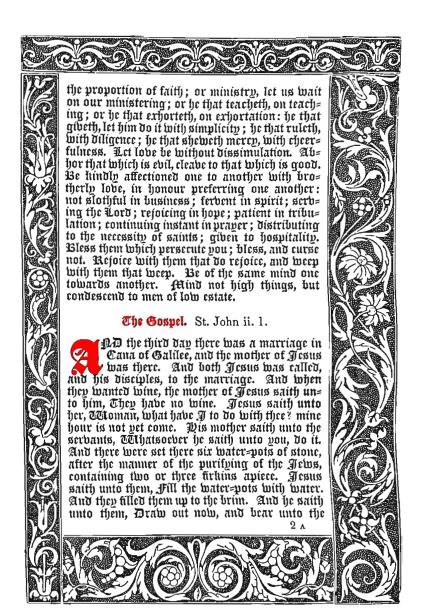


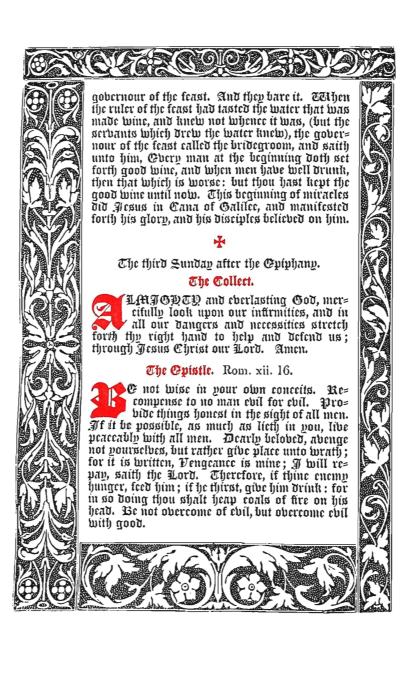


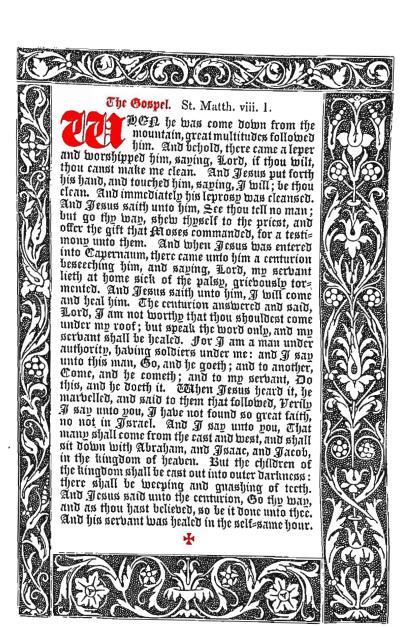




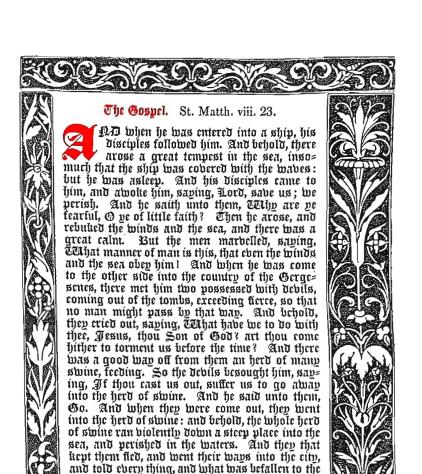








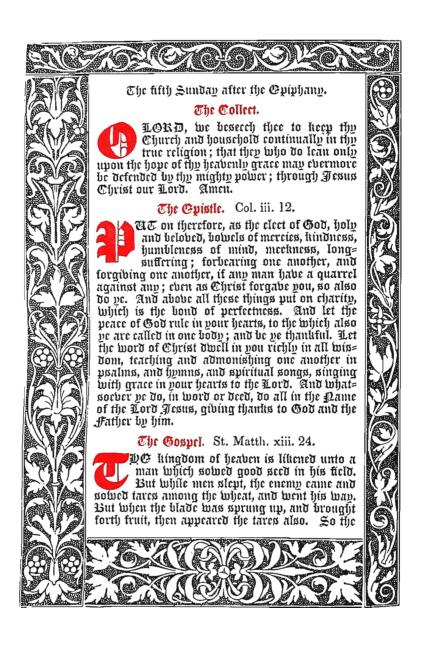


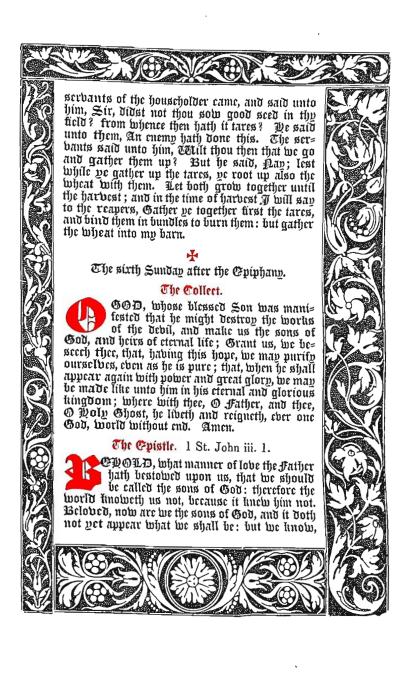


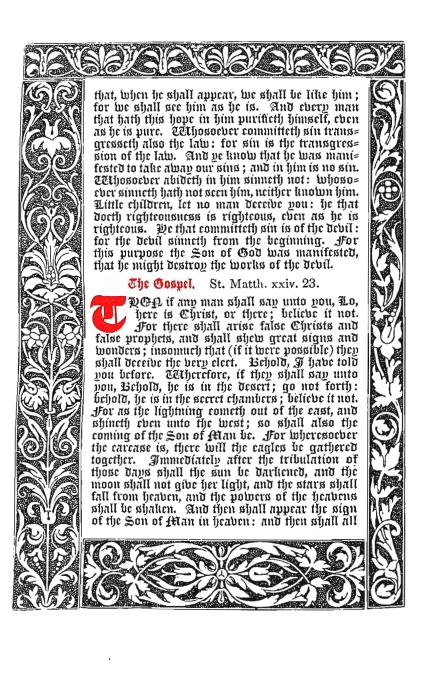
possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would devart out

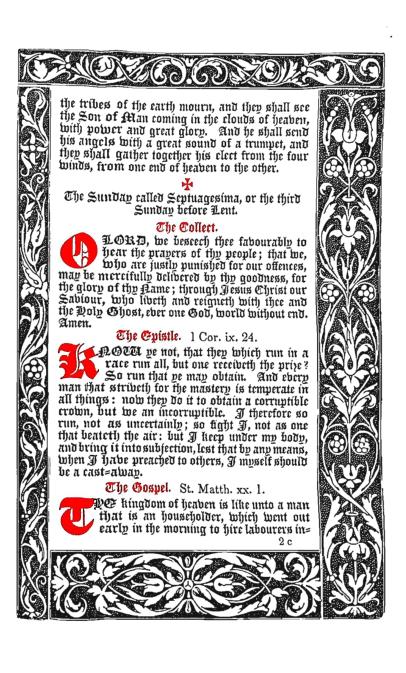
of their coasts.

