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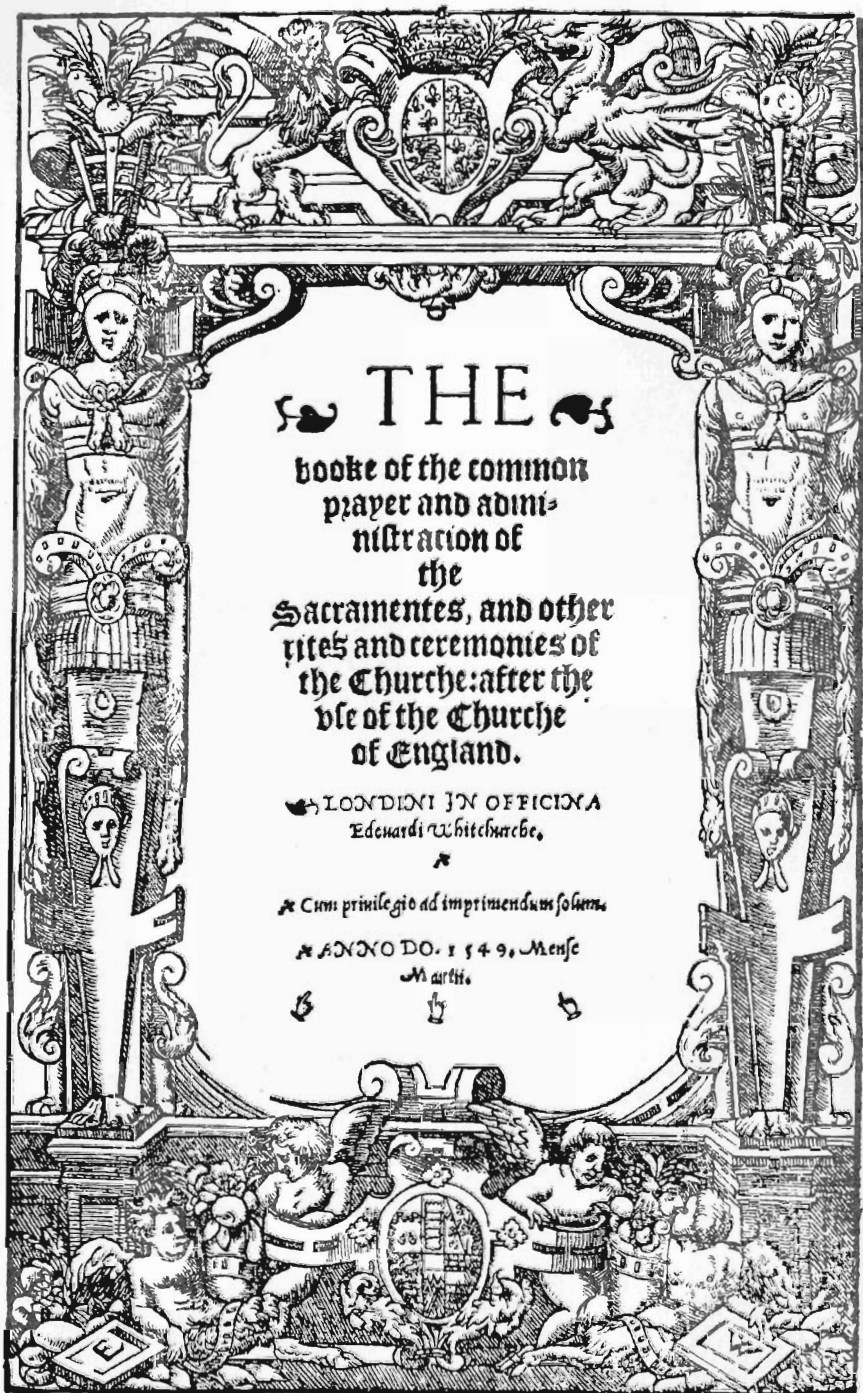
INTRODUCTION OF THE  
BOOK OF COMMON  
PRAYER



PRINTED BY ORDER OF THE TRUSTEES  
1949

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EXHIBITION CATALOGUE

FOURTH CENTENARY OF THE  
INTRODUCTION OF THE  
BOOK OF COMMON  
PRAYER



28. THE FIRST BOOK OF COMMON PRAYER, 1549  
WHITCHURCH'S EDITION OF 7 MARCH

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# I. PRE-REFORMATION SERVICE-BOOKS MANUSCRIPTS

Nos. 1-11

The liturgical books in use in England in the sixteenth century which were superseded by the *Book of Common Prayer* were for the most part of the Roman rite. Throughout the Middle Ages there had been a tendency for provinces and dioceses to develop their own liturgical customs, particularly in respect of the celebration of feasts specially honoured in restricted localities. The famous sentence, 'And where heretofore, there hath been great diversitie in saying and synging in churches within this realme: some folowyng Salisbury use, some Herford use, some the use of Bangor, some of York, & some of Lincolne: Now from henceforth, all the whole realme shall have but one use', was directed against this diversity of uses. Examples of Salisbury, York and Hereford uses may be seen in the exhibition (nos. 1, 2, 3). It should, however, be noted that the Use of Salisbury was far more extended than that of either York or Hereford. The dioceses whose cathedral churches were Benedictine tended to take the Sarum use for their own, adapting it by the introduction of special feasts,  *festa synodalia*. An example may be seen in no. 6, which is a Sarum Breviary adapted for use in the Norwich diocese. Examples of the Uses of Bangor and Lincoln do not survive.