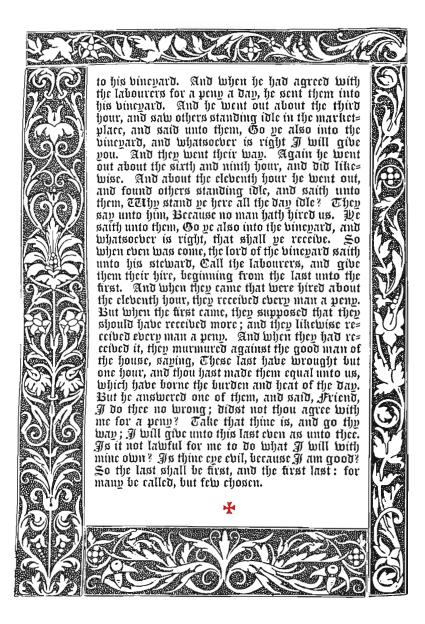


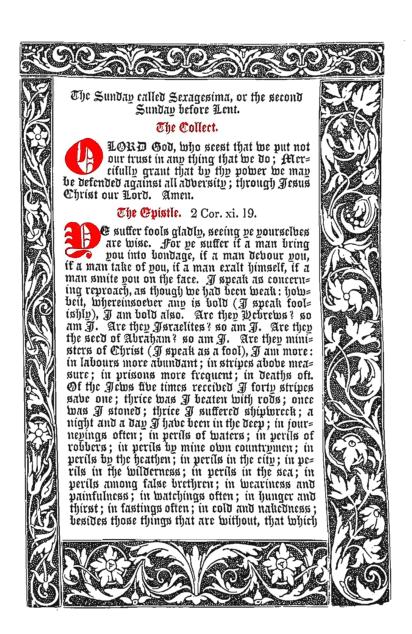


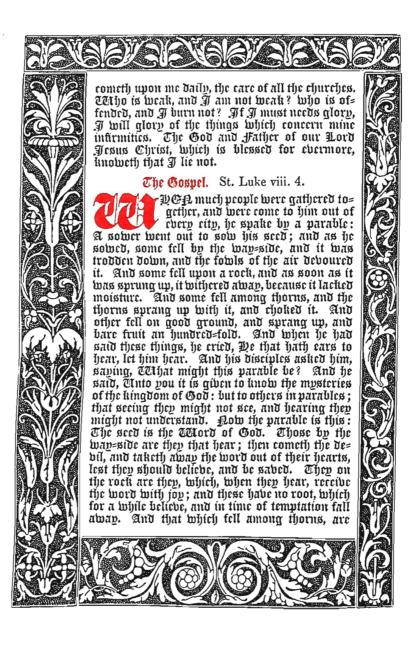


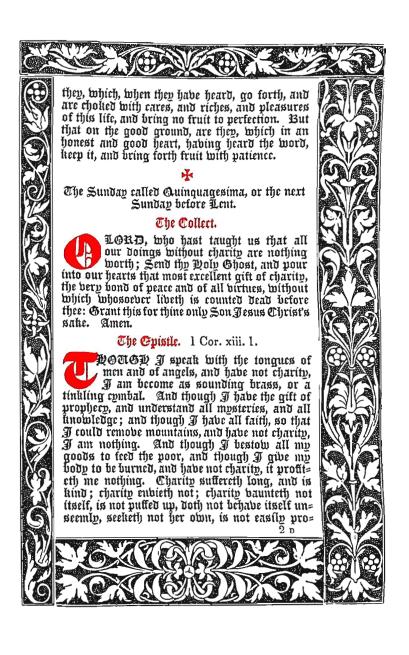


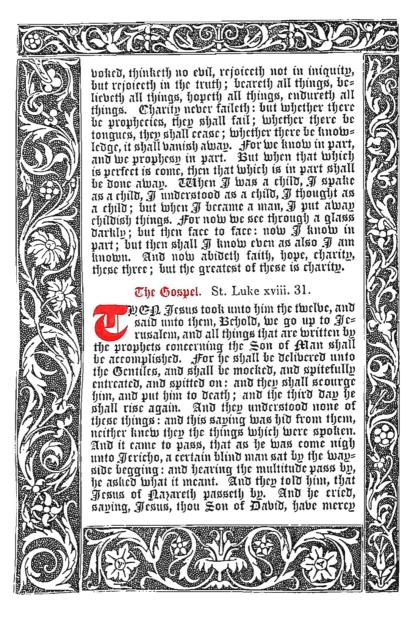


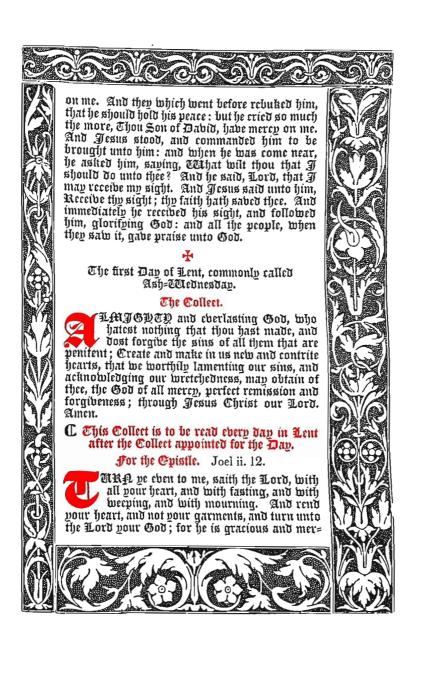


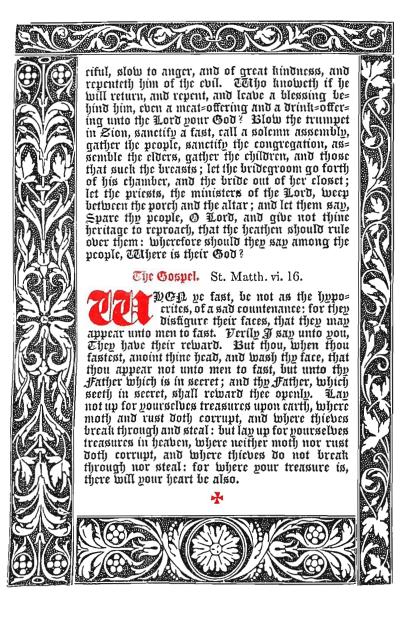


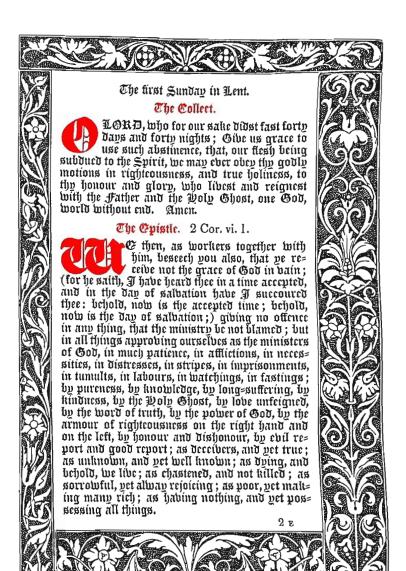


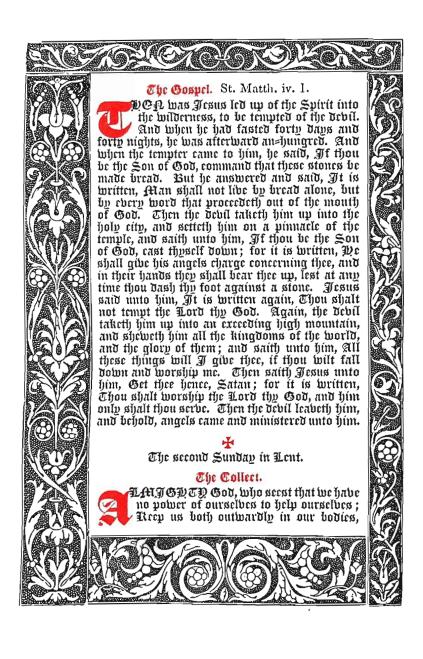


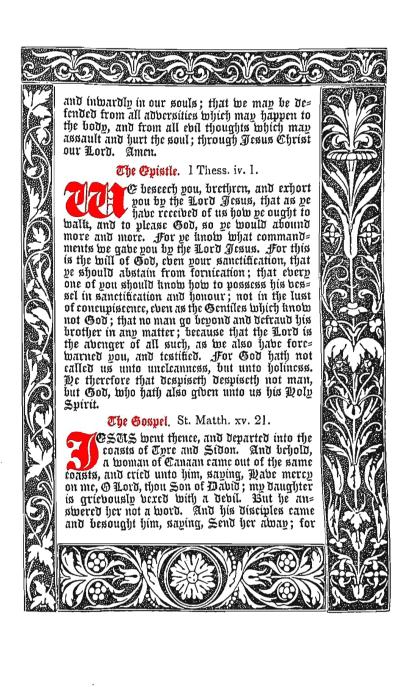


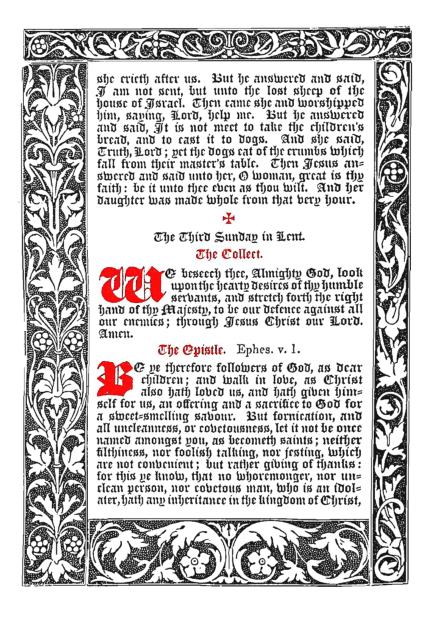


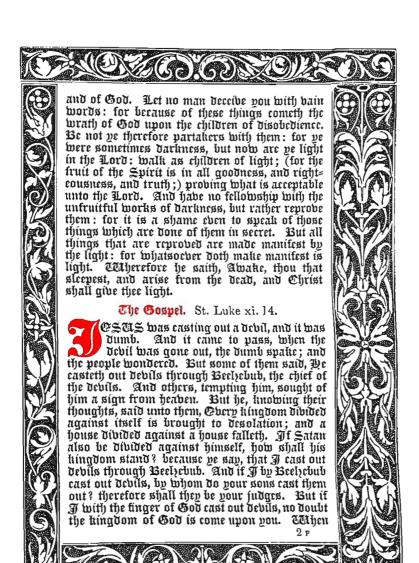


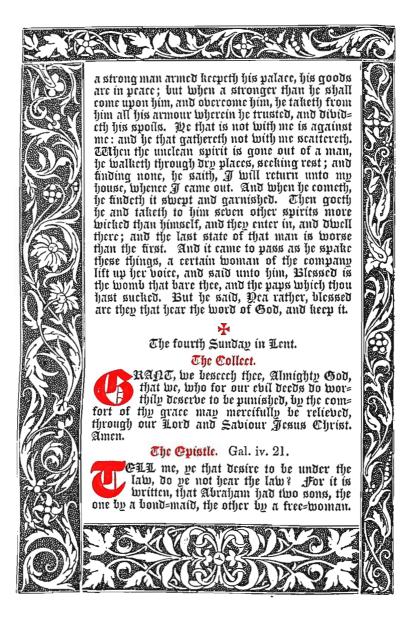


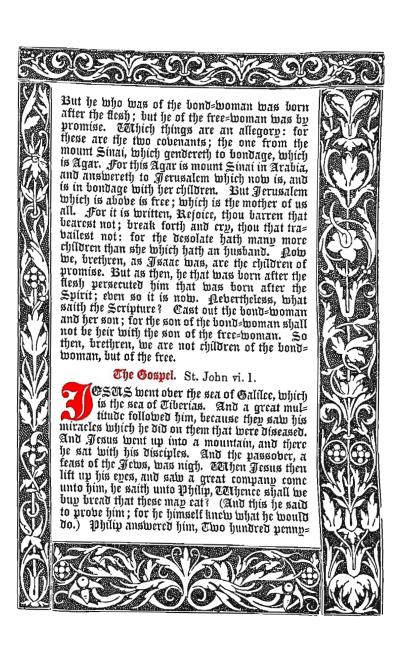


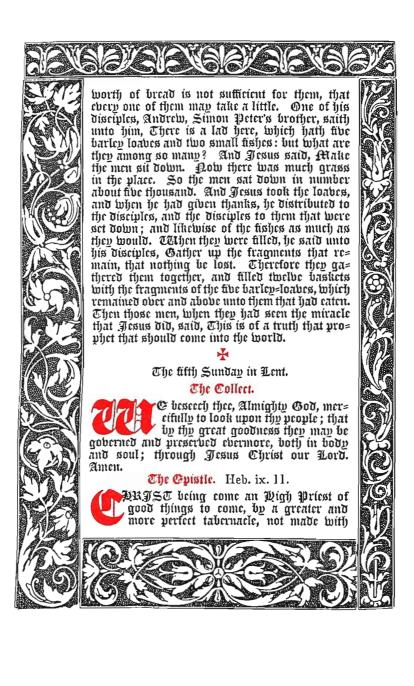


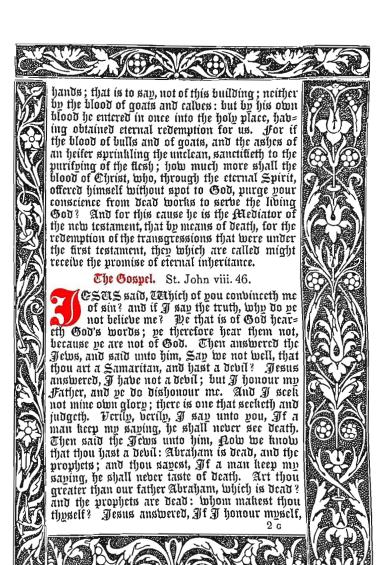


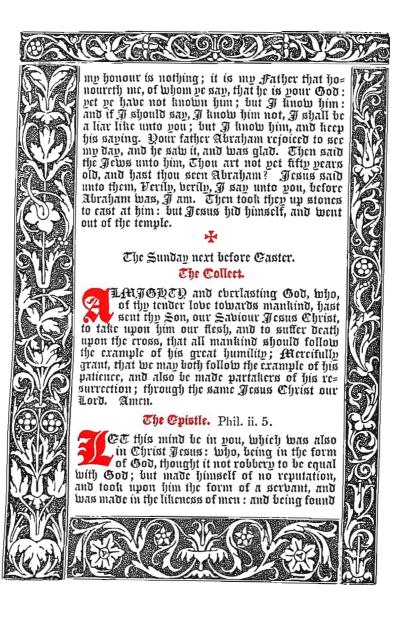


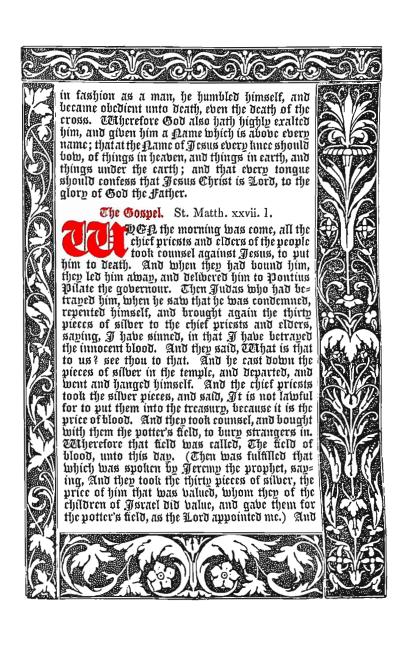


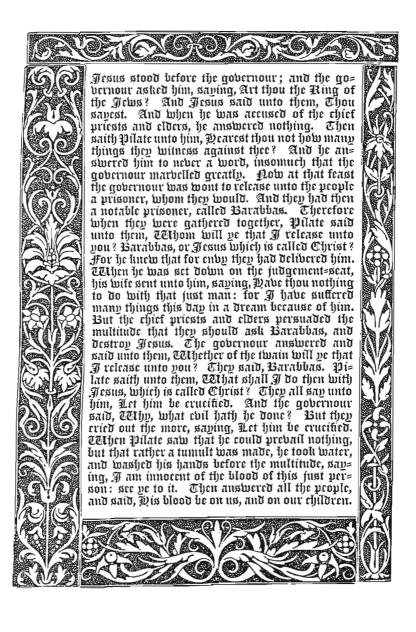


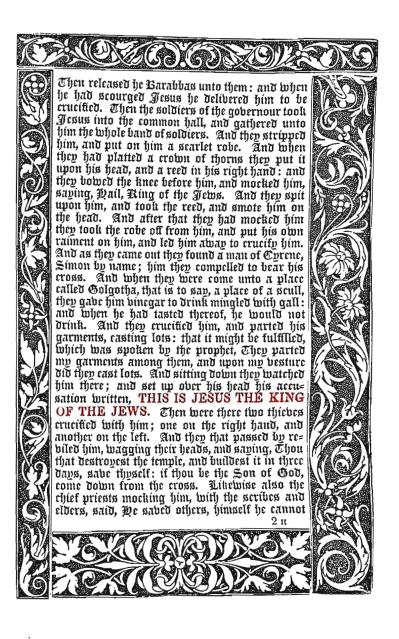


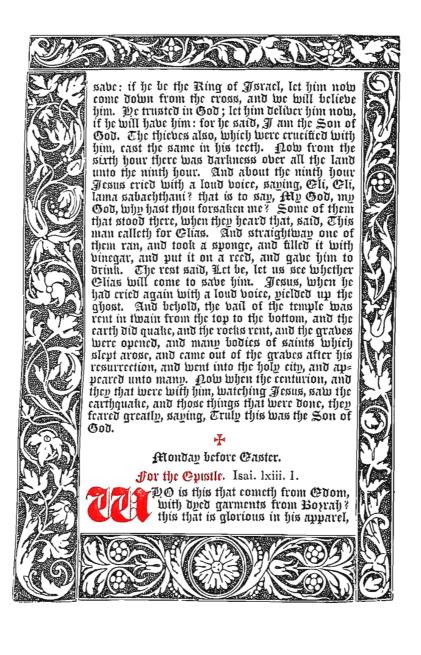


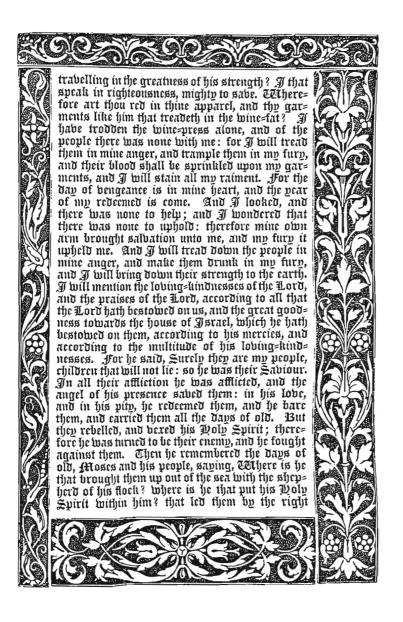


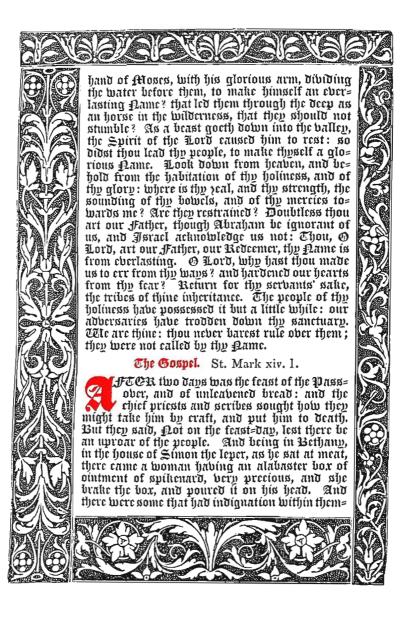


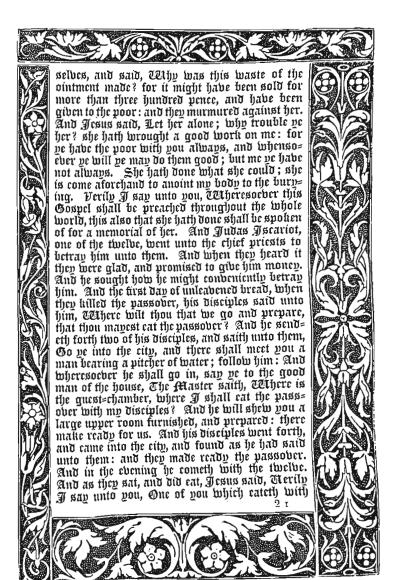


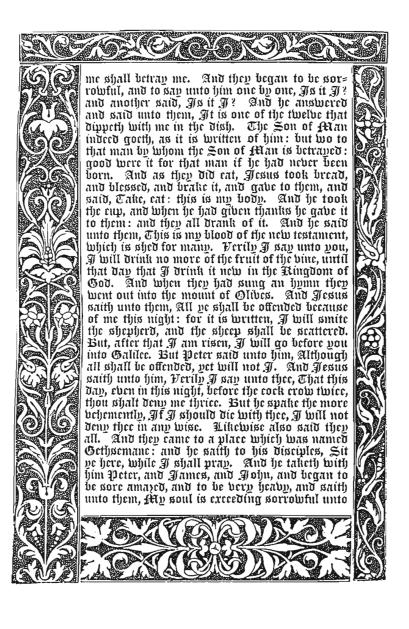


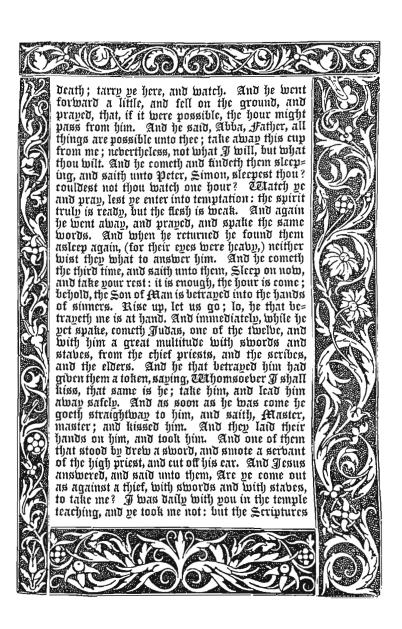


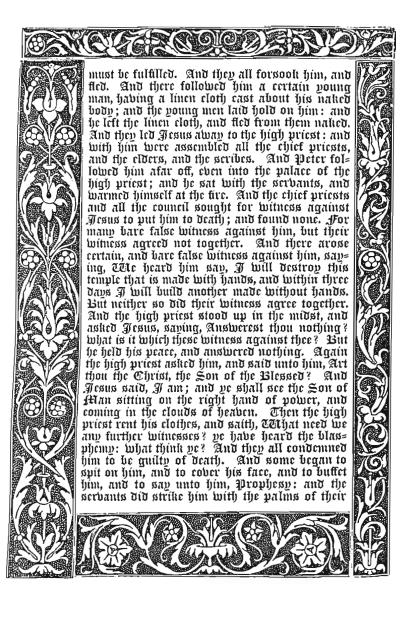


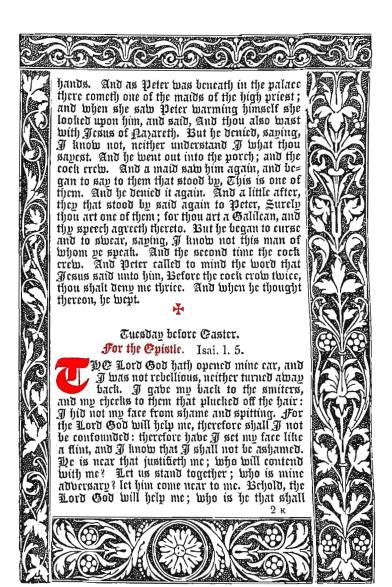


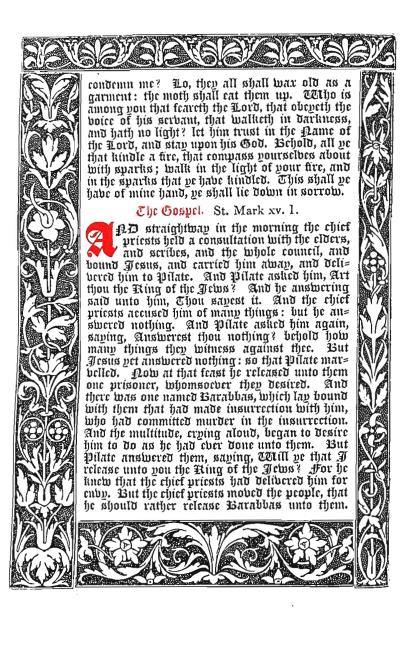


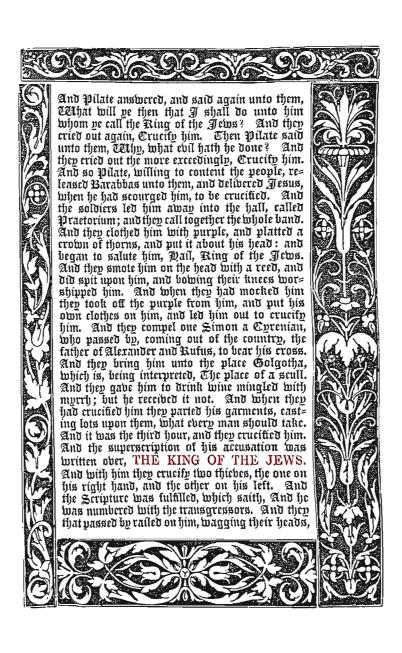


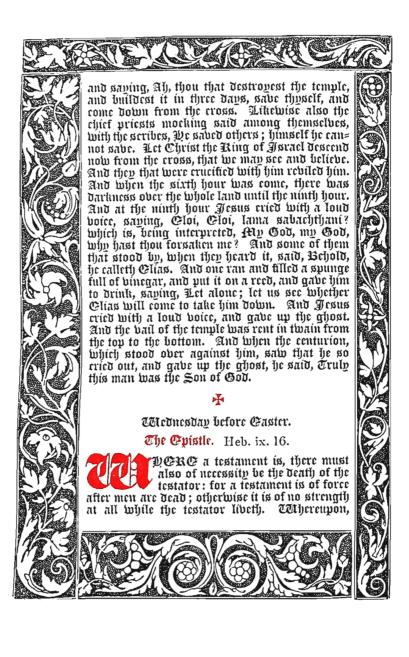


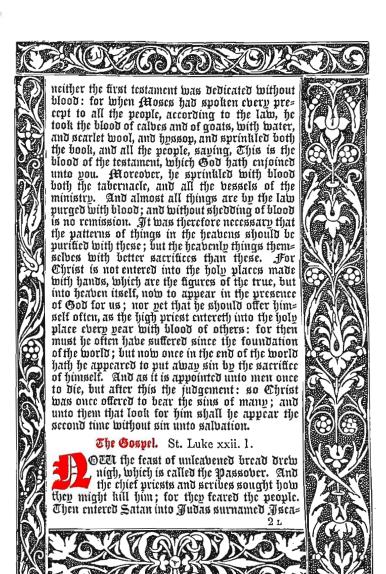


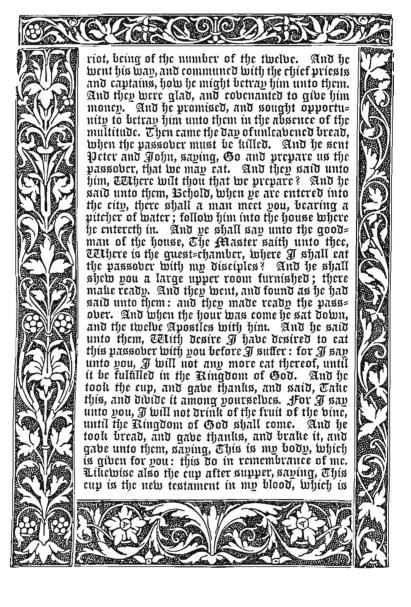


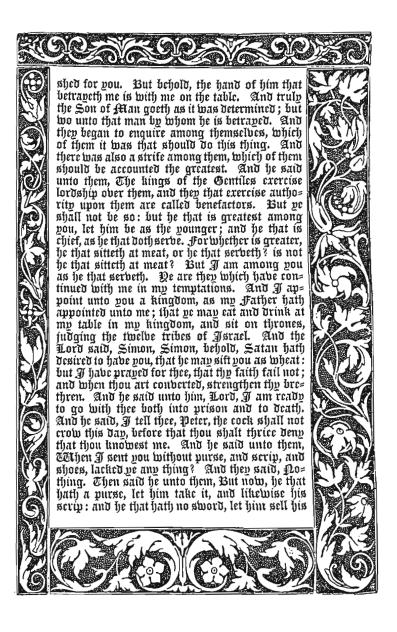


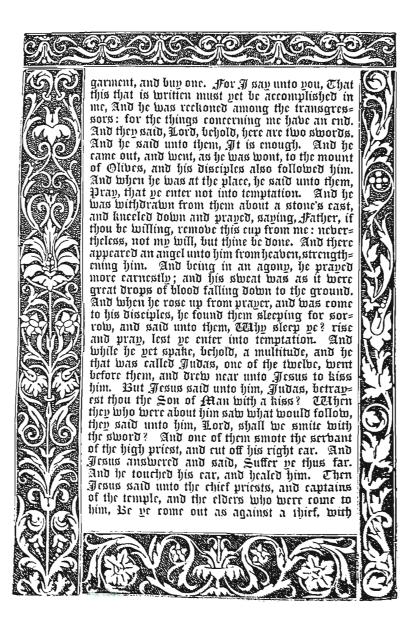


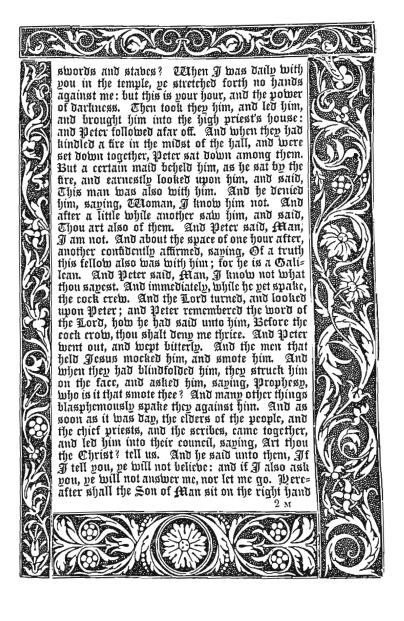


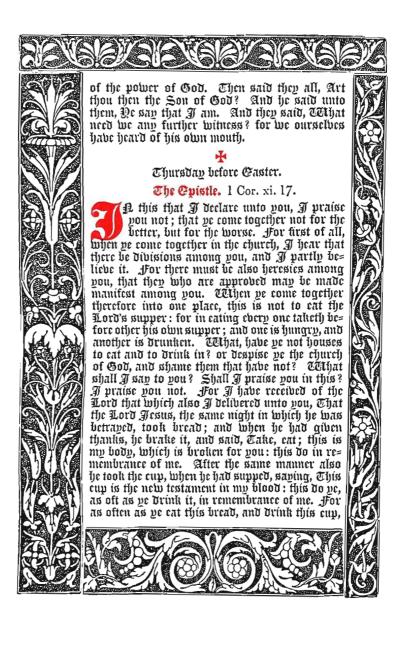


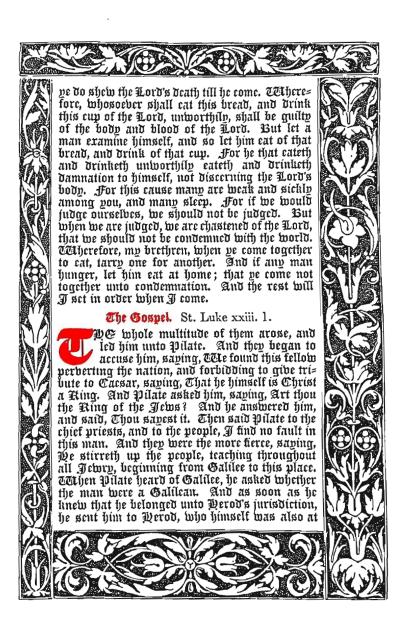


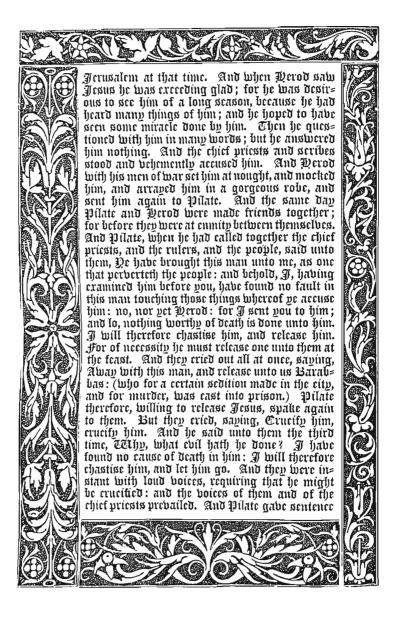


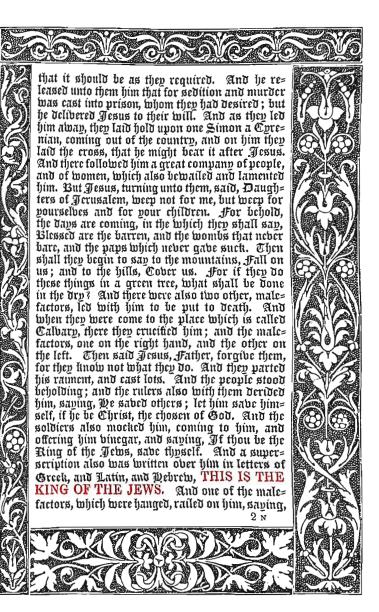


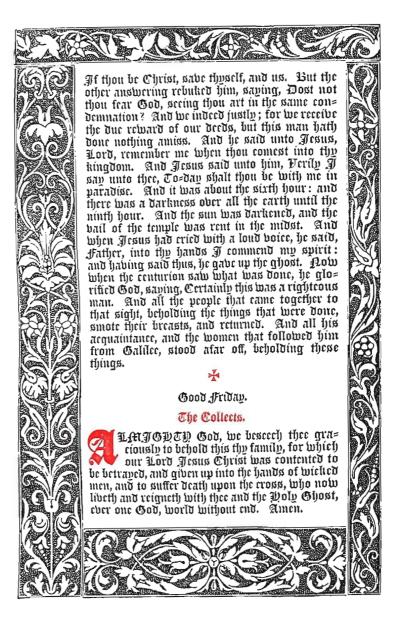


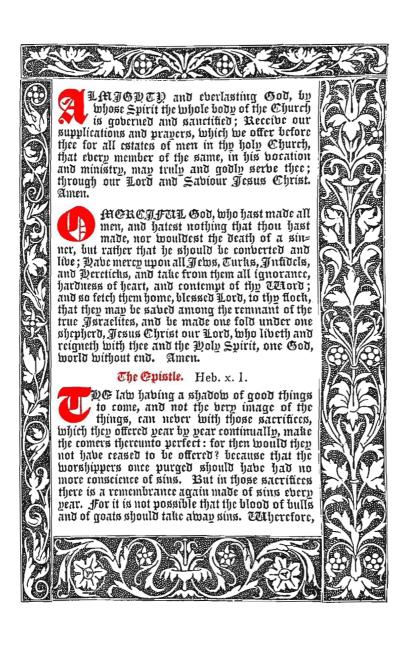


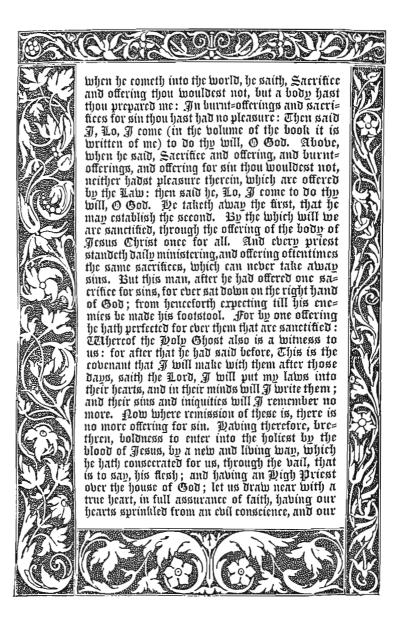




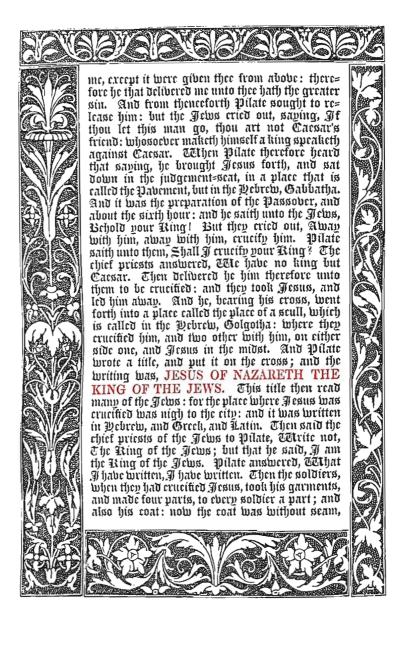


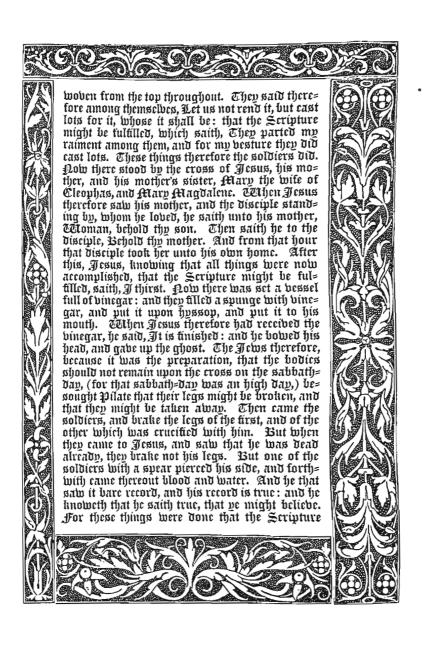


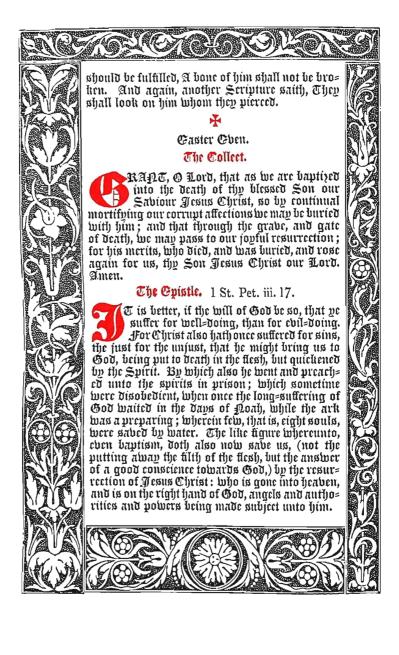


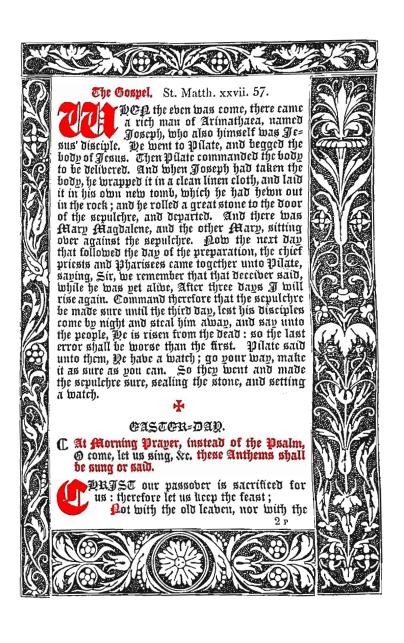


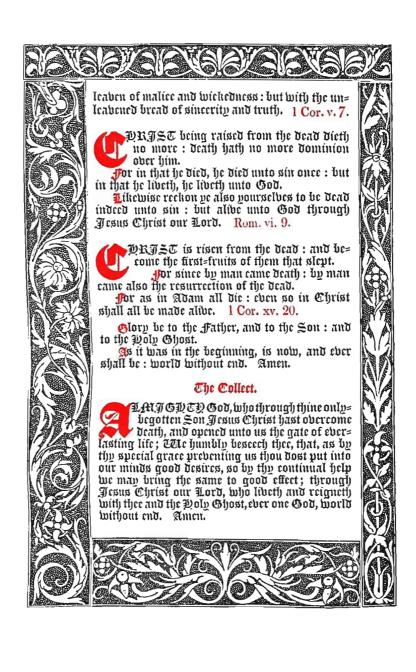




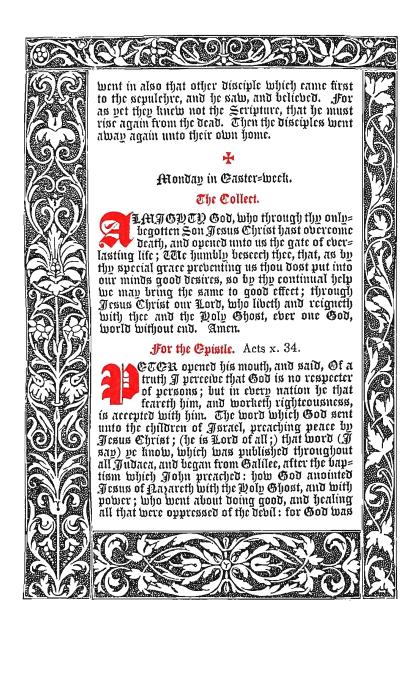


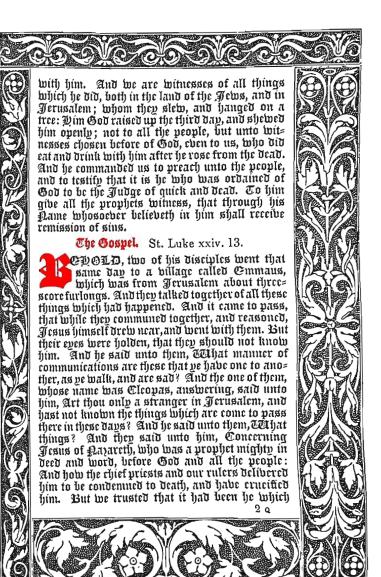


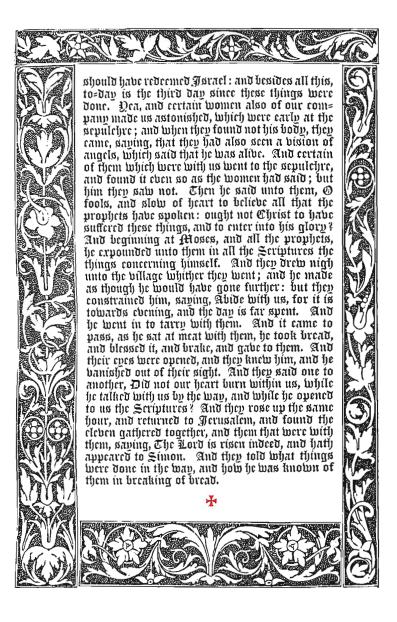


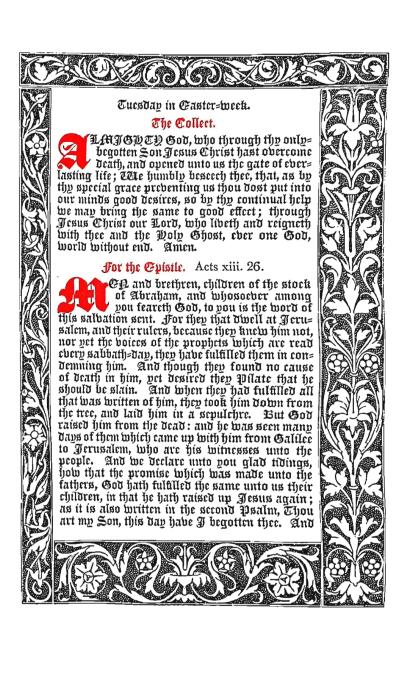


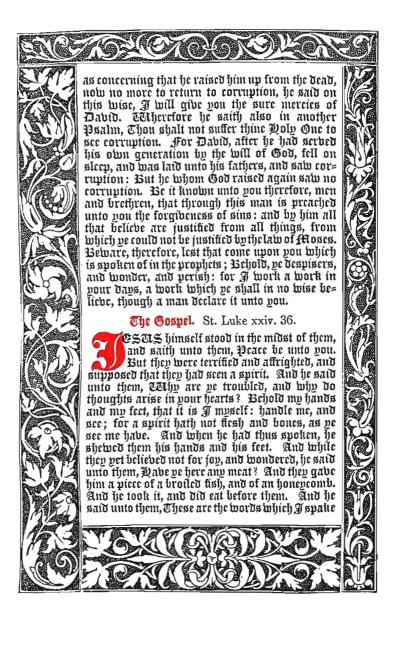


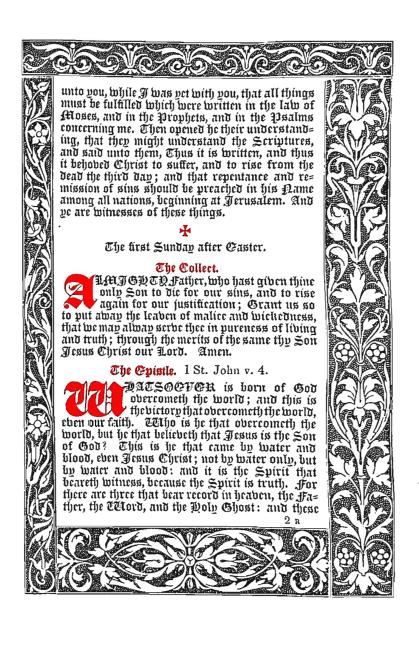


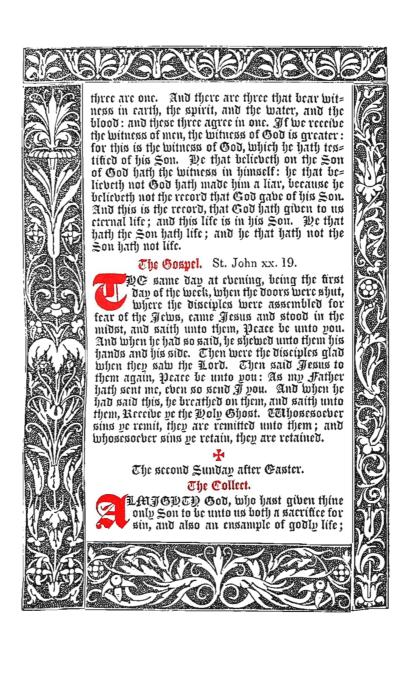


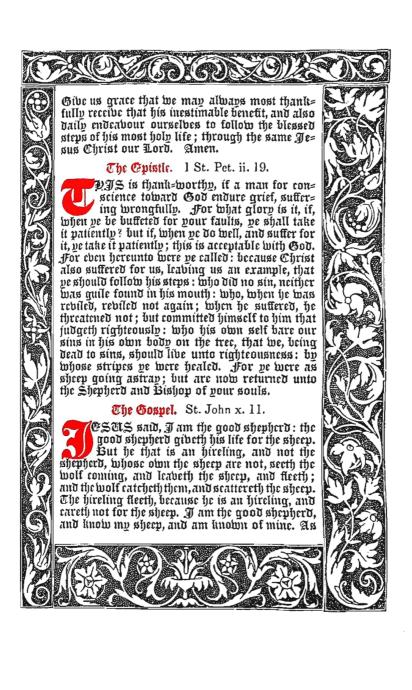


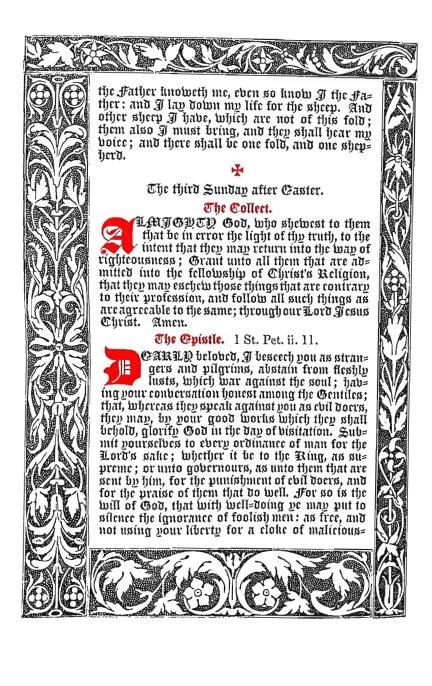


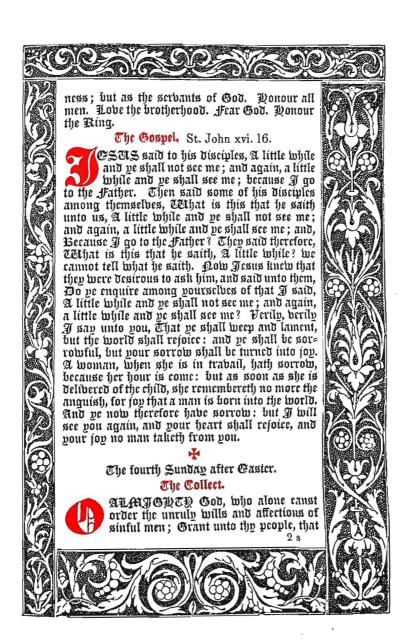


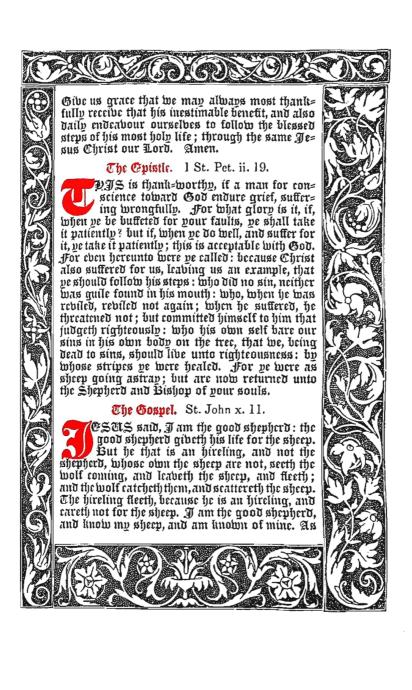


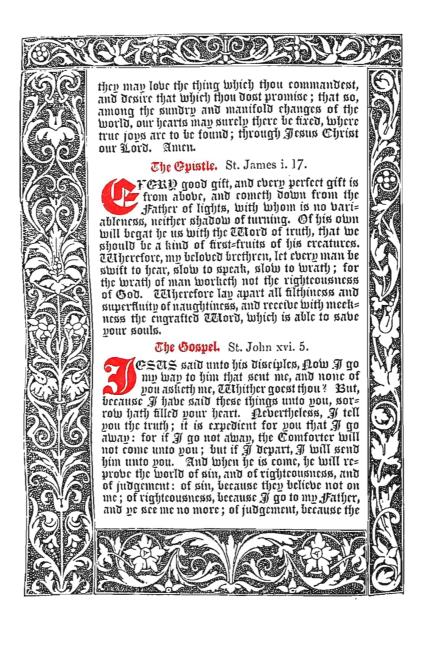


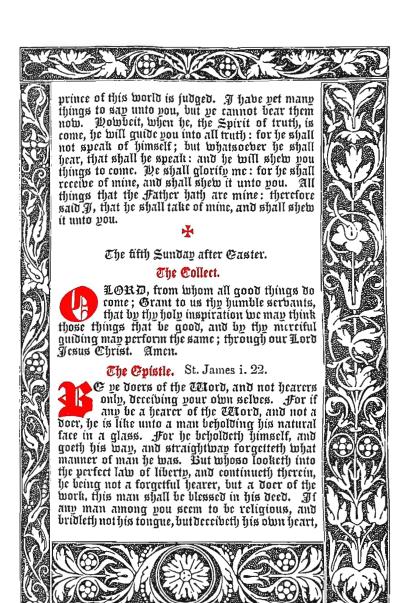


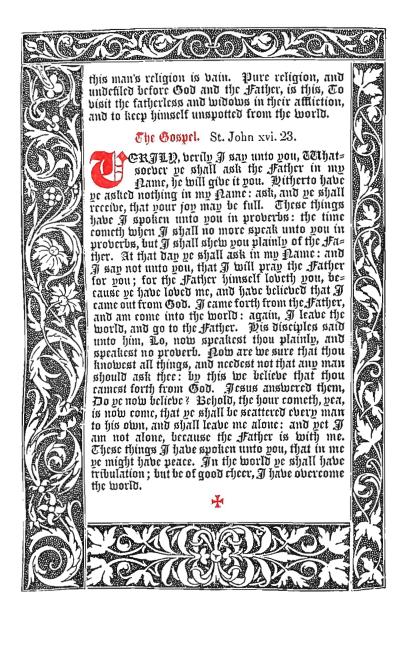


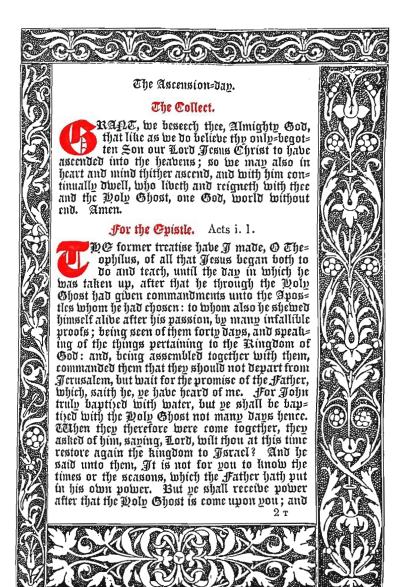