Another reform accomplished by the introduction of the *Book of Common Prayer* was the reduction of the number of books necessary for the performance of the Services of the Church. For the Mass it was necessary to have, besides the Missal itself, the Gradual (no. 5) containing the musical portions, and the Lectionaries containing the Epistles and Gospels (no. 4). For the Choir Offices there were, besides the Breviary, the Antiphoner (no. 7) containing the musical portions, and, in the later Middle Ages less commonly, the Lectionary containing homilies and lives of saints divided into lessons. Occasional church services performed by a priest, such as Baptism or Marriage were to be found in the Manual (no. 8). Offices, such as Ordinations, which were the special function of the Bishop were found in the Pontifical (no. 9). The reformers did not,

however, include these episcopal services in the 1549 Book and they were not incorporated until 1552.

Another momentous change was the introduction of the vernacular. There had been vernacular prayer books before 1549, but these were of a private nature like the Primer (no. 10) which was to all intents and purposes a translation of the Books of Hours, so popular in the fourteenth and fifteenth centuries. Some translations of the lectionary of the Epistles and Gospels were also made, but here again they had no liturgical sanction for use at Mass. It was only in certain portions of the Manual that English made an official appearance in the Services of the Church (no. 8).

Experiments in reforming the Breviary had already been made on the Continent during the second quarter of the sixteenth century, as in the Quiñones Breviary. In England drafts survive of Cranmer's experiments in this direction (no. 11). One of these drafts is closely related to the Quiñones Breviary, but a later one has certainly a connection with the Prayer Book of 1549.

1. SARUM MISSAL, written in the latter half of the fourteenth century.

The book was in Derbyshire during the fifteenth century. The exhibited page shows the opening of the Canon of the Mass where it will be seen that, in accordance with the instructions promulgated in the proclamation of 9 June 1535, the word 'papa' (Pope) has been erased and 'Rege' (King) substituted in the middle margin. Such a book is typical of the kind of Missal used in parish churches.

*Lansdowne MS. 432, f. 64*

2. YORK MISSAL, written in the first half of the fifteenth century.

The exhibited pages show the opening of the Mass with the various tones for the 'Gloria in excelsis'. The 'Confiteor' can be seen in the second column of the left hand page. *Add. MS. 43380, ff. 108<sup>b</sup>, 109*

3. HEREFORD MISSAL, written in the first half of the fourteenth century (before 1348).

The exhibited pages show portions of the Sanctorale (Masses for Saints Days). At the top of the second column on the left is the Mass

for St Ethelbert, King and Martyr (20 May), patron of Hereford. It will be noticed that the initial D[eus] is larger than the others.

*Add. MS. 39675, ff. 134<sup>b</sup>, 135*

4. LECTONARY OF THE MASS, in Latin, in two volumes, one for Epistles and one for Gospels, presented by Stephen Jenyns, Lord Mayor of London, and his wife Margaret, to the Church of St Mary Aldermanbury, London. Written in 1508.

The exhibited pages show in the left-hand book the Epistles for Easter, in the right-hand book the Gospels for the Dedication festival and for the feast of St Andrew. The decoration of both MSS. is in an English style, but the miniatures appear to be the work of a Flemish artist. *Royal MSS. 2B. XII, ff. 8<sup>b</sup>, 9; 2B. XIII, ff. 22<sup>b</sup>, 23*

5. SARUM GRADUAL, written in the second half of the thirteenth century.

The Gradual contained the musical portions of the Mass. On the exhibited pages can be seen the Hymn for the Procession, the Introit, and part of the Gradual, for Whitsunday.

*Add. MS. 12194, ff. 68<sup>b</sup>, 69*

6. SARUM BREVIARY, written between 1322 and 1325, adapted for use in the diocese of Norwich.

The exhibited pages show portions for the Office of Holy Saturday and the beginning of the Office for Easter Day. In the first column of the right-hand page will be seen the Antiphon 'Christus resurgens' which is the source of part of the Easter Anthem.

*Stowe MS. 12, ff. 86<sup>b</sup>, 87*

7. SARUM ANTIPHONER, written in the second quarter of the fifteenth century.

The antiphoner contained the musical portions of the Church Offices, e.g. Mattins, Vespers, etc. The exhibited pages show on the right the beginning of the Psalter. On the left is the month of December from the last page of the calendar. It will be noticed that in accordance with the proclamation of 16 November 1538 the name of St Thomas Becket (29 December) has been expunged. It was later re-entered, presumably during the reign of Mary.

*Lansdowne MS. 463, ff. 103<sup>b</sup>, 104*



8. MANUAL OF SARUM USE, written for use in St Aldate's Church, Gloucester, about A.D. 1400.

The Manual contains the occasional services not found in either the Missal or the Breviary, e.g. Baptism, Marriage or Funeral Services. The exhibited pages show portions of the Marriage Service where the use of the vernacular was employed for the questions and answers. At the bottom of the left-hand page may be seen the following:

'I N take the. N. to myn wedded wyf. to haue and to holde from this day forward for beter for wers. for richere for porere. for fayrere for fowlere. in seknes and in helthe. til deth us departe, 3if holy chirche it will ordeyne and there to I plithe 3e myn trewth.'