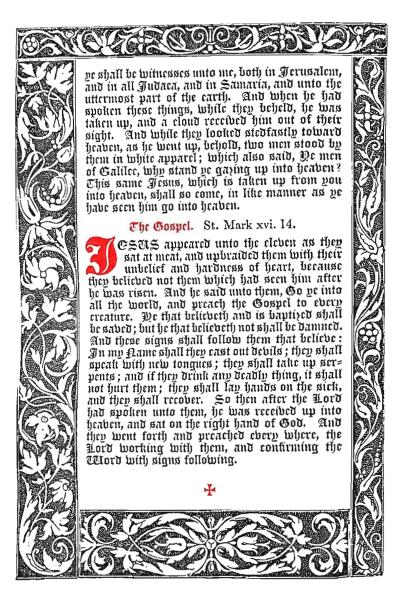


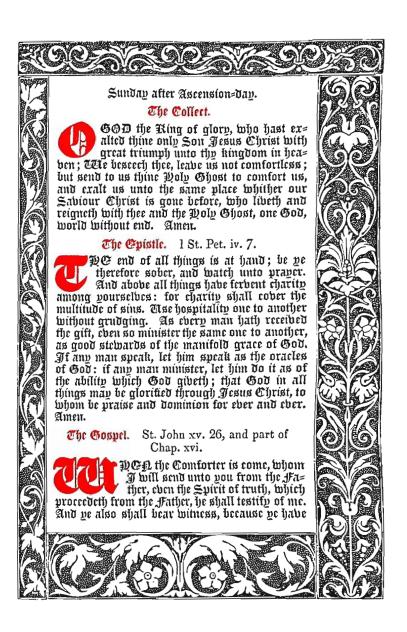


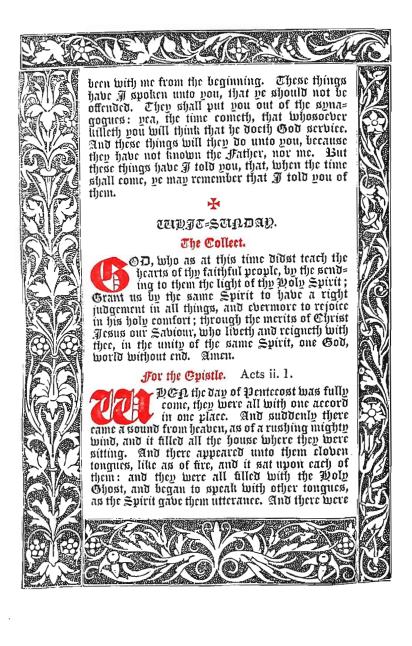


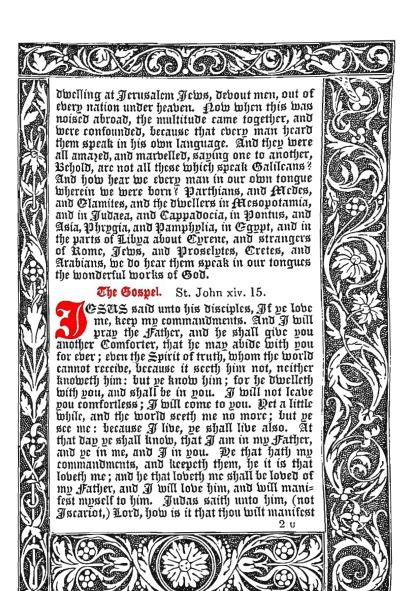


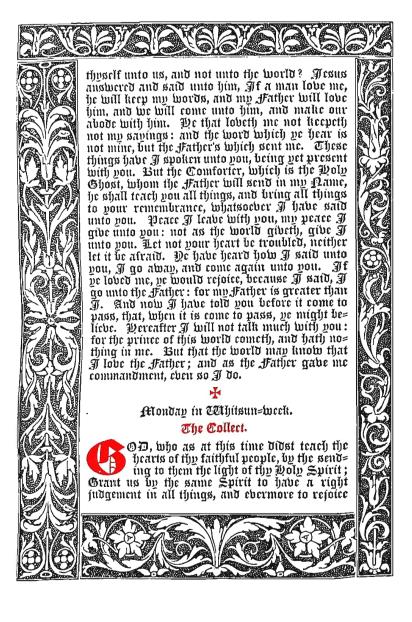


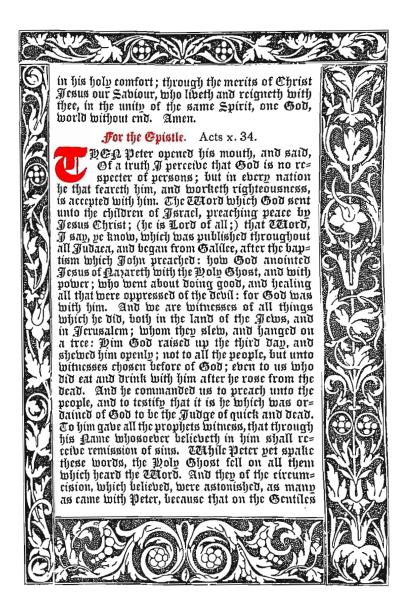


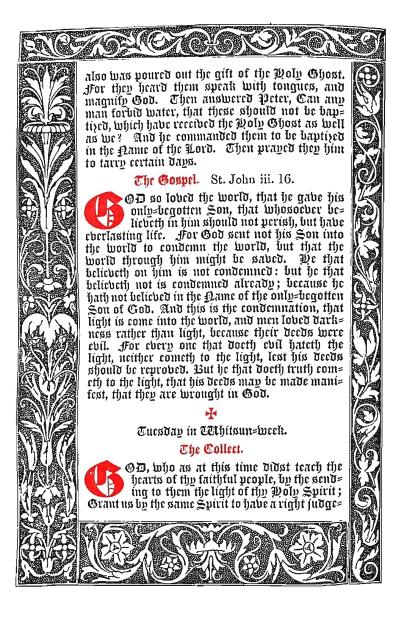












ment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

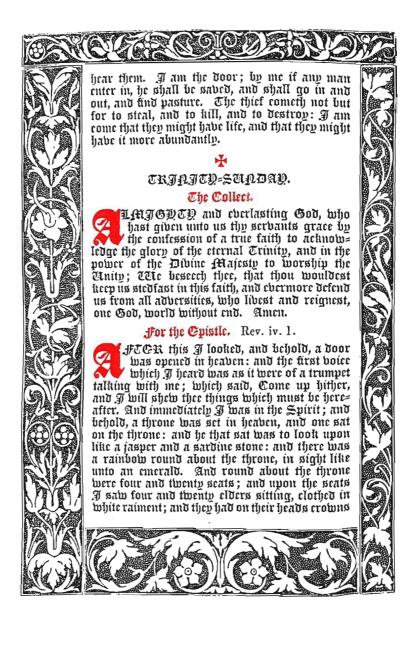
For the Gpistle. Acts viii. 14.

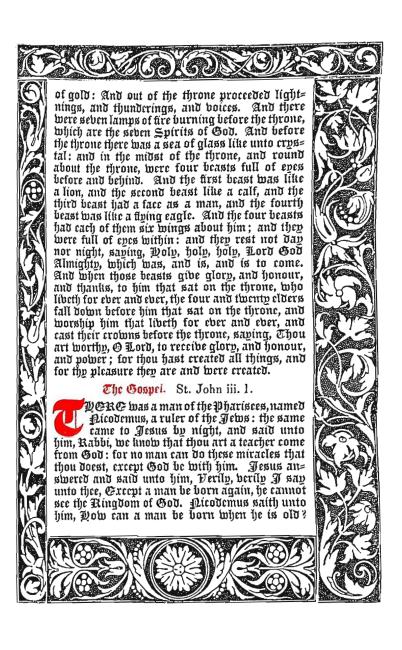
DEA the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Yoly Shost: (for as yet he was fallen upon none of them; only they were baytized in the Lame of the Lord Jesus.) Then laid they their hands on them, and they received the Yoly Shost.

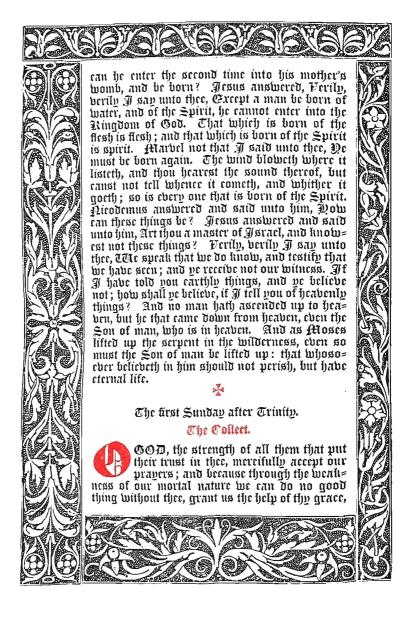
The Gospel. St. John x. 1.

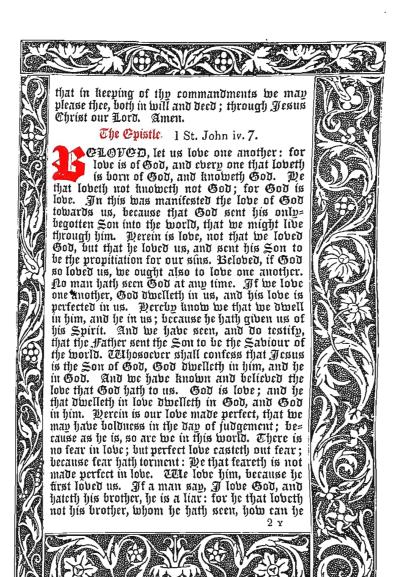
CRILD, berily I say unto you, De that entereth not by the door into the sheep= fold, but climbeth up some other wan, the same is a thick and a robber. But he that enter= eth in by the door is the shepherd of the sheen: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow: but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Their said Jesus unto them again; Verily, berily I say unto you, I am the boor of the sheep. All that ever came before me are thickes and robbers; but the sheep did not

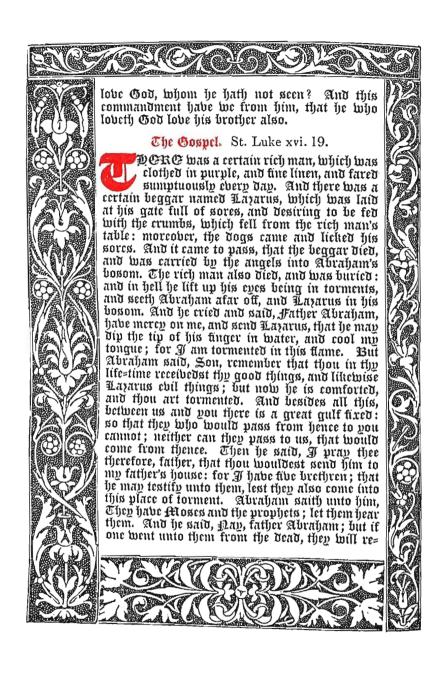


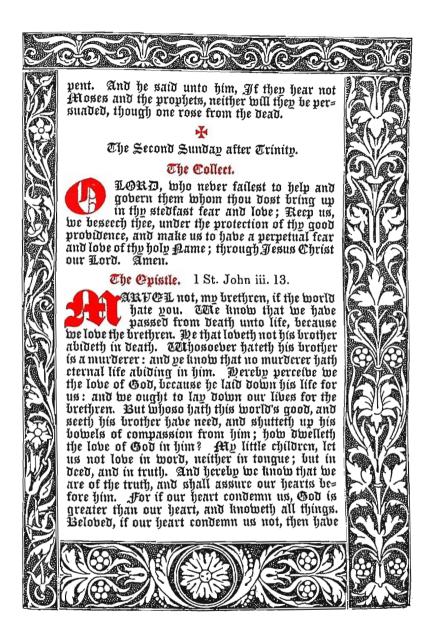


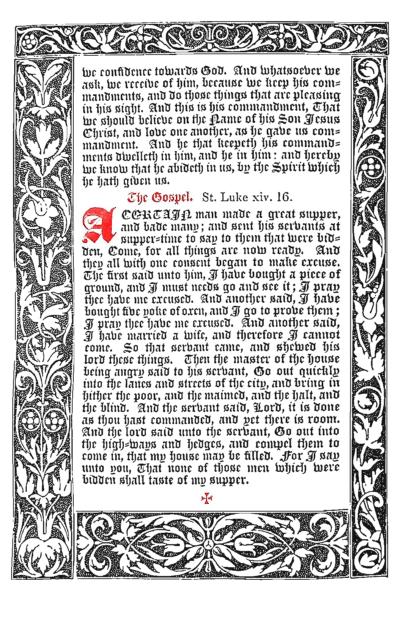


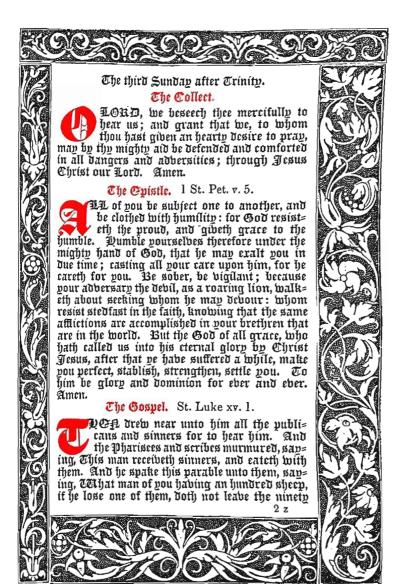


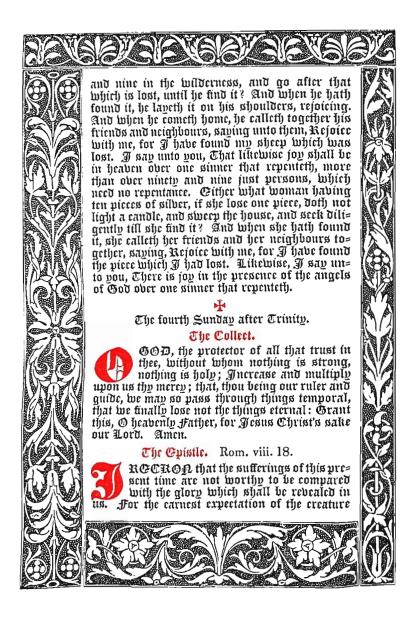


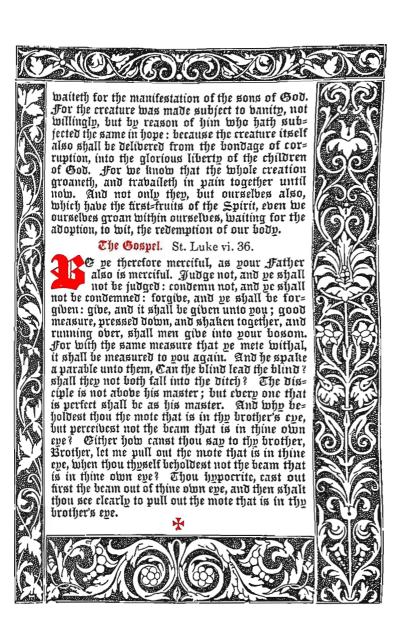


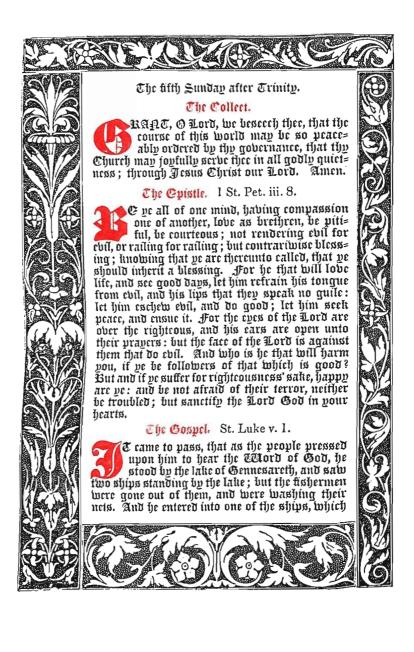


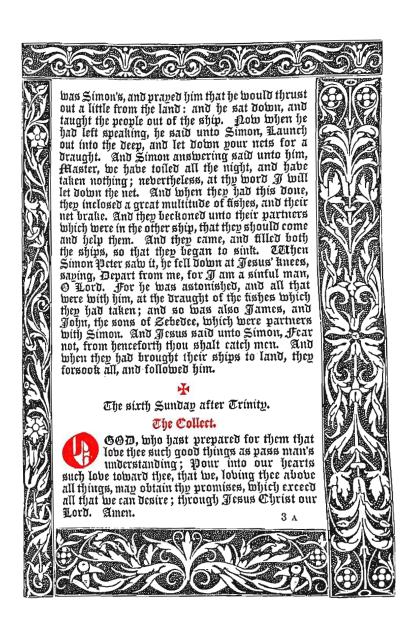


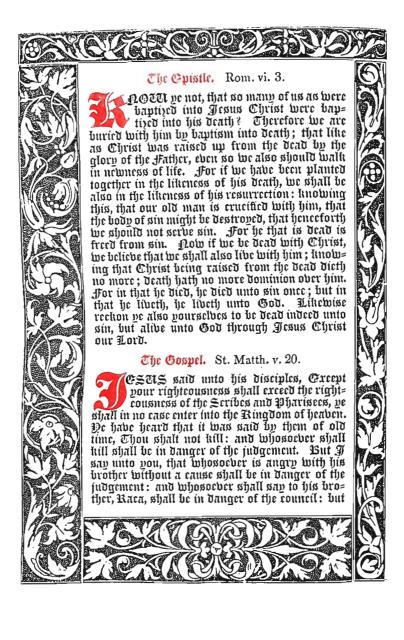


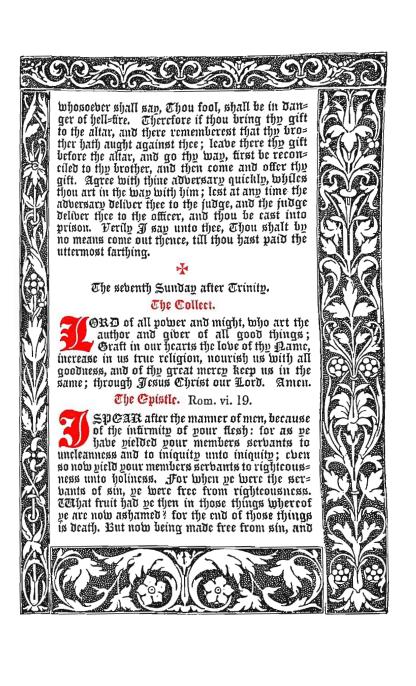


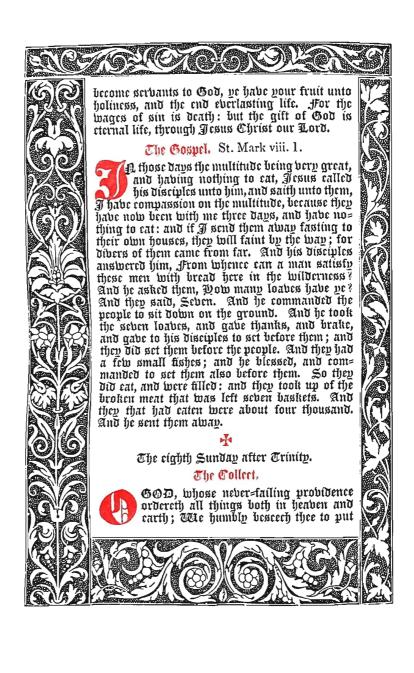


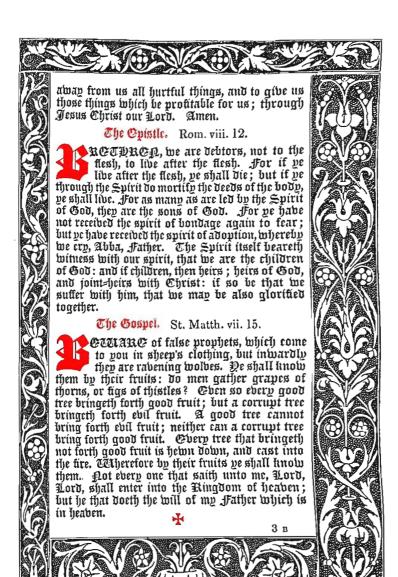


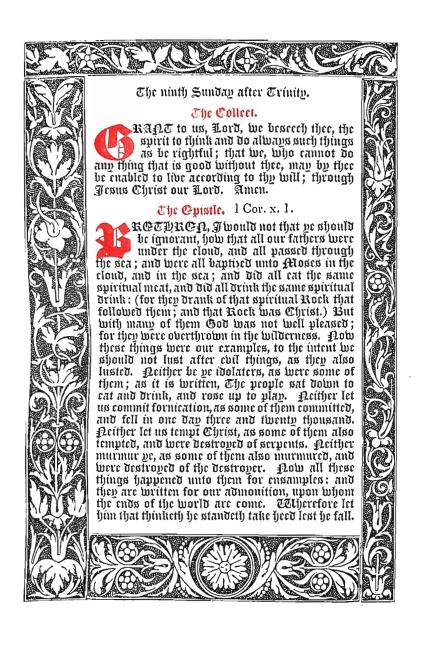


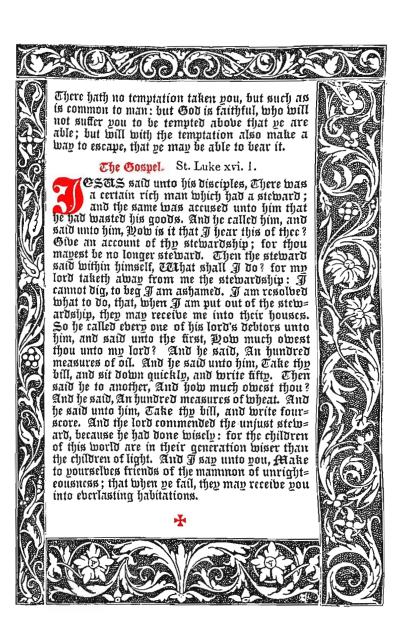


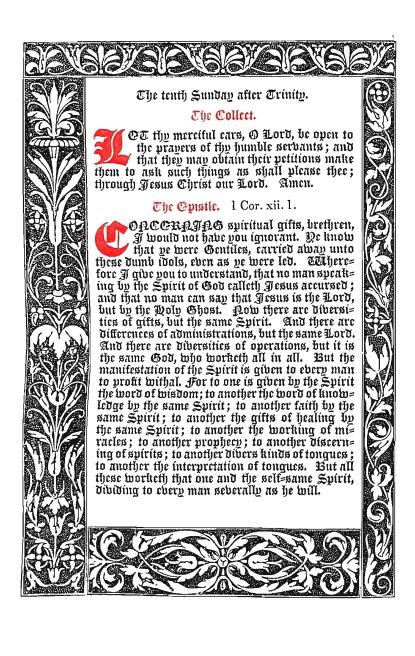


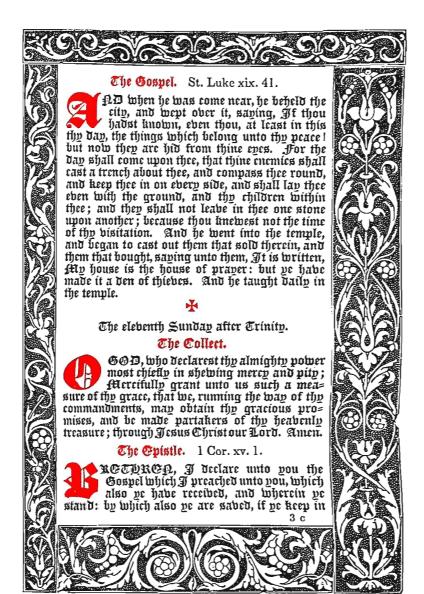


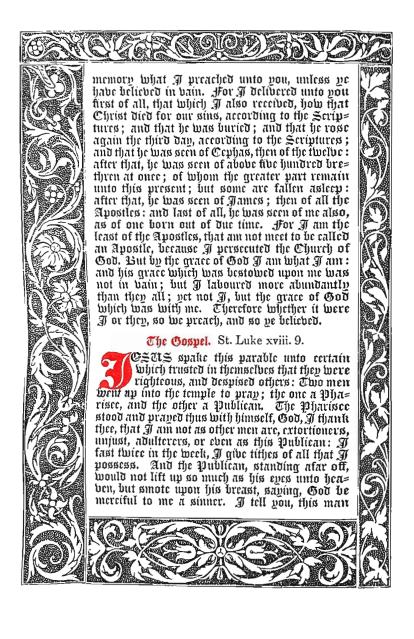


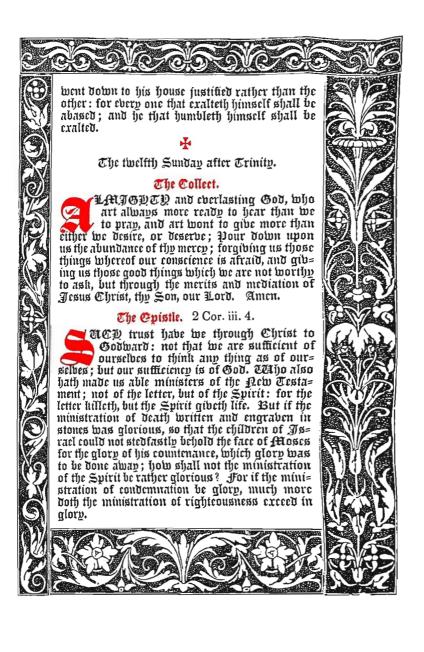


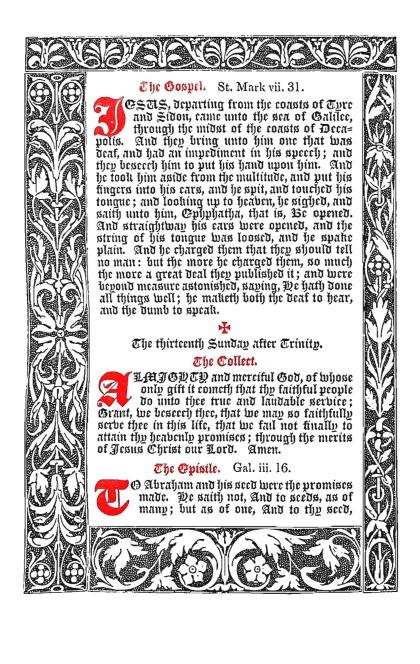


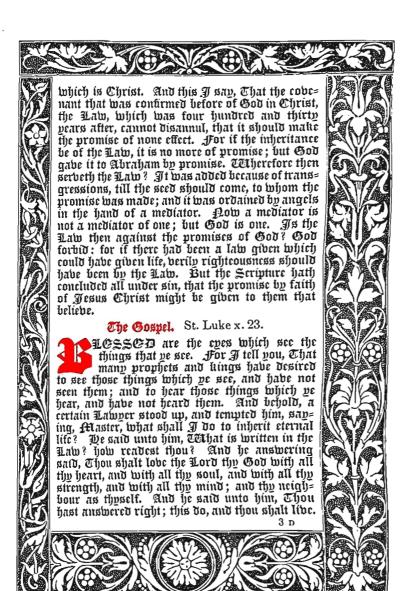


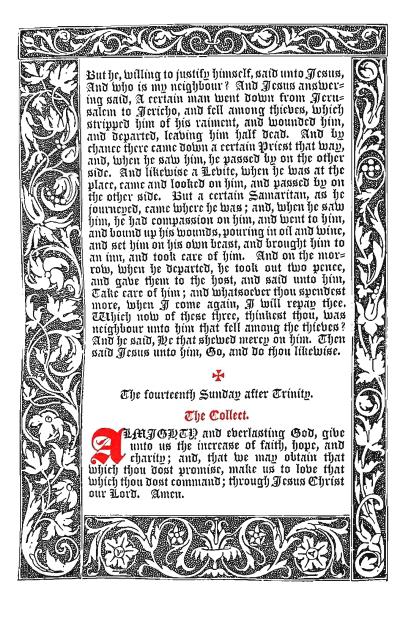


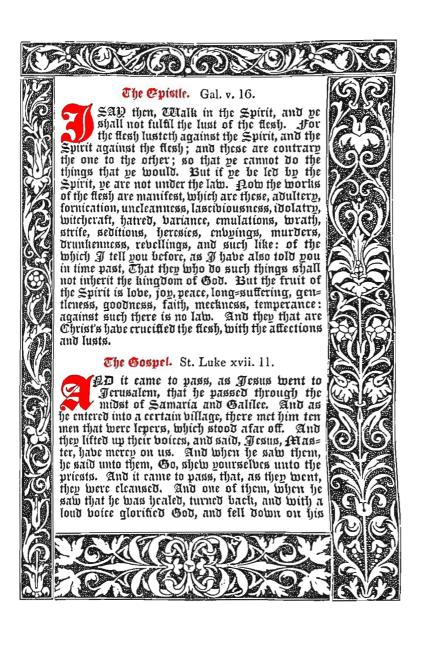


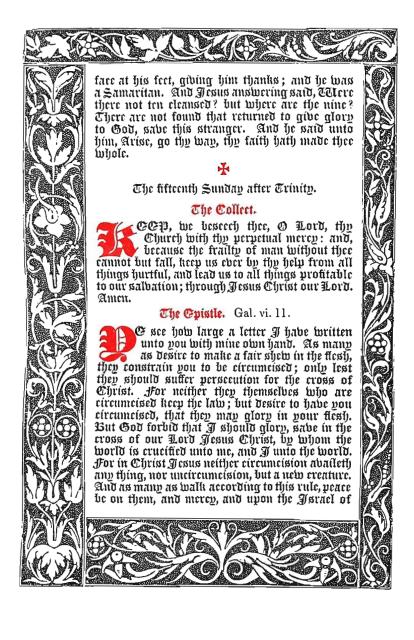


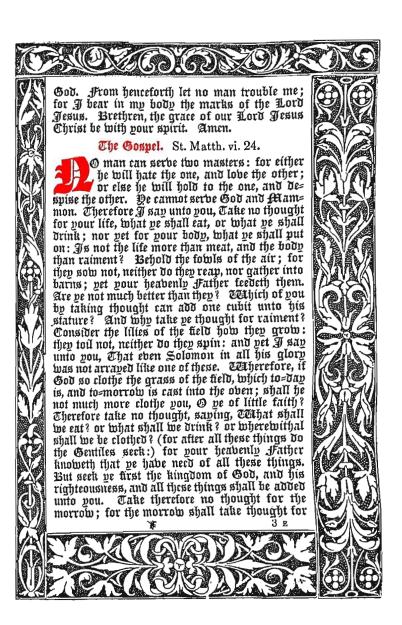


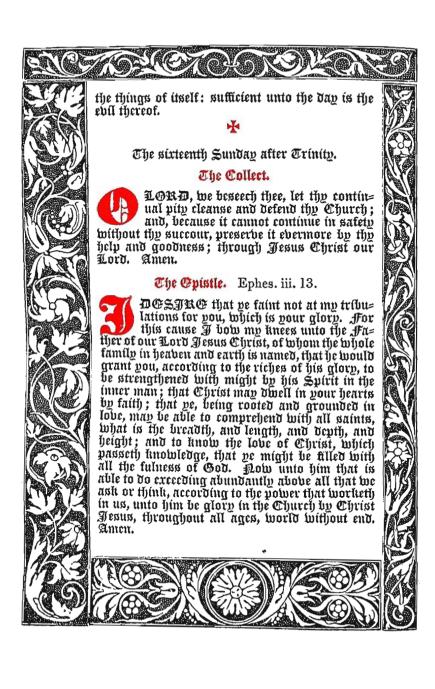


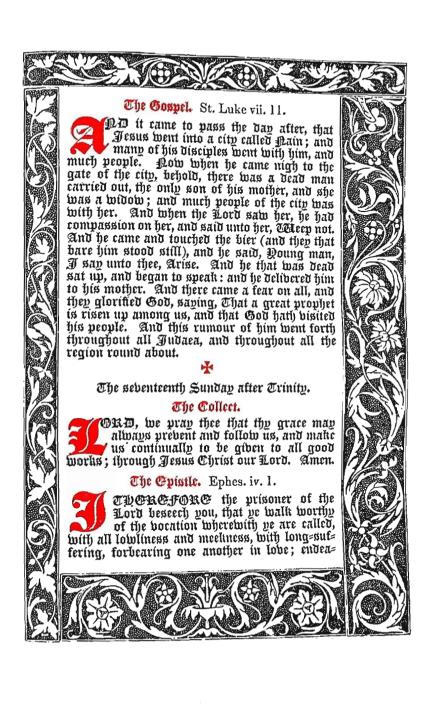


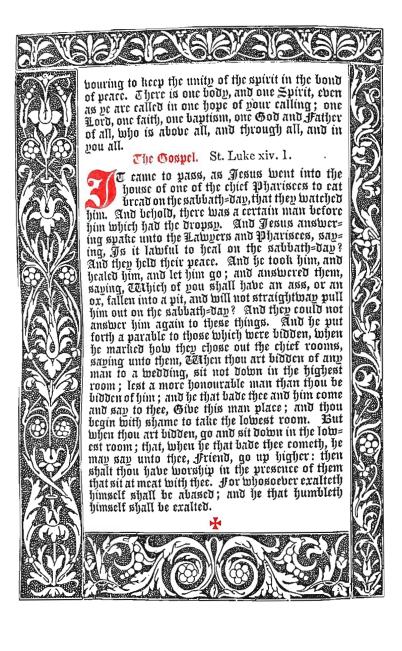


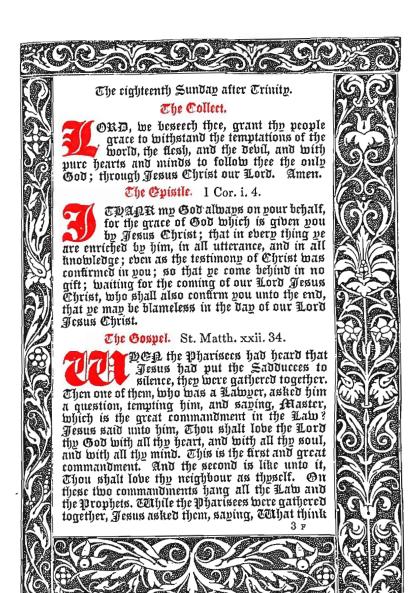


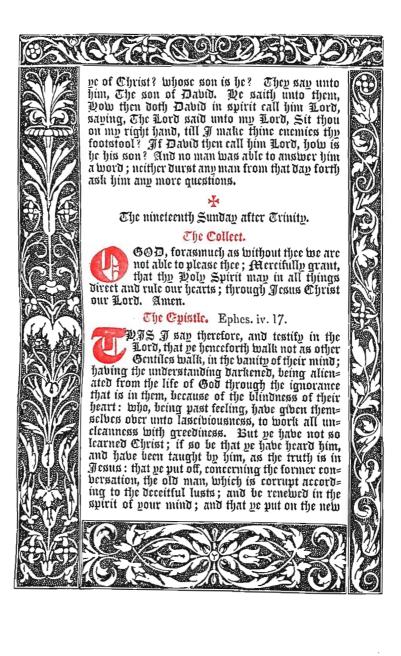


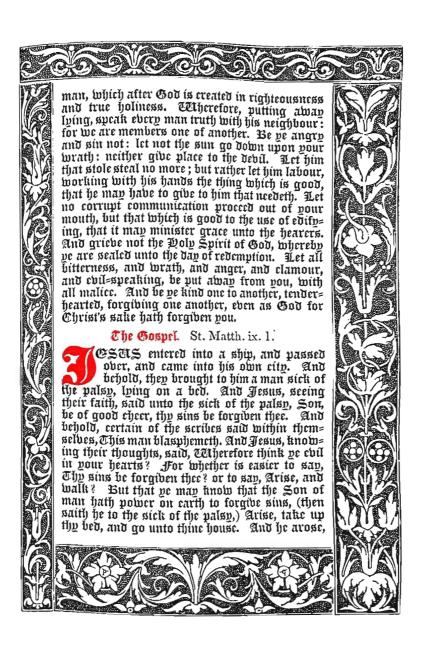


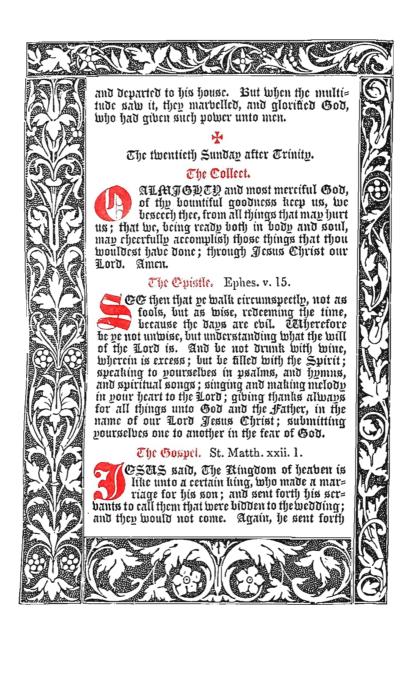


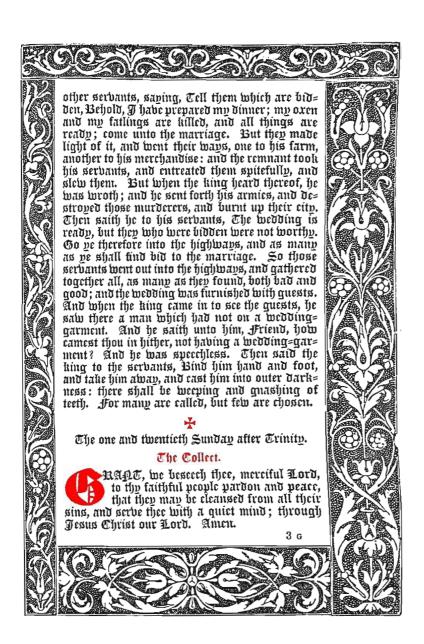


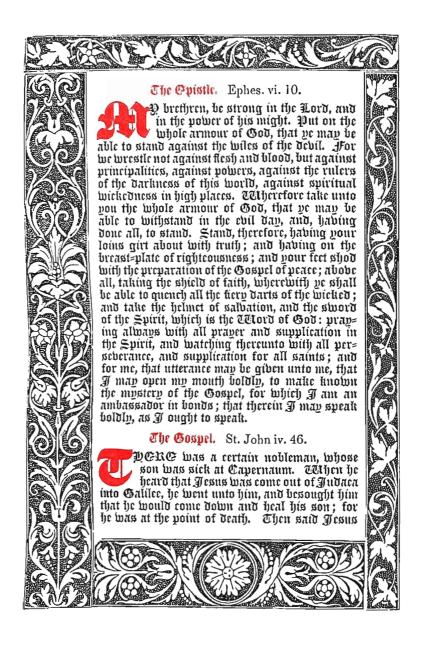


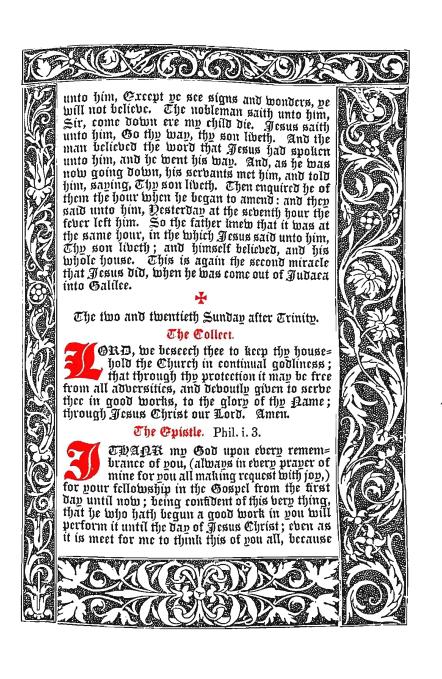


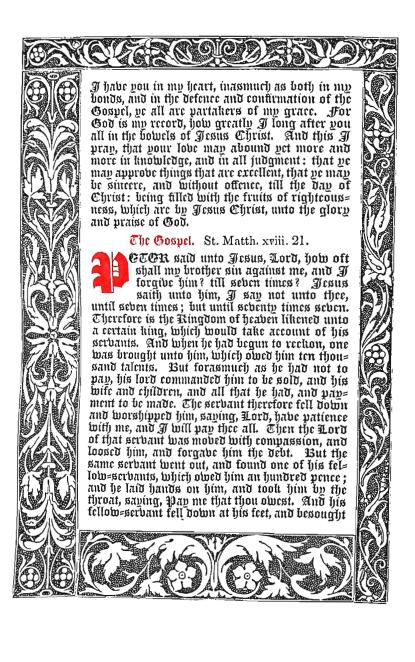


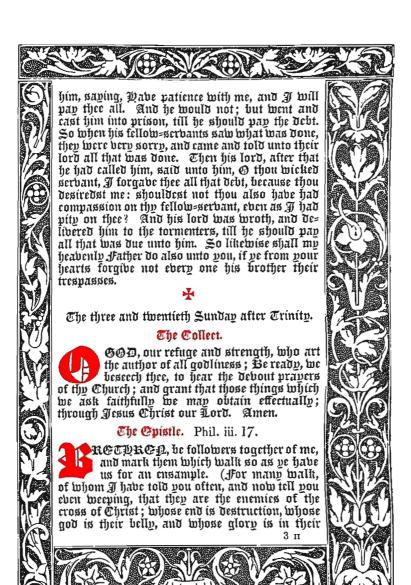


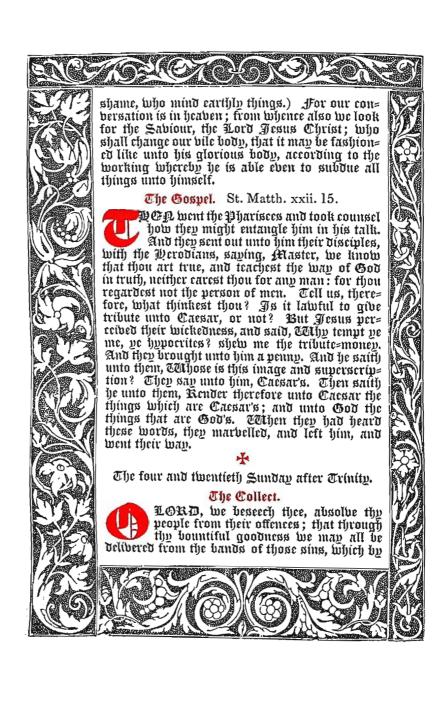


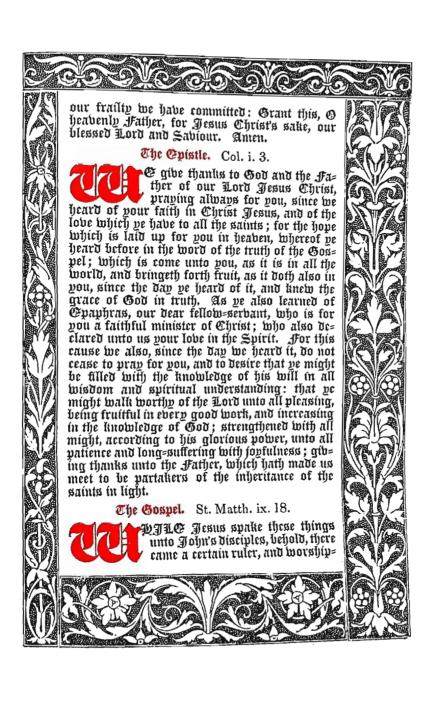


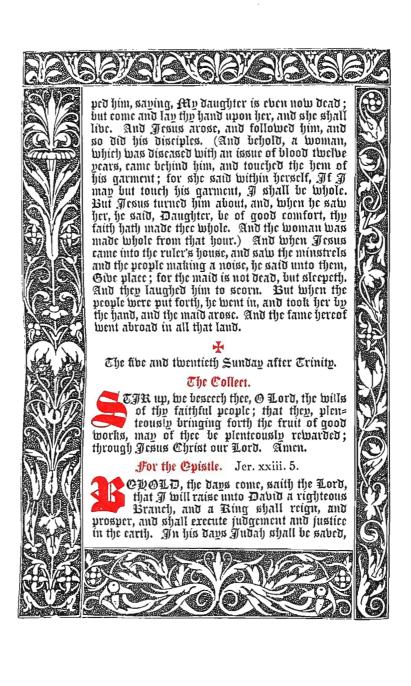


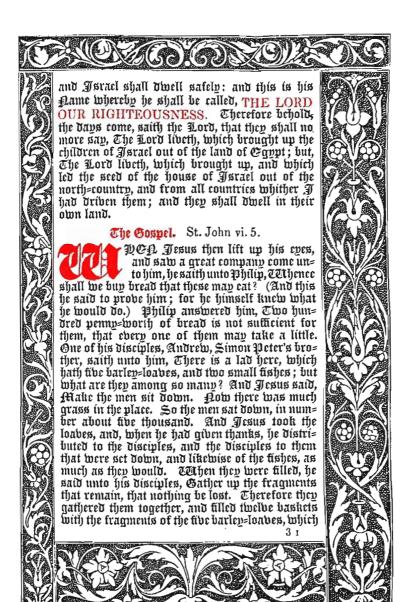


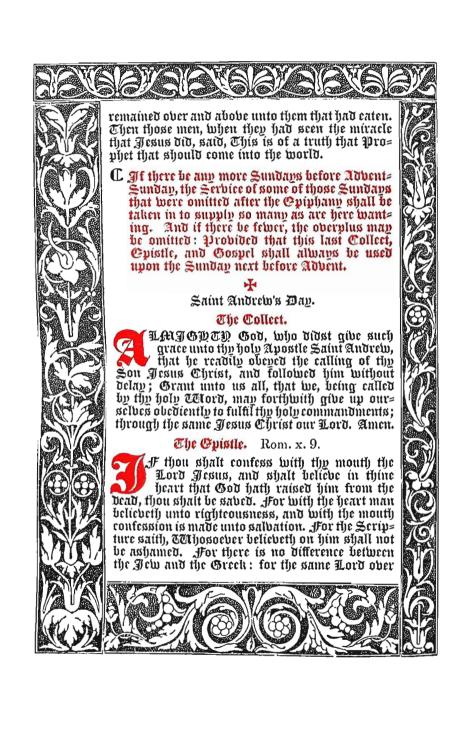