*Add. MS. 30506, ff. 26<sup>b</sup>, 27*

9. PONTIFICAL, written c. 1400 for English use.

The Pontifical was the private book of the Bishop and contained the order of ceremonies which he alone could perform, e.g. Ordinations, Consecration of Churches, etc. These services were not included in the Prayer Book of 1549, and in March 1550 the germ of an English Pontifical was published in *The forme and maner of making and consecrating of Archebishops Bishops, Priestes and Deacons*, printed by R. Grafton (no. 33). They were, however, included in the Prayer Book of 1552, where they are closely related to *The forme and maner... of 1550*.

The exhibited pages show portions of the service for the Ordination of Priests. On the left-hand page are the Blessing of the Hands and the Tradition of the Chalice and Paten; on the right can be seen the formula 'Accipe spiritum sanctum...', 'Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven: And whose sins thou dost retain, they are retained', which may still be found in the *Book of Common Prayer*.

*Lansdowne MS. 451, ff. 36<sup>b</sup>, 37*

10. SARUM PRIMER, written, in English, early in the fifteenth century.

The Primer was a book for the use of individuals for their own private devotions and was translated into English by the end of the fourteenth century. It contains the Hours of the Virgin and other similar devout exercises. The exhibited pages show the beginning of 'Euensong' (Vespers). On the right-hand page is the Magnificat:

'Mi soule magnyfith the lord. And my spirit made ioie in god myn heelthe. For he bihelde the mekenesse of his handmaiden, lo therfore all generaciouns schulen see that I am blessid. For he that is my3ti hath do to me greeete thingis and his name is hooli.'

About 1500 a Venetian visitor described the religious life of the English layman:

'They all attend Mass every day, and say many Paternosters in public, the women carrying long rosaries in their hands, and any who can read taking the Office of Our Lady with them, and with some companion reciting it in the church verse by verse.'

The Primer probably served these worshippers.

*Add. MS. 36683, ff. 22<sup>b</sup>, 23*

11. DRAFTS, in Latin, with additions in the hand of Thomas Cranmer, Archbishop of Canterbury, 1533-56, for a projected revision of the Breviary, written c. 1543-47.

There are three drafts. The earliest, which actually comes second in this MS., is related to the second recension of the Breviary of Cardinal Quiñones (1536). The latest draft has some relation to the First Prayer Book of Edward VI. Both include schemes for offices. In the earliest draft the seven canonical hours remain, though in an abridged and simplified form. In the latest these have been superseded by a scheme for Morning and Evening Prayer.

The exhibited pages show on the right the opening of the scheme for Morning Prayer, in the latest draft. On the left are directions for reading the lessons. The writing in this draft is by a clerk and not by Cranmer himself.

*Royal MS. 7 B. IV, ff. 10<sup>b</sup>, 11*

## II. PRINTED LITURGICAL BOOKS BEFORE 1547

Nos. 12-24

As long as Henry VIII lived, the worship of the Church continued unchanged, and although proposals for correcting and reforming the service-books were laid before Convocation by Cranmer in 1542 and again in the following year, no revision of the Missal or Breviary resulted. Two alterations, small in extent but of the greatest significance, were indeed made, when in 1535 and 1538 respectively, the word 'Pope' and the name of St Thomas Becket were ordered to be struck out of all service-books. An edition of the Sarum Breviary printed in 1541 is described on the title-page as 'omitting the title wrongly ascribed to the Roman Pontiff, together with other matters repugnant to the Statute of our most Christian King'. The need for reform of the long and complicated offices of the Divine Service of the Breviary was already recognized by ecclesiastical authority at Rome, and in 1535 there was printed a simplified provisional recension of the book, edited by Cardinal Francisco Quiñones, who was commissioned by Pope Clement VII to undertake the task (no. 14). Portions of Quiñones' preface were later incorporated and adapted in the Prayer Book preface now headed 'Concerning the Service of the Church'.

The growing desire for the Scriptures in English had been recognized by the Injunctions of 1536, repeated five years later, which required a copy of the Bible in English to be placed in every parish church, but the movement towards the adoption of the vernacular in the public services of the Church was of slower growth. There is evidence of its existence, however, in an edition of the Epistles and Gospels of the Mass in English printed as early as 1538 (no. 15), while a resolution of Convocation of 1543 ordered that on every Sunday there should be read to the people, after the Te Deum and Magnificat, one chapter of the New Testament in English, without exposition, and when the reading of the New Testament was completed, then the Old should be begun. The following year saw the issue of the English Litany (no. 24), in the form in which, with a few omissions and changes, it still stands in the *Book of Common Prayer*.

The vernacular translations of the Books of Hours, known as Primers, were intended for the laity. They usually contained the Hours of the Blessed Virgin (psalms, prayers, passages of Scripture, etc., arranged for recitation at the seven canonical hours), the Penitential Psalms, the fifteen Gradual Psalms, the Litany, the Office of the Dead, the Lord's Prayer, Hail Mary, the Creed, and the Ten Commandments; these were frequently supplemented by sundry treatises of instruction. A considerable variation in contents was to be found between one Primer and another, and the doctrinal treatises sometimes became the channel for the introduction of new and unauthorized teaching. As early as 1530 complaints were made by Convocation against the erroneous opinions contained in certain books then in circulation, one of them being a Primer in English, the reading of which was prohibited. The book in question is to be identified with the *Hortulus animae...or the English Primers neue corrected*, of which the only copy hitherto discovered is the one here exhibited (no. 17). Other revisions of the Primer were put forth by the reformer John Marshall in 1535 (no. 18), and by Bishop Hilsey (no. 19), but all were commanded to be superseded by the King's Primer issued officially in 1545 (no. 21).