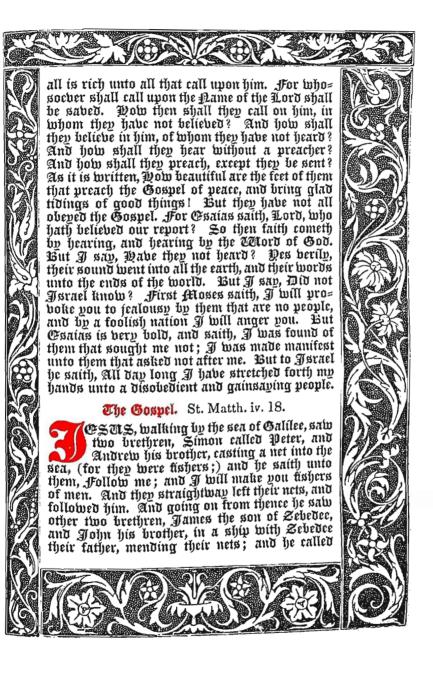


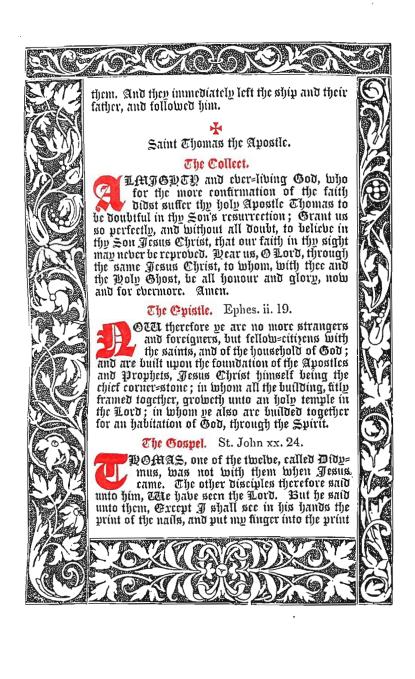


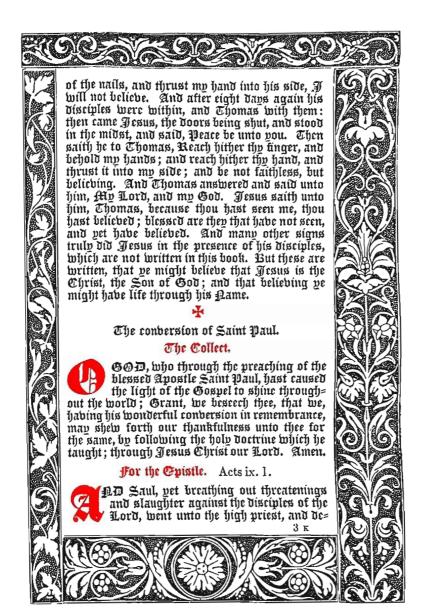


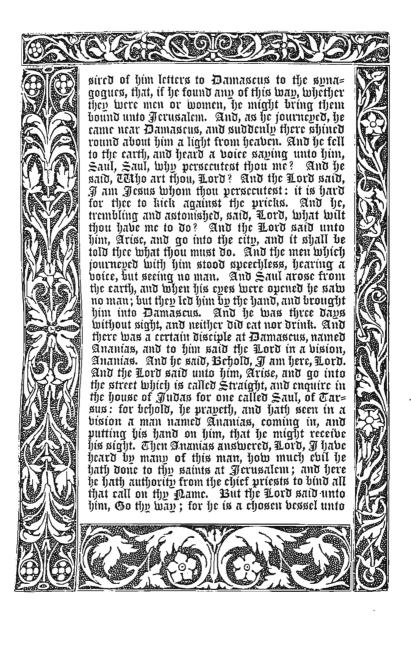


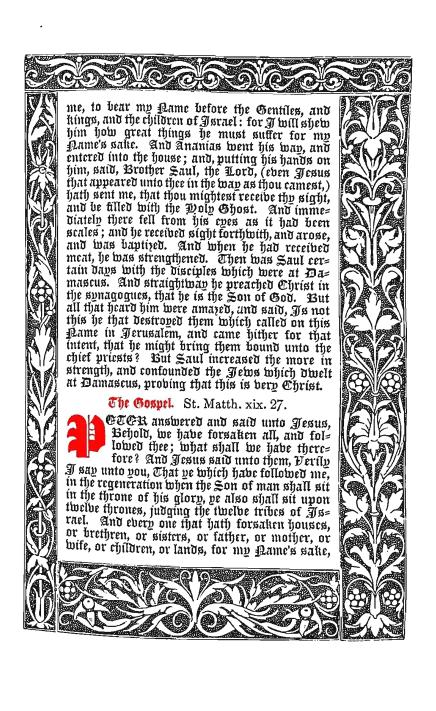


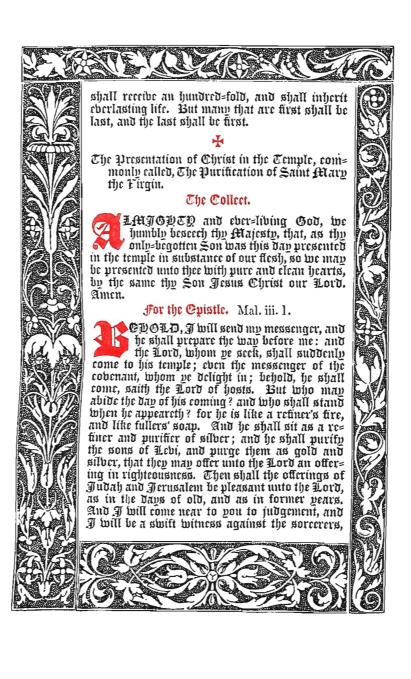


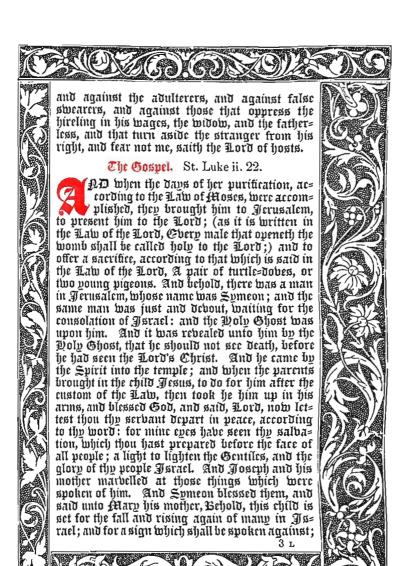


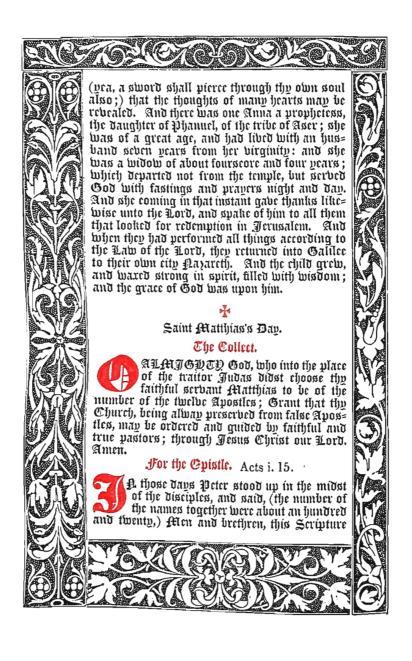


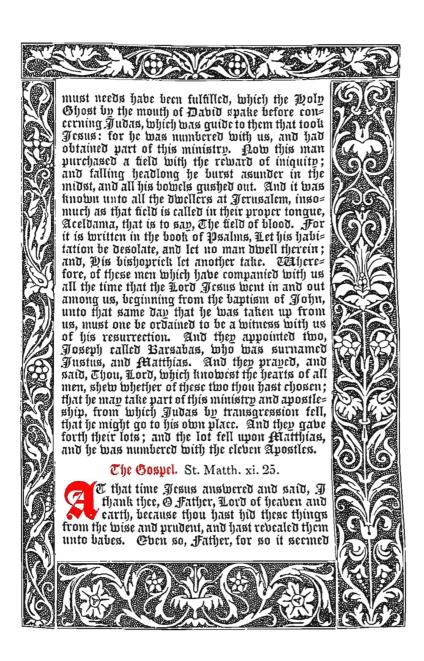


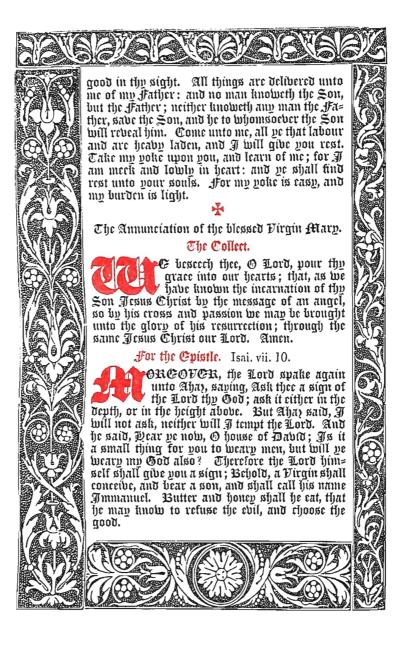






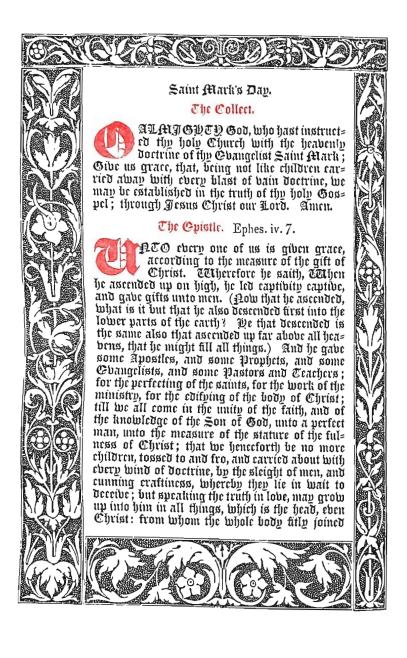


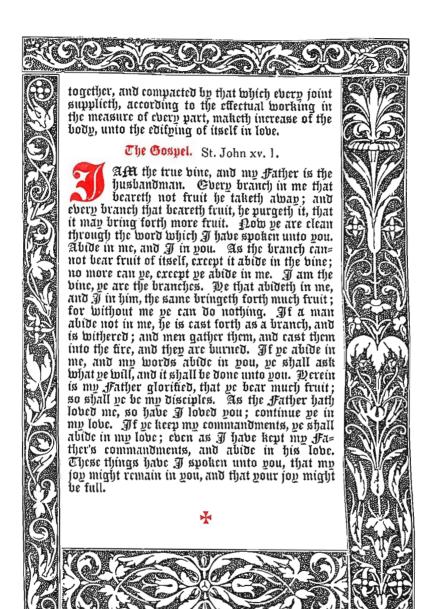


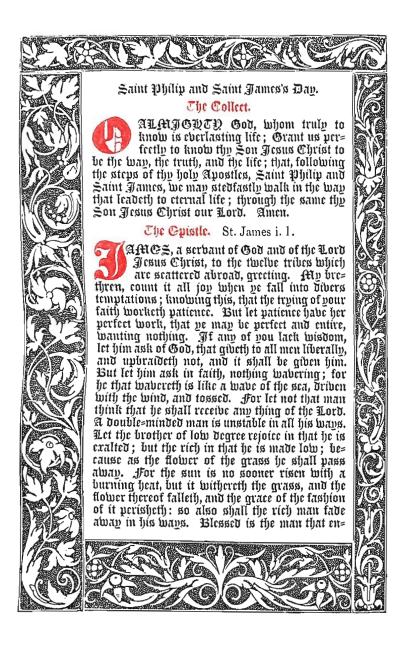


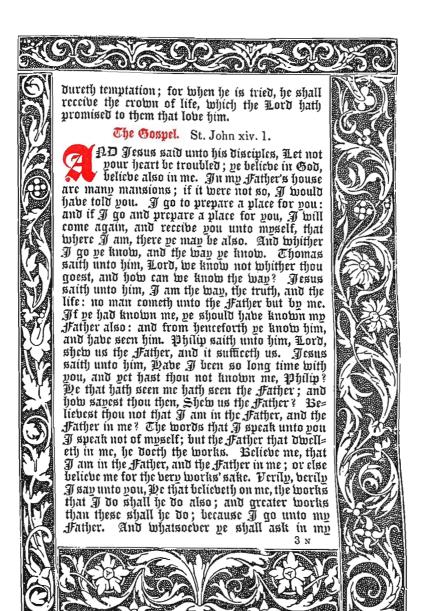


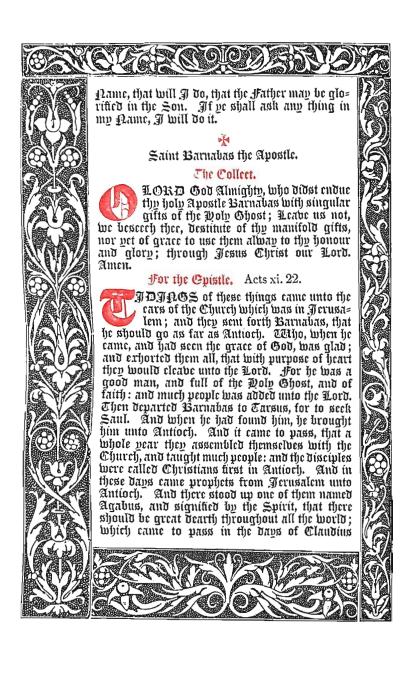
AD in the sixth month the angel Gabriel was sent from God unto a city of Galilce named Nazareth, to a Virgin expoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Marv. And the angel came in unto her, and said. Wall, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saving, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And be= hold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Tesus. We shall be great, and shall be called the Son of the Wighest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Nacov for over: and of his king= dom there shall be no end. Then said Mary unto the angel, Dow shall this bc, seeing I know not a man? And the angel answered and said unto her, The Yoly Shost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And be= hold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

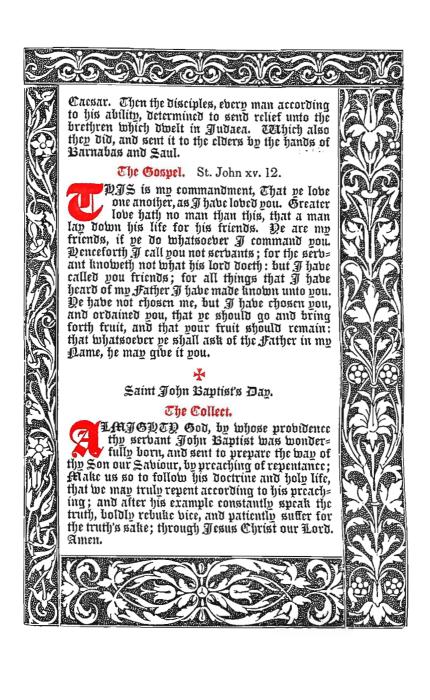


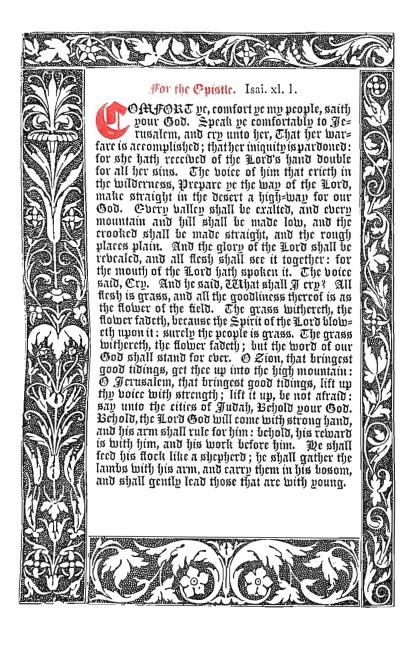










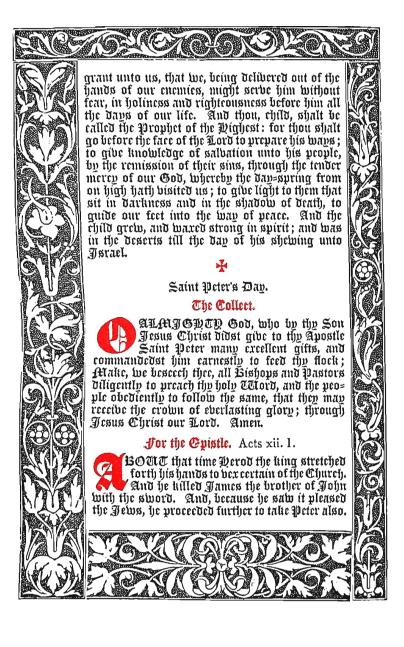


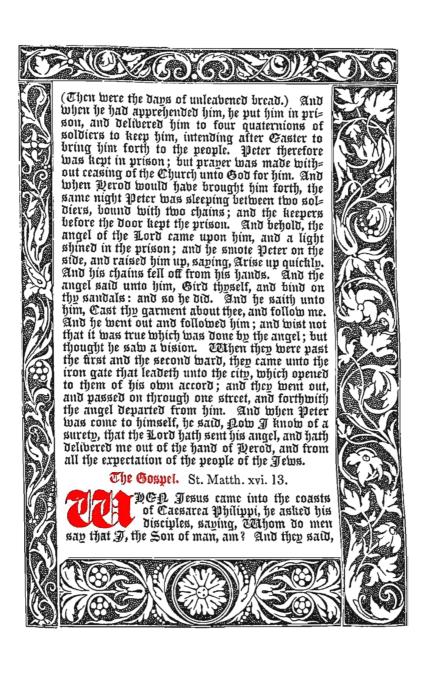


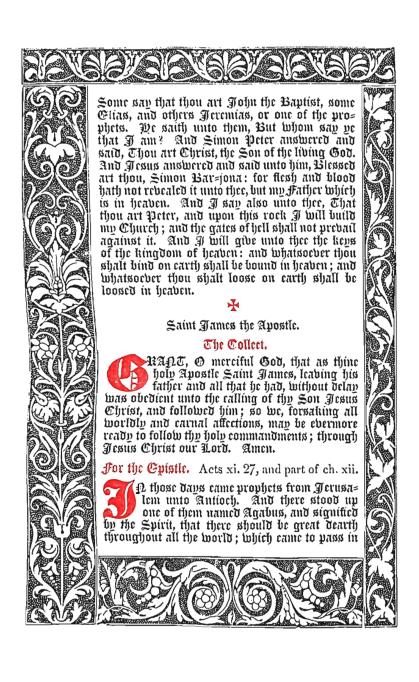
The Gospel. St. Luke i. 57.