The influence exerted on the thought of Cranmer and the English theologians by the liturgical reforms then being undertaken in Germany is here illustrated by the *Deliberatio* of Hermann von Wied, Archbishop of Cologne. This work, published by his authority in 1543, is usually known by the first words of its lengthy German title, *Einfaltigs Bedencken*, or its Latin translation, *Simplex ac pia deliberatio*. It set forth in doctrinal treatises and liturgical forms the means 'whereby a Christian reformation might be established'. The book (no. 23), which was translated also into English, drew upon other German schemes for reformed services (the *Kirchenordnungen*), as well as upon the writings of Luther, and has left its mark upon the *Book of Common Prayer* in certain important details.

12. *MISSALE AD USUM SARUM*. Printed by FRANÇOIS REGNAULT. Paris. 1529.

The Latin service-book which contains the Mass according to the Use of Salisbury.

In the first *Book of Common Prayer* of Edward VI, 1549, the service of 'The Supper of the Lorde, and the Holy Communion, commonly

called the Masse' follows closely the outline and structure of the Missal, from which it was in part translated.

The office for Whitsunday here exhibited is the source of the Collect and Lessons of the Prayer Book service for that day.

13. BREVIARIUM AD USUM SARUM. Printed by FRANÇOIS REGNAULT. Paris. 1535.

The Latin Breviary contains the Divine Service of prayers, lessons, hymns and psalmody, arranged for recitation at the seven canonical hours of the Church. The matter of which the office was composed was originally to be found in several distinct books, the Psalter, Hymnal, Antiphoner, and others. From the eleventh century it became the custom, for reasons of convenience, to shorten and bring together the passages into one volume, to which the name of Breviary was given in consequence. It is the source of the Prayer Book services of Mattins and Evensong, which are mainly compilations of portions of the Breviary, shortened and adapted to a simpler system.

14. THE ROMAN BREVIARY, AS REVISED BY CARDINAL QUIÑONES IN 1535. *Breviarium romanum ex sacra potissimum scriptura, et probatis sanctorum historiis nuper confectum.* Printed by the GIUNTI. Venice. 1547.

By the end of the Middle Ages, the Breviary stood in need of revision, chiefly by reason of the interruption of the regular reading of the Scriptures through the introduction of numerous new festivals and the accumulation of devotional offices. A drastic revision, carried out by Cardinal Quiñones at the request of Pope Clement VII, was published in 1535, but subsequently modified in face of the opposition it aroused. The earlier recension was marked by the abolition of Antiphons, Responses, the short 'Chapters' and Preces, and by the reduction in the number of Psalms to be read, and in the variations of the service as between Sundays, festivals and weekdays. Quiñones' principles of simplification were largely followed by Cranmer in some of his unpublished schemes of liturgical reform (no. II), while the preface in the *Book of Common Prayer*, 'Concerning the Service of the Church', is based on passages of the letter addressed to Pope Paul III which Quiñones prefixed to his volume.

The edition of Venice, 1547, here shown, is of the later recension.

15. THE EPISTLES AND GOSPELS OF EVERY SUNDAY AND HOLY DAY IN THE YEAR. Printed at Paris. No printer's name, but assigned to FRANÇOIS REGNAULT. 1538.

The earliest printed edition of the liturgical Epistles and Gospels in English.

The reading of the Epistles and Gospels to the people at High Mass was later enjoined by the Injunctions of Edward VI, 1547.

16. PRIMER OF SALISBURY USE. Printed at Rouen by NICHOLAS LE ROUX, for the Paris bookseller FRANÇOIS REGNAULT. 1538.

In this edition the psalms and prayers are in Latin. There are also didactic sections in English, entitled 'The maner to lyve well', and 'The dayes of the weke moralysed'.

17. HORTULUS ANIMAE. The garden of the soul; or the English Primers newe corrected and augmented. The book contains the fictitious imprint, 'Emprinted at Argentine [Strasbourg] in the yeare of ower lorde 1530 by me Francis Foxe.' It was in fact printed at Antwerp by MARTIN DE KEIZER.

The contents of this volume differ widely from the normal Primer. Besides the Hours, a Kalendar, and a harmony of the Gospel narratives of the Passion, they comprise an instruction for children, a Catechism, a General Confession, and translations of passages from the Old Testament. The Hours retain the structure of the Use of Sarum, and the selection of the Psalms, except those of Vespers, is the same in both books. Most of the remainder of the office is, however, entirely new, and is drawn chiefly from the New Testament. The devotions to the Blessed Virgin are reduced to the Magnificat and a single recitation of the Hail Mary, while the Litany of the Saints is omitted.

The book appears to be the earliest surviving attempt at revision of the Primer, preceding that of William Marshall by four years. It is included in a list of condemned books prohibited by a provincial council of bishops in 1530 and by a royal proclamation of the same year. There exist grounds for attributing it to George Joye the reformer, who since 1527 had taken refuge on the Continent, and occupied himself with the translation of the Scriptures.

Several editions of the book were printed, but so thorough was its suppression by the authorities that, until the present copy recently came to light, it was known only by name.

18. MARSHALL'S PRIMER IN ENGLISH. A goodly prymer in englyshe, newly corrected and printed, with certeyne godly meditations and prayers added to the same.... Printed by JOHN BYDDELL for WILLIAM MARSHALL. London. 16 June 1535.

The second of the editions of the Primer as revised by William Marshall, reformer, publisher and translator. The framework of the devotions of the Hours is according to the Use of Salisbury, but Hymns, Antiphons, Lessons, Collects, etc., are modified. The book contains a harmony of the Gospel narratives of the Passion, and a doctrinal instruction in the form of a dialogue between a father and son. The latter tract figures several times in lists of books prohibited by the authorities. Marshall's 'Admonition to the Reader' is sharply reformist in tone, mentioning 'bokes of superstitious prayers... many of them worthy to be clene put out of memorie'. The large didactic element of the book is derived from Luther's *Encheiridion piarum precatium*.

The title-page bears a woodcut of the arms of Henry VIII impaling those of Anne Boleyn surmounted by a crown, and having the initials H and A in the upper corners of the cut. On the verso is an emblematic cut representing Truth blown upon by Hypocrisy and brought to light by Time. Beneath the cut is the verse: 'Nothyng is couered, that shall not be discouered. And nothyng is hydde, that shall not be reueled' (Matthew x. 26).

19. BISHOP HILSEY'S MANUAL OF PRAYERS. The Manuall of prayers, or the prymer in Englyshe. Printed by JOHN MAYLER for JOHN WAYLAND. London. 1539.

The modification of the Primer made by John Hilsey, Bishop of Rochester. The number of saints' days in the Kalendar is greatly reduced, and explanatory and didactic prefaces to various sections are introduced, such as an 'Instruction of the maner in hearynge Masse', 'Of Workes', and the 'Prologue to the Dirige'. The 'Order and forme of byddyng of the bedes' begins:

'Ye shall praye for the whole Congregacion of Christes Church, and specyally for this church of Englande, wherin fyrste I commende

to your deuout prayers the kynges moost excellent maiestye, supreme heade immediatly under God of the spiritualty and temporaltie of the same church.'

The book was issued at the command of Thomas Cromwell, the vicegerent for the King in ecclesiastical affairs.

20. THE PRIMER IN ENGLISH AND LATIN AFTER THE USE OF SARUM. Printed by THOMAS PETYT. London. 1543.

The English and the Latin texts are printed in parallel columns. This edition contains the King's command that the translation of the Pater noster, Ave, Creed and Ten Commandments here printed is alone to be used, and no other. The word 'Pope' is replaced by 'Bishop', and the name of St Thomas of Canterbury is omitted from the Kalendar.

21. THE KING'S PRIMER. The Primer set forth by the King's Majesty and his Clergy. Printed by EDWARD WHITCHURCH. London. 19 June 1545.

The text, which is in English throughout, is prefaced by a Royal Injunction dated 6 May 1545, authorizing the exclusive use of this Primer. The Injunction deploures

'the diuersytie of primer bookes that are nowe abroade, wherof are almoost innumerable sortes, whiche minister occasion of contentions and vaine disputations, rather than to edifye', and directs the use of 'one uniforme ordre of all suche bokes'.

The Hours are based on the Use of Sarum, but the Litany is that of 1544. There are no didactic prefaces or 'Instructions' as in Marshall's and Hilsey's Primers.

22. MARTIN LUTHER: DAS TAUFF BUCHLIN. Printed by NICHOLAS SCHIRLENTZ. Wittemberg. 1523.

The Order of Baptism in German as adapted by Luther. This book contains the first use in the baptismal service of the passage: 'They brought young children to Christ...' (Mark x. 13-16), which finds a place in the Prayer Book office.

23. HERMANN VON WIED: EINFALTIGS BEDENCKEN, 1543. Hermann von Wied, Archbishop of Cologne: Simplex ac pia deliberatio, qua ratione Christiana Reformatio tantisper instituenda



sit, donec Dominus dederit meliorem. Printed by LAURENZ VON DER MÜLLEN. Bonn. 1545.

During the years that preceded the issue of the First Prayer Book, much interest in the religious movements in Germany was shown by Cranmer, who kept up a correspondence with the most prominent of the reformers. The *Book of Common Prayer* consequently shows the influence of certain of the Church service-books of the German Reformation, among the most important being the *Einfaltigs Bedencken* or *Simplex ac pia deliberatio*, published under the name and by the authority of the Archbishop of Cologne, Hermann von Wied. Originally drawn up in German in 1543, largely by Melancthon and Bucer, translated into Latin in 1545, it appeared in English two years later under the title: 'A simple and religious consultation by what meanes a Christian reformation, and founded in Gods worde, of doctrine, administration of the devine Sacramentes, of Ceremonies, and the hole cure of soules, and other ecclesiastical ministeries, may be begon. . .until the Lorde graunt a better to be appoynted, by a free and Christian counsayle.'

To this work, which contains treatises on doctrine and liturgical forms for the administration of the Sacraments and other rites of the Church, the *Book of Common Prayer* owes the 'Comfortable Words' of the Communion Service and certain prayers in the Baptism Service, while details of the Marriage and Burial Services are traceable to the same source.