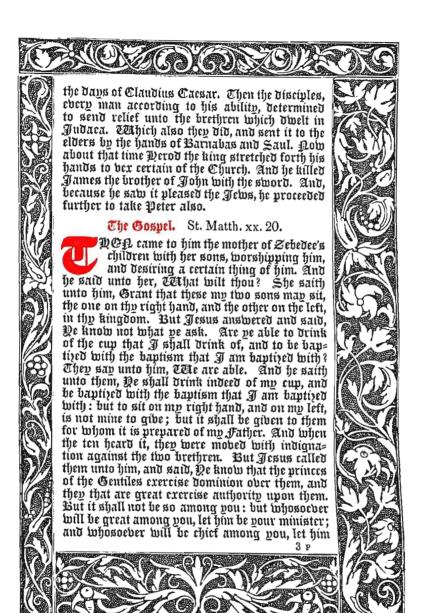
"LISABETD's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Nord had shewed great meren upon her; and they resolved with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Za= charias, after the name of his father. And his mother auswered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing= table, and wrote, saying, Wis name is John. And they marvelled all. And his mouth was ovened immediately, and his tonque loosed, and he spake, and praised God. And fear came on all that dwelf round about them; and all these sayings were noised abroad throughout all the hill-country of Judaca. And all they that had heard them laid them up in their hearts, saying, Wihat manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Wolv Ghost, and prophesied. saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would