24. THE LITANY IN ENGLISH. Printed by THOMAS PETYT. London. 12 October 1544.

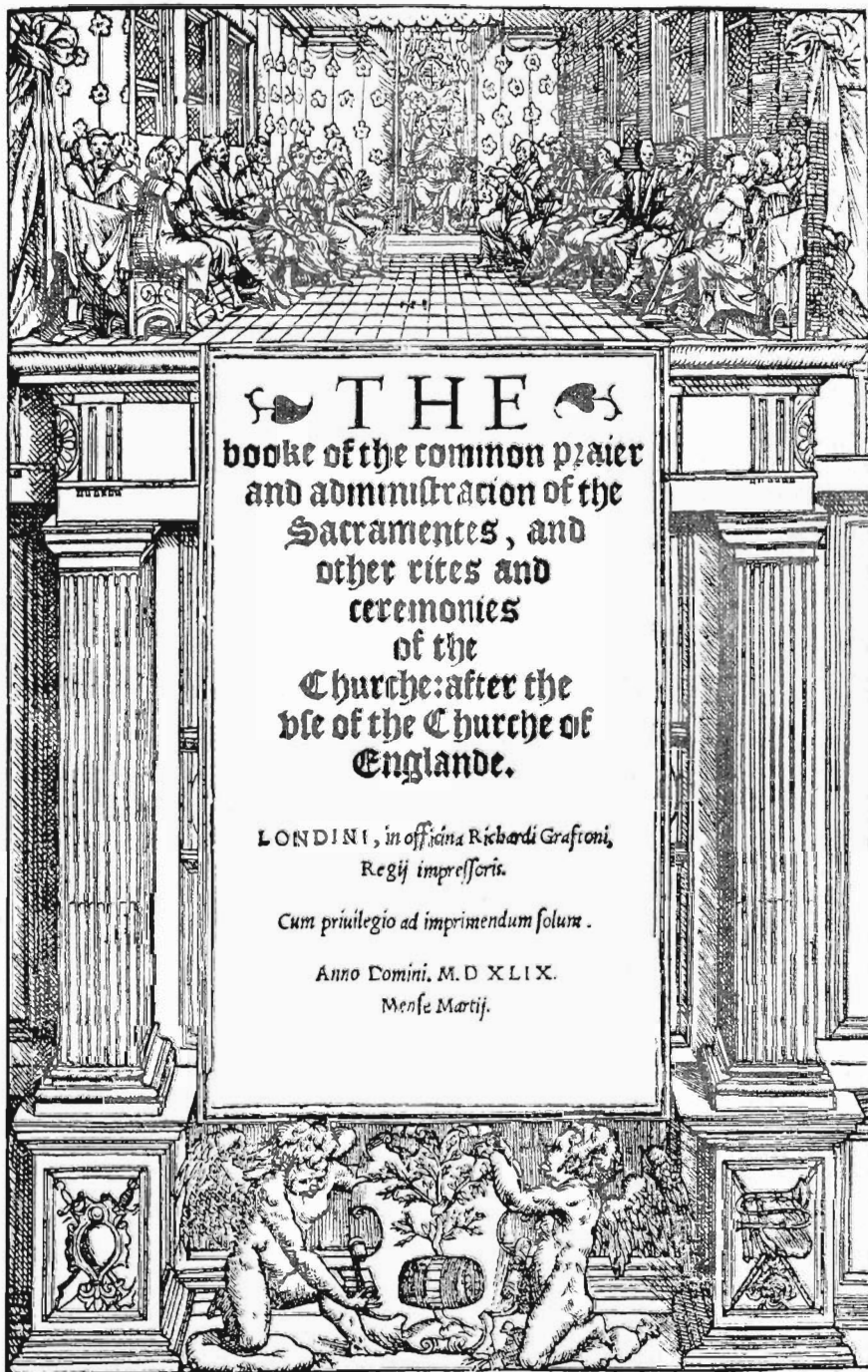
The text of the Litany of 1544 is substantially the same as that now in use.

At this time England was already at war with Scotland and Henry was about to cross the Channel to make war against France. A royal letter addressed to Cranmer on 11 June, recalling 'the miserable state of all Christendom', set forth the need for prayer. Previously, it was said, the people 'have used to come very slackly to the procession [the recitation of the Litany], partly for lack of good instruction and calling, partly for that they understood no part of such prayers'. 'Certain godly prayers and suffrages in our native English tongue' were therefore set forth, prefixed by an 'Exhortation unto prayer'.

The Litany, which is no doubt the work of Cranmer, differs from that of the Use of Sarum chiefly by the omission of invocations of

individual saints, except the Blessed Virgin Mary. The supplication for the Pope is also left out, its place being taken by prayers for Henry VIII, Queen Katherine (Parr), Prince Edward and all the King's children. A clause is inserted for deliverance 'from the tyranny of the byshop of Rome, and all his detestable enormities'. Several phrases are derived ultimately from Luther's Litany of 1529.

The preliminary Exhortation asks for prayers for the King's Majesty 'who at this presente tyme hath taken upon hym the great and daungerous affayres of warre'; also 'for our brethern that bende themselves to battayle for Goddes cause and our defence'.



### III. THE FIRST BOOK OF COMMON PRAYER, 1549

Nos. 25-37

The first liturgical changes made after the accession of the youthful Edward VI on 28 January 1547 were effected in obedience to his Injunctions of the same year, Grafton's editions of which are dated 31 July (no. 25). These were drawn up 'by the advice of sundry bishops and others the best learned men of the realm' and addressed to both clergy and laity. The principal changes enjoined were the reading of the Epistles and Gospels in English at the High Mass, and the forbidding of processions, while the Litany, hitherto usually recited in procession, was to be said or sung kneeling. At the same time there was set forth a Book of Homilies (no. 26) designed to provide material for preachers, to spread the doctrines of reform and to promote uniformity of teaching. In December of the same year an Act of Parliament, subscribed by a meeting of Convocation, ordered the administration of the Sacrament to the people in both kinds. As a consequence of this Statute some addition to the Latin Missal still in use became necessary, and the Order of the Communion was drawn up to meet the need.

This little book (no. 27), printed by Grafton on 8 March and taken into use at Easter (1 April), contained the three Exhortations, the General Confession and Absolution, with the form of administration in English to be used after the communion of the priest. The *Book of Common Prayer* now in use retains the whole office with little change. The Royal Proclamation prefixed to the Order of the Communion made it clear that other liturgical changes were already contemplated. A letter of the Lord Protector Somerset to the Vice-Chancellor of Cambridge University, dated 4 September 1548, ordered all college chapels to use 'one uniform order, rite and ceremonies in the mass, mattins and evensong such as is used in the King's Majesty's chapel', and with the letter was sent a copy of the offices for the Vice-Chancellor's guidance. It is clear therefore that the services were not the same as those hitherto in use.

An entry in the King's diary noted the assembly at Windsor, probably in September 1548, of 'a number of Bishops and learned men' to draw

up a uniform order of common prayer and administration of Sacraments. It is known from another source that some of their meetings took place at Chertsey Abbey (Cranmer's country house). Of those taking part in the assembly, Cranmer alone is mentioned by name in the Act of Uniformity which imposed the use of the Book, and other direct contemporary evidence on the point is lacking. But the names of those present at an episcopal ordination at Chertsey on 9 September have been recorded, and it has been conjectured with much probability that they were in fact the divines engaged in the compilation of the new Prayer Book. They were Archbishop Cranmer; Bishops Holbeach of Lincoln, Ridley of Rochester, Goodrich of Ely, Thirlby of Westminster; William May, Dean of St Paul's, Simon Haynes, Dean of Exeter, Thomas Robertson, later Dean of Durham, and John Redman, Master of Trinity College, Cambridge.

The conference was incidentally referred to in a Proclamation of 23 September as then sitting, and the draft of the new Book was completed in time to be brought into the House of Lords on 14 December. The First Act of Uniformity prescribing the use of the *Book of Common Prayer* was finally passed on 21 January 1549. The records of the Convocation of the period are no longer extant, but a letter of the King addressed to Bonner, Bishop of London, on 23 July 1549, affords ground for believing that the Book received ecclesiastical approval.

25. INJUNCTIONS OF EDWARD VI. Printed by RICHARD GRAFTON. London. 31 July 1547.

The Injunctions of 1547 were issued in the name of the King, by the advice of the Lord Protector Somerset and the Council. In part they were a repetition of those put forth by Thomas Cromwell in 1538, in that they required a copy of the Great Bible and of the Paraphrases of Erasmus to be placed in each church. The reformist views of the new Council were reflected in the orders for the removal of images, the destruction of shrines, pictures, and paintings on walls or glass. The chief liturgical change was the increased use of English in services. The Epistle and Gospel at High Mass were henceforth to be read in English and not in Latin: the reading of a chapter of the Bible in English at Mattins and Evensong, which had been the subject of a resolution of Convocation some years earlier, was now formally enjoined. Emphasis was laid on the im-

portance of preaching and the use of the Book of Homilies, while 'a comely and honest pulpit' was to be provided. The Litany was no longer to be recited in procession, but to be said or sung kneeling.

26. CERTAIN SERMONS OR HOMILIES APPOINTED TO BE READ IN CHURCHES. Printed by RICHARD GRAFTON. London. 31 July 1547.

Like the Injunctions of the same date, the Homilies were issued by the authority of the King, the Lord Protector and the Council. The Book is prefaced by an order of the Council violently anti-papal in tone enjoining its use on every Sunday at High Mass unless a sermon was preached. Of the twelve homilies four are the work of Archbishop Cranmer, one of Edmund Bonner, Bishop of London, one of Nicholas Harpsfield, Archdeacon of Canterbury, and one of Thomas Becon, Cranmer's chaplain.

27. THE ORDER OF THE COMMUNION. Printed by RICHARD GRAFTON. London. 8 March 1548.

The service of the Mass was left unchanged by the Royal Injunctions of July 1547, apart from the innovation of the reading of the Epistles and Gospels in English. In December of the same year it was, however, decided by Act of Parliament, subscribed by Convocation, that the Holy Communion should be administered to the people in both kinds. There was consequently drawn up the Order of the Communion, to serve as a direction for the priest and for the avoidance of diversity of usage. The use of the book was authorized by a royal proclamation, which also announced the intention of the Council 'further to travail for the reformation and setting forth of godly orders', patience being enjoined in the meantime. The Order was designed for insertion in the rite after the priest's communion. Beginning with an Invitation and Exhortations, it continues with the Confession, Absolution, the Comfortable Words and Prayer of Humble Access, and the Words of Administration for communion in both kinds. Almost the whole of this is derived from the *Deliberatio* of Hermann von Wied. The Communion Office of the *Book of Common Prayer* differs but slightly from the Order, though the second sentence of the present Words of Administration was first used in the Prayer Book of 1552.

Three editions of the Order were printed by Grafton. It was translated by Miles Coverdale into German and Latin at Frankfurt,

but these versions appear not to have been printed. Another Latin translation, made by Alexander Aless, a Scottish reformer who afterwards translated the Prayer Book of 1549, was printed on the Continent, though the book has a London imprint.

28. THE FIRST BOOK OF COMMON PRAYER. The Booke of the Common Prayer and Administracion of the Sacramentes, and other rites and ceremonies of the Church: after the use of the Church of England. Printed by EDWARD WHITCHURCH. In Fleet Street, at the sign of the Sun over against the Conduit, London. 7 March 1549.