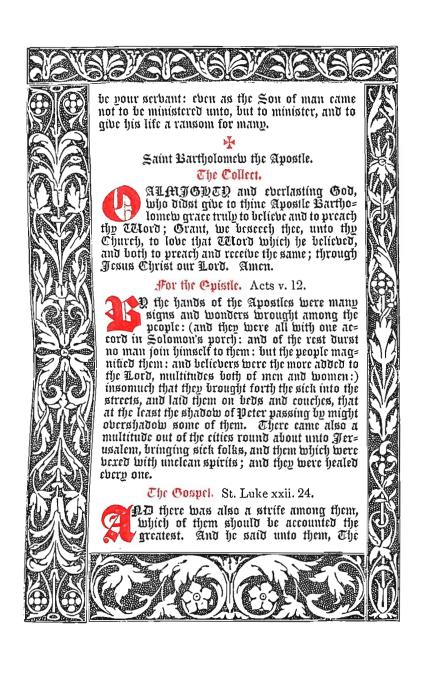


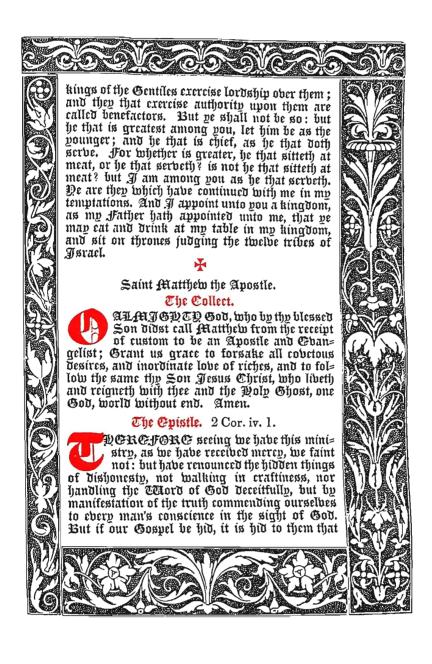


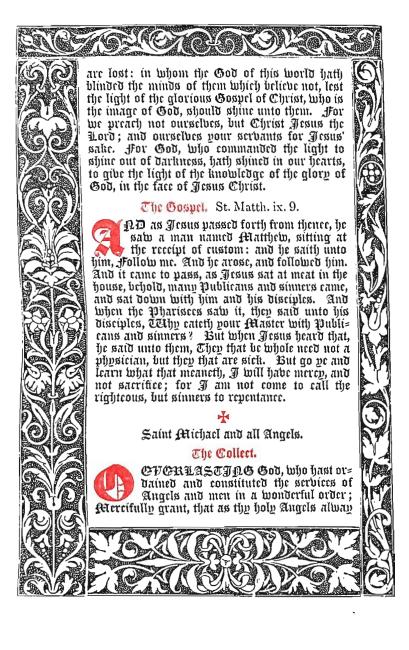


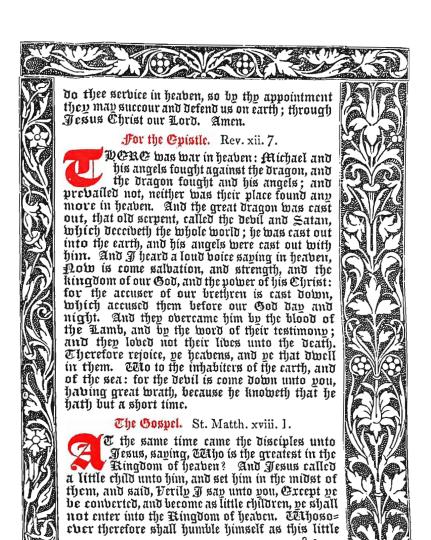




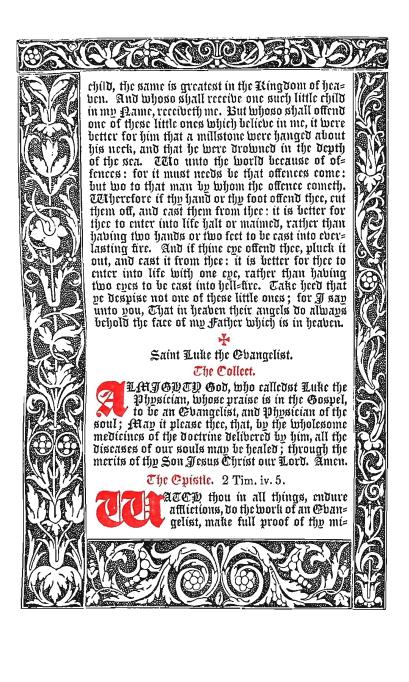


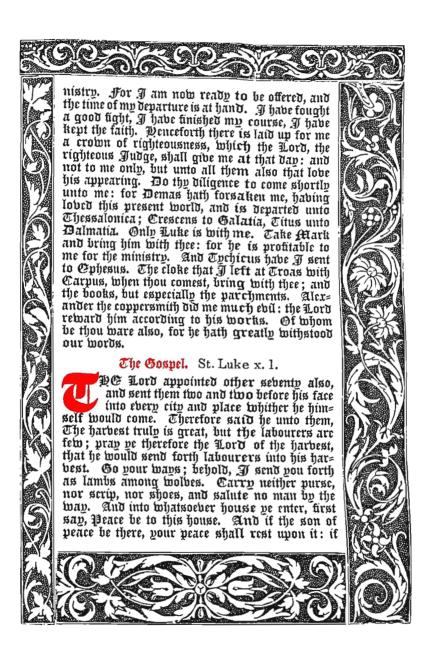


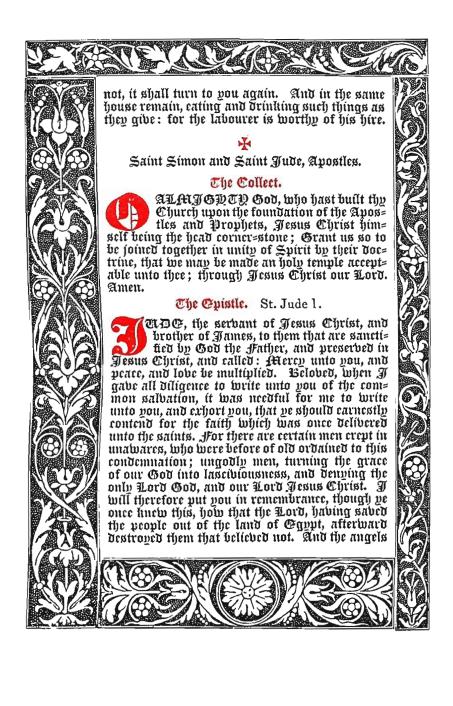


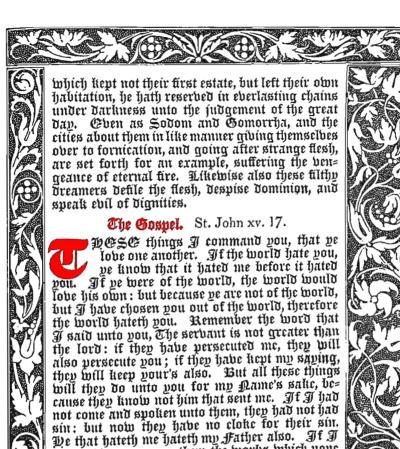




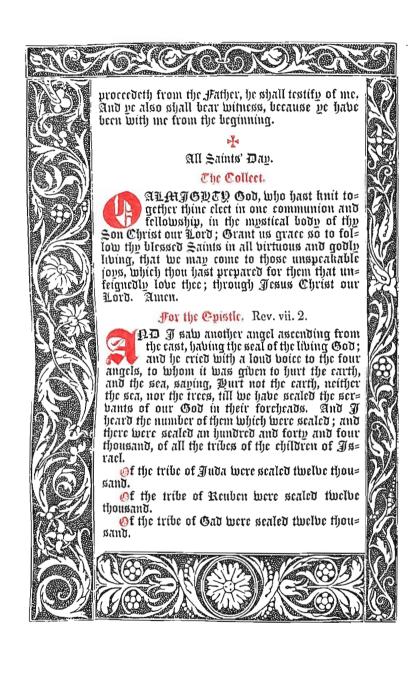


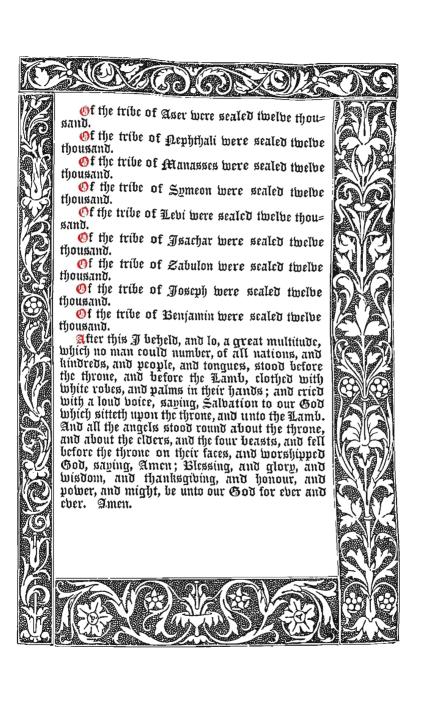


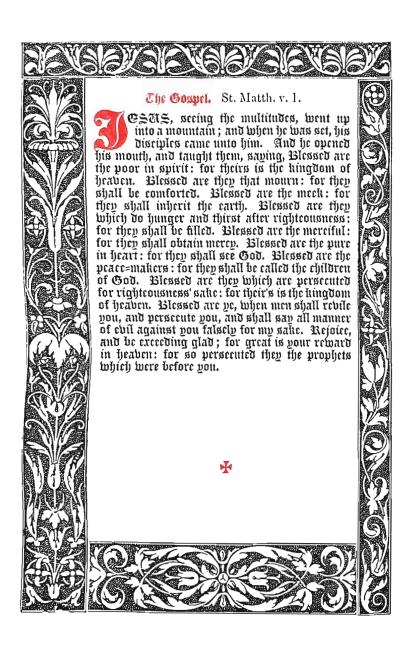


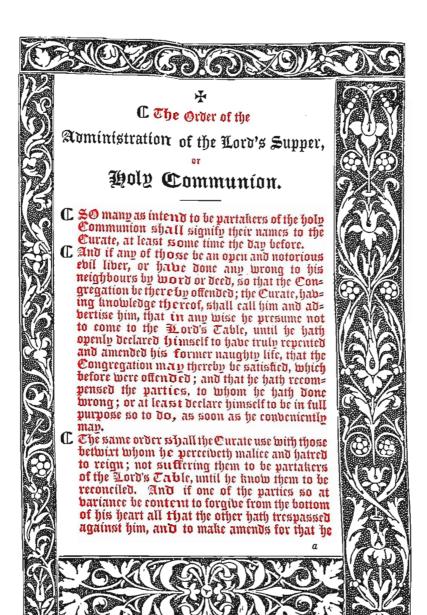


had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which



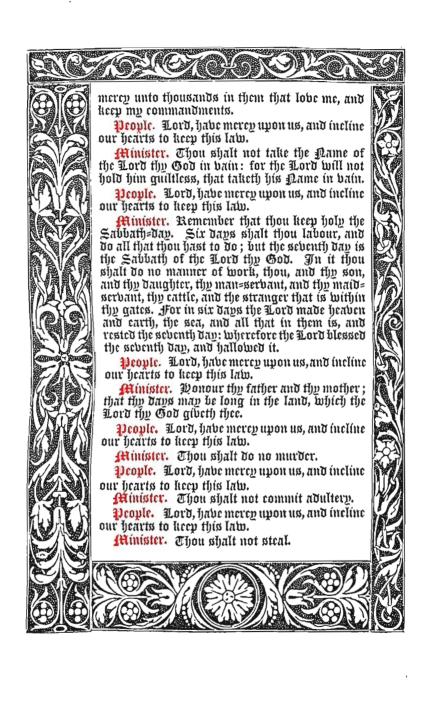


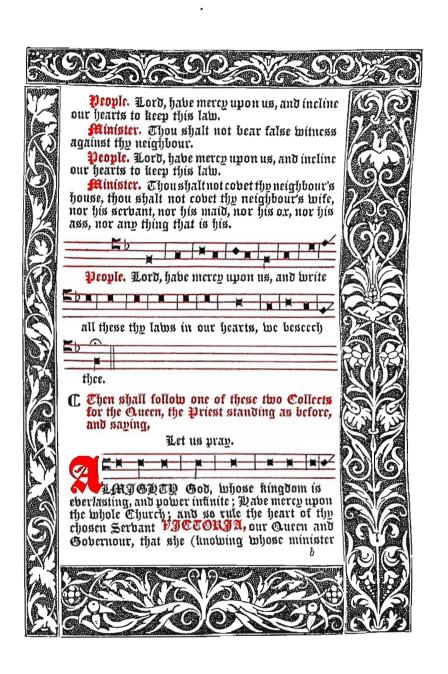


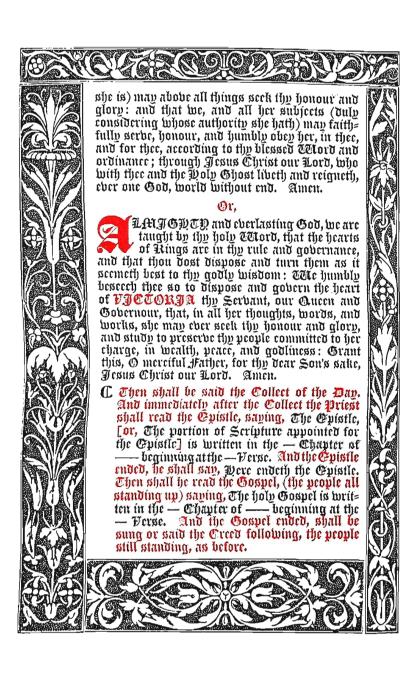




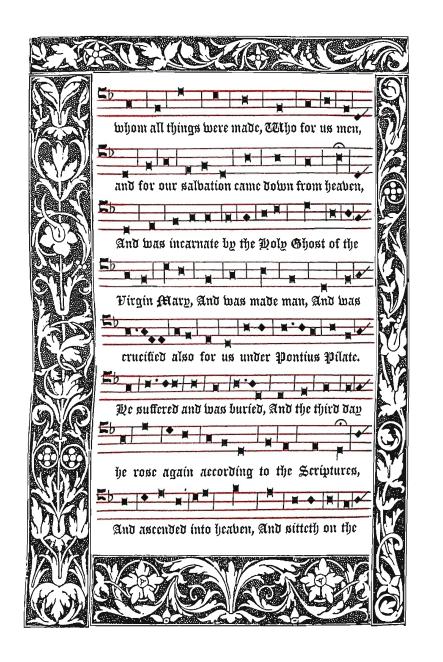


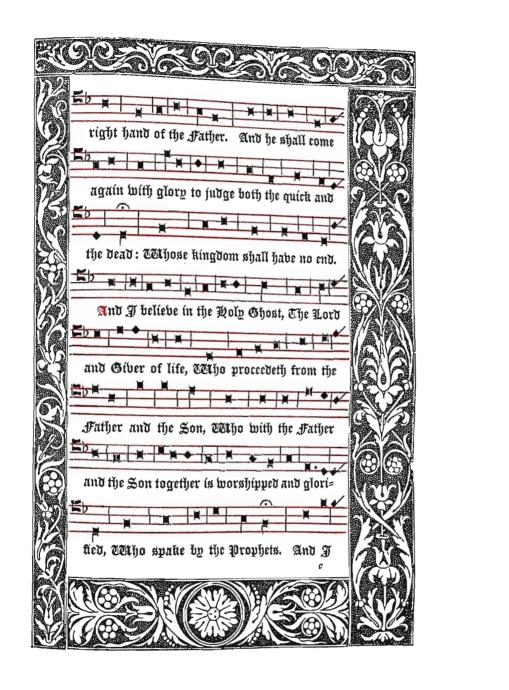


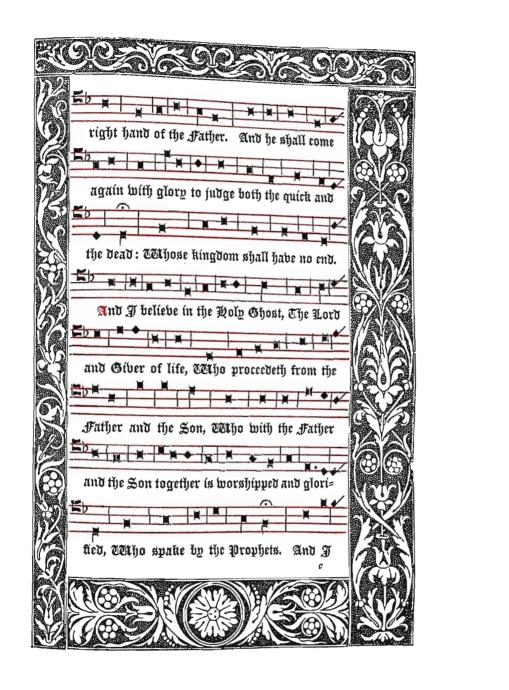


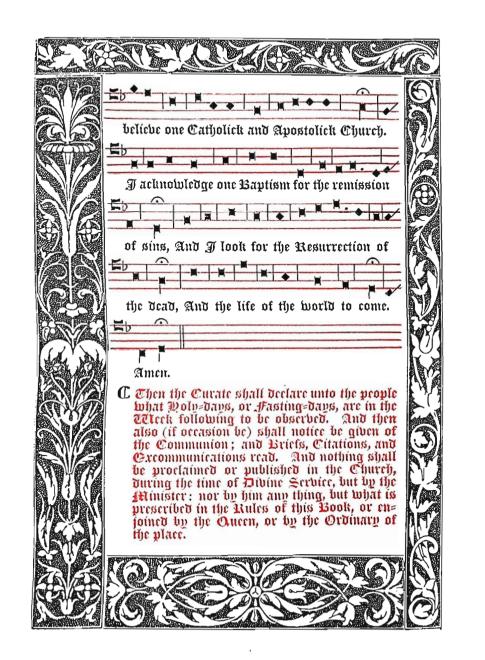




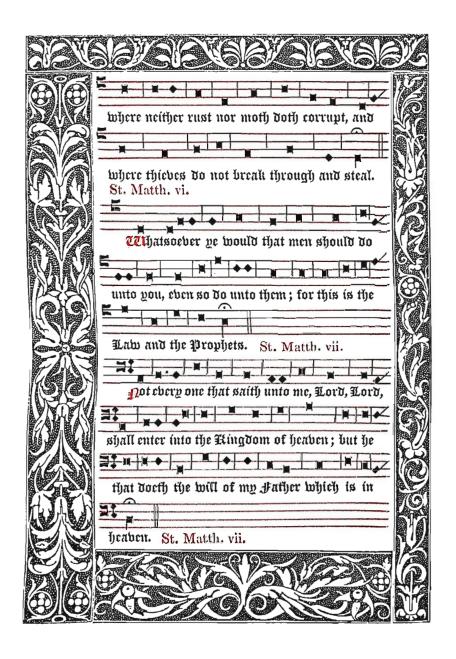




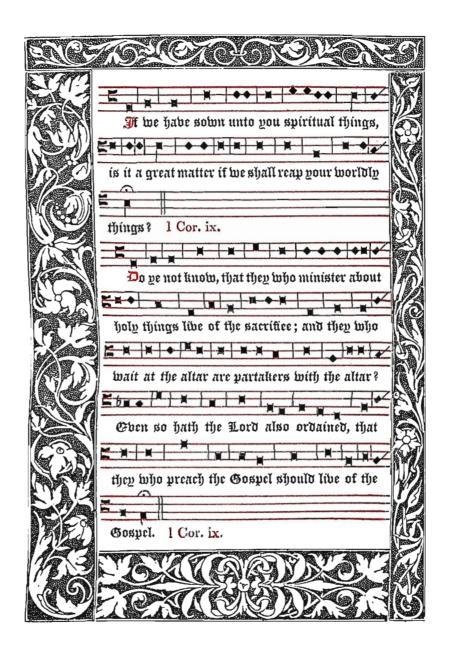












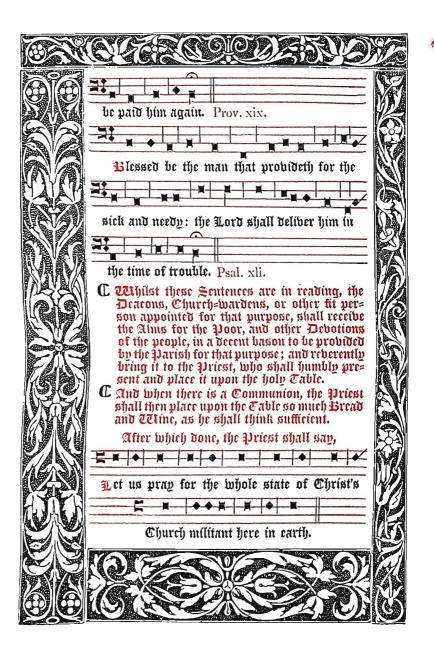


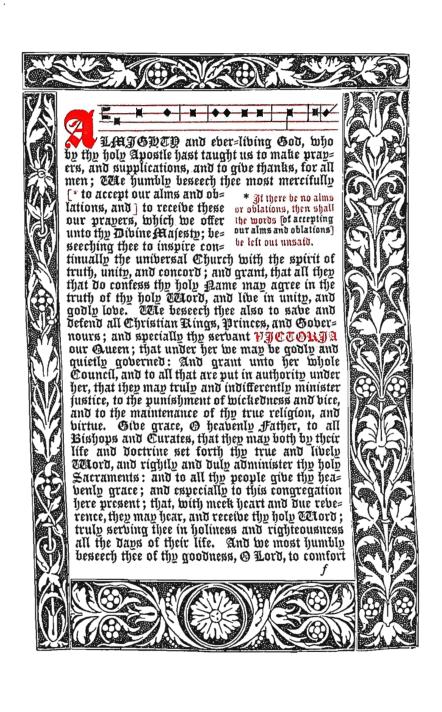


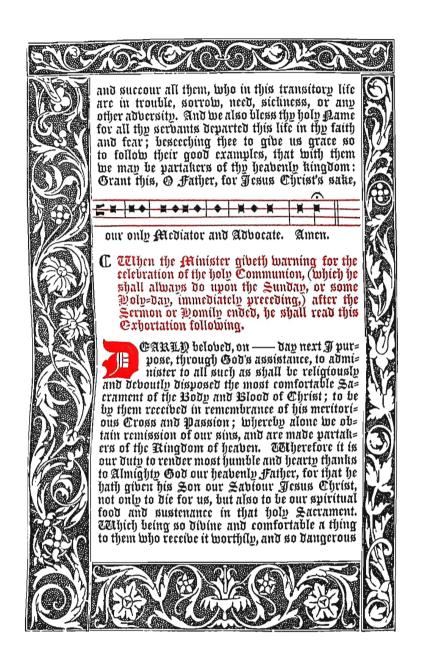


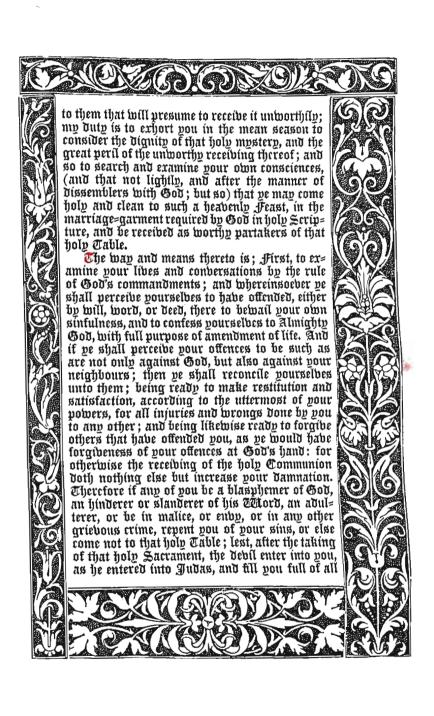


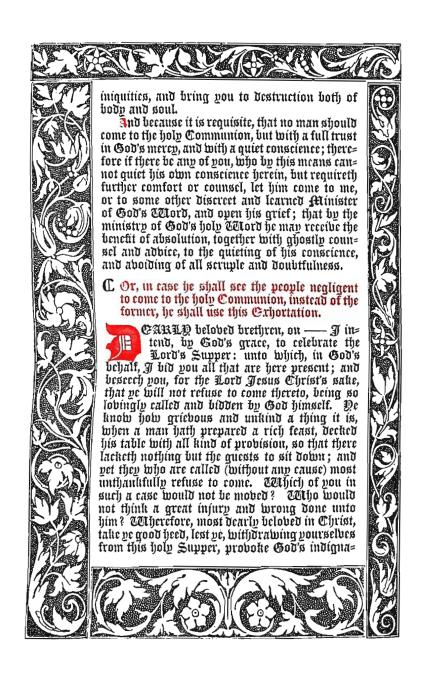


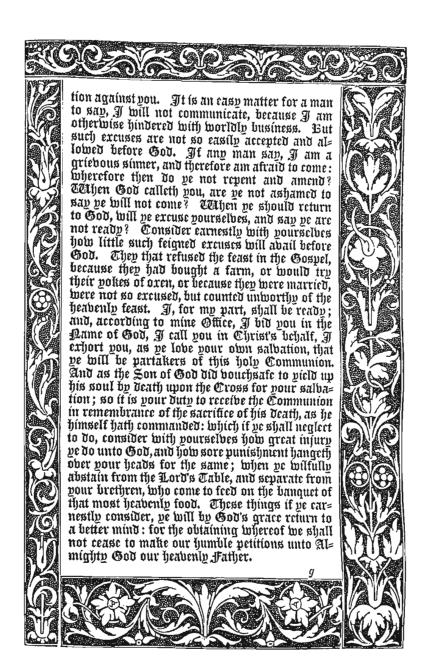




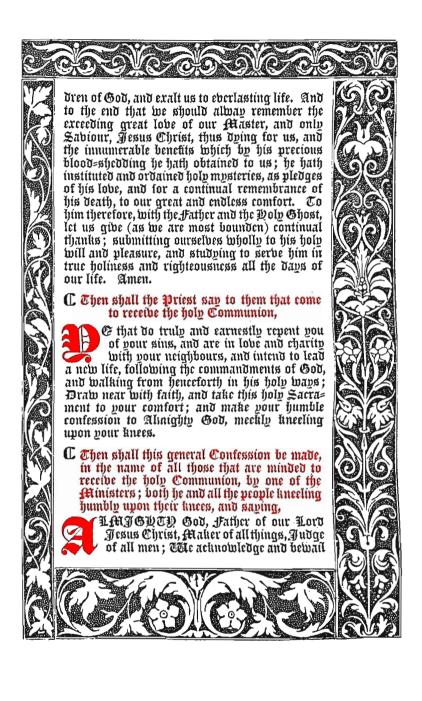






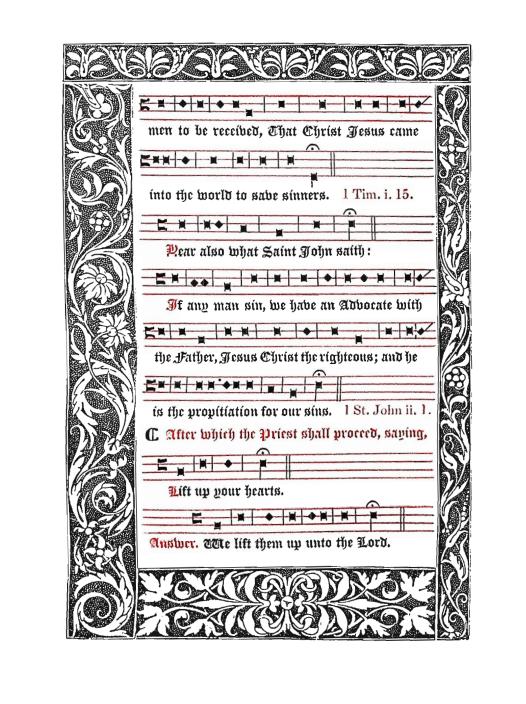


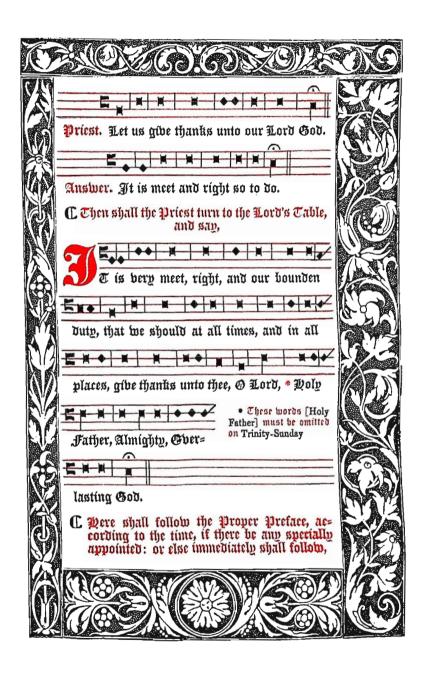






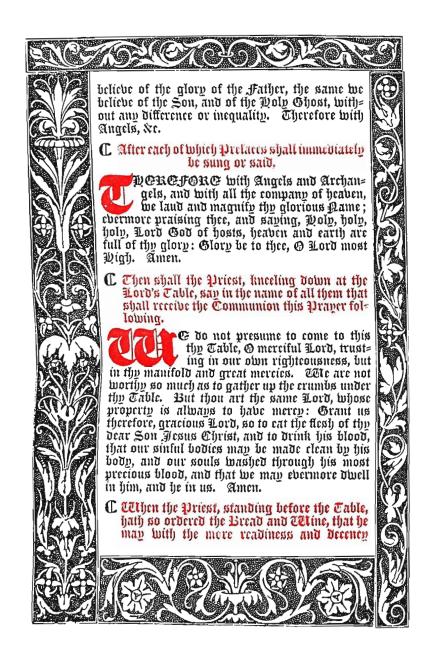


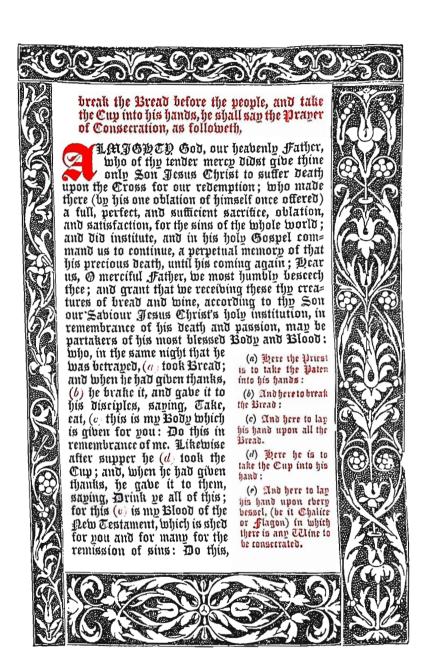


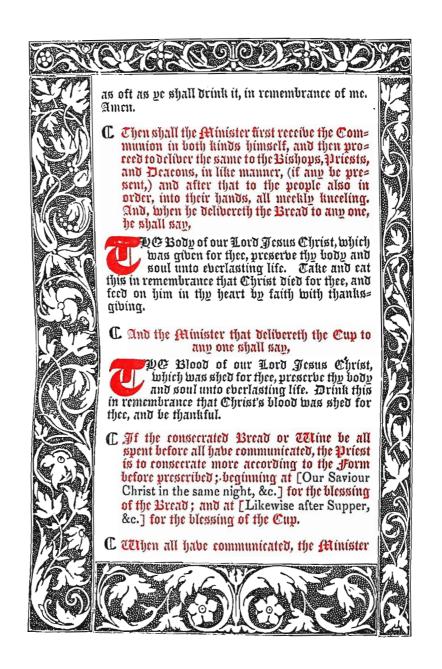


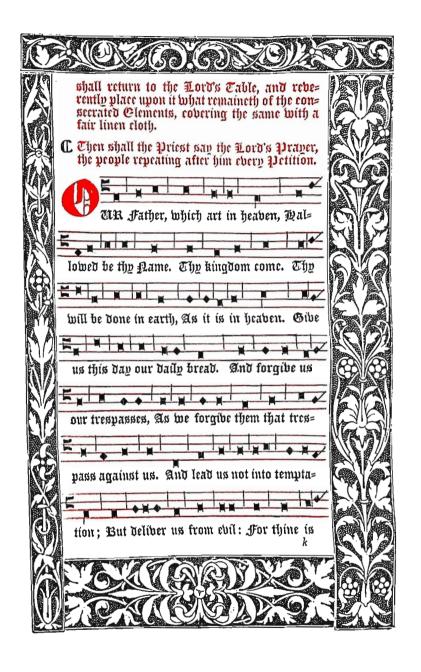


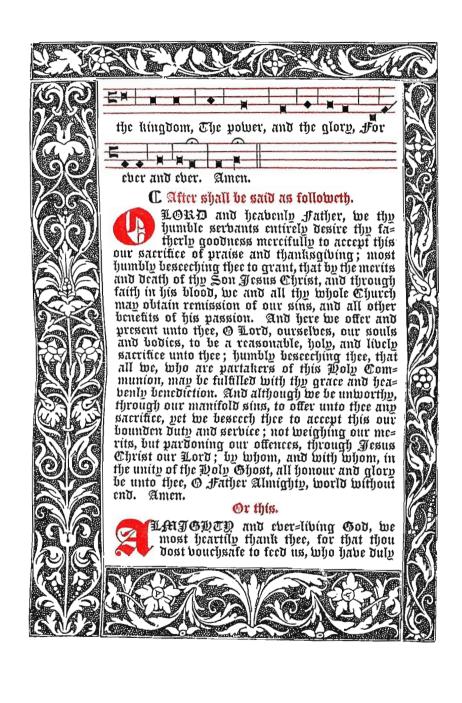


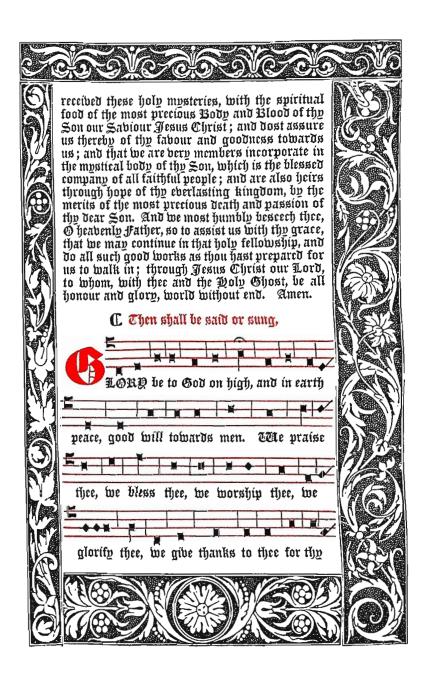






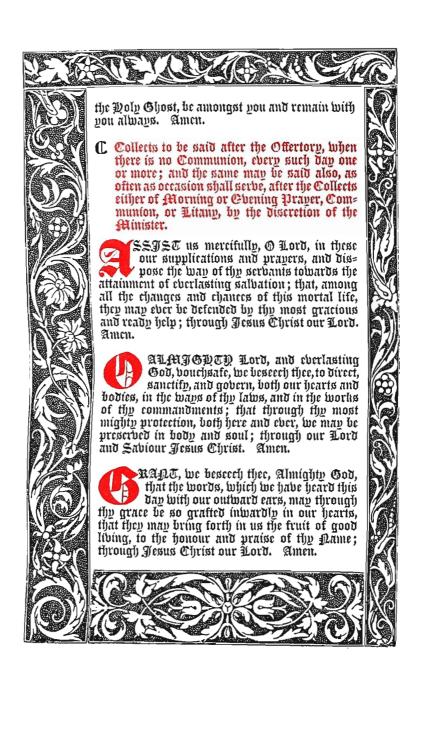


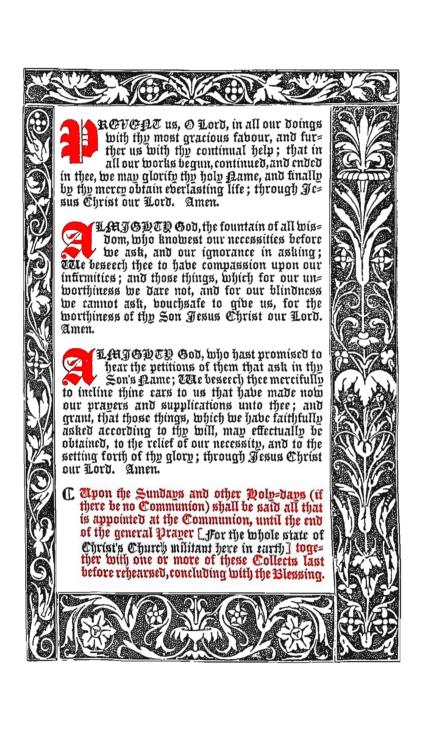


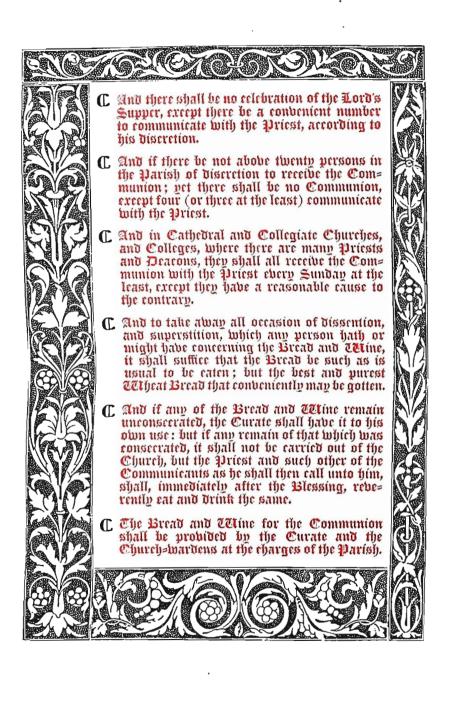


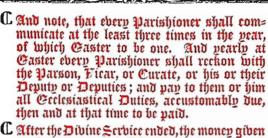












C After the Divine Scrvice ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. TTherein if they disagree, it shall be disposed of as the Ordinary shall appoint.



WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the "Communicants should receive the same kneeling; "(which order is well meant, for a signification of our " humble and grateful acknowledgement of the benefits " of Christ therein given to all worthy Receivers, and for "the avoiding of such profanation and disorder in the " holy Communion, as might otherwise ensue;) yet, lest " the same kneeling should by any persons, either out of " ignorance and infirmity, or out of malice and obstinacy, "be misconstrued and depraved; it is hereby declared, "That thereby no adoration is intended, or ought to be "done, either unto the Sacramental Bread or Wine there "bodily received, or unto any Corporal Presence of "Christ's natural Flesh and Blood. For the Sacramental " Bread and Wine remain still in their very natural sub-"stances, and therefore may not be adored; (for that " were idolatry, to be abhorred of all faithful Christians;) " and the natural Body and Blood of our Saviour Christ " are in Heaven, and not here; it being against the truth " of Christ's natural Body to be at one time in more " places than one."



It is intended to publish, as speedily as possible, The Psalter with the Gregorian Chants, uniform with the present Volume.

London, March 1st, 1843.