The earliest dated edition of the first *Book of Common Prayer*. Its exclusive use on and after Whitsunday, 9 June, was enjoined by the Act of Uniformity passed on 21 January 1549. Eleven editions of the Book were printed during the year 1549 and a twelfth in 1551 at Dublin. Five of these were the work of Edward Whitchurch, who together with Richard Grafton had been responsible for the series of editions of the Great Bible issued in 1539-41. They now held an exclusive privilege for the printing of service-books. Whitchurch followed his edition of 7 March by two others, each dated 4 May. Two other separate editions printed by Whitchurch are each dated 16 June.

By increasing the number of lines to the page in the editions of May and June, the printer was able to print the Book on 168 leaves instead of 190 as in the edition of 7 March.

29. THE BOOK OF COMMON PRAYER. Printed by RICHARD GRAFTON. London. 8 March 1549.

This is considered to be the earliest edition of the *Book of Common Prayer* printed by Richard Grafton.

Grafton was a freeman of the Grocers' Company who had since 1537 been active in the publication and printing of English Bibles. On the accession of Edward VI he was appointed printer to the King, and shared with Whitchurch the privilege of printing service-books.

Two other editions of the Prayer Book printed by him in 1549 are dated March and June respectively, and a third is dated March on the title-page and June in the colophon. There exists also another edition, known from an imperfect copy lacking title and colophon, in which several sheets belong to the edition of 8 March.

# The forme

of order yng of  
Priestes.

**W**hen the exhortacion is ended, then  
shalbe song for the Introite to the  
Communion this Psalm.

*Expectans expectavi dominum. Psal. xl.*



**L**ayed patiently for  
the Lord: and he encli-  
ned vnto me, and heard  
my calling.

He brought me also  
out of the horrible pyt,  
out of the mire & claie:  
and set my fete vpon the rocke, and or-  
dred my goynges.

And he hath put a newe song in my  
mouthe: euen a thankes geuyng vnto  
oure God.

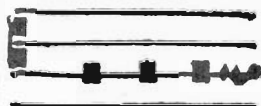
Many shal see it and feare: and shal  
put their trust in the Lord.

Blessed is the man that hath set hys  
hope in the Lord: and turned not vnto  
D.iii. the



# Quensong.

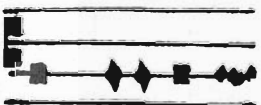
The Quere with the Priest.



Our father

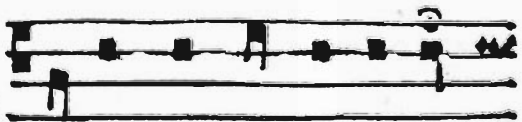


whiche arte in



heauen, halowed, &c.

Org.



God make speede to saue me.

Vnt.



lorde make haile to helpe me.

C. i. Glor

30. THE BOOK OF COMMON PRAYER. Printed by RICHARD GRAFTON. London. March 1549.

In this edition the *Te Deum*, *Benedictus*, *Magnificat* and *Nunc dimittis*, though mentioned in the rubrics of *Mattins* and *Evensong*, are printed, together with the *Litany* and *Suffrages*, on four leaves at the end of the book.

The woodcut surrounding the title-page contains a representation of the King seated in Council, and a rebus on the printer's name.

On the last page is printed an order of the Council fixing the maximum price of the book at two shillings and twopence unbound, and three shillings and eightpence bound in 'past or in bordes'.

31. THE BOOK OF COMMON PRAYER. Printed by EDWARD WHITCHURCH. London. 4 May 1549.

The Canon of the Communion Office of the First Prayer Book of Edward VI begins with the Prayer for the Whole State of Christ's Church (here shown), and is continued by the Prayers of Consecration and of Oblation, without interruption. In the Second Book of 1552 it has undergone division, abridgement and re-arrangement.

32. THE BOOK OF COMMON PRAYER. Printed by JOHN OSWEN. Worcester. July 1549.

Two editions of the Book of 1549 were produced at Worcester by John Oswen, who in that year received from Edward VI a privilege to print service-books and books of instruction 'for our subjects of the Principality of Wales and marches thereunto belonging'.

33. THE FORM AND MANNER OF MAKING AND CONSECRATING OF ARCHBISHOPS, BISHOPS, PRIESTS AND DEACONS. Printed by RICHARD GRAFTON. London. March 1549-50.

On 2 February 1550 a Commission consisting of six bishops and six other persons whose names are unknown was appointed by authority of an Act of Parliament, for the purpose of preparing a new Ordinal, to be ready for use before the first day of April. The book is composed of material derived from the Pontifical of the Latin Rite, together with new elements, such as the exhortation and examination of candidates for the priesthood by the bishop, drawn from the work

of the Strasburg reformer, Martin Bucer, then living in England, entitled, *De ordinatione legitima*. The oath asserting the King's supremacy and abjuring the Pope is also newly introduced into the rite. The book was rejected by Heath, Bishop of Worcester, who was in consequence imprisoned and finally deprived of his see.

34. THE PSALTER. The Psalter, after the translation of the Great Bible, appointed as it shall be said or sung in Churches. Printed by EDWARD WHITCHURCH. London. c. 1552.

One of the articles of the Injunctions issued by Thomas Cromwell in 1538 required that a copy of the Bible 'of the largest and greatest volume' in English should be placed in every parish church, and the seven editions printed in large folio between 1539 and 1541 in compliance with this order are known as the Great Bible. This translation is still used in the Prayer Book Psalter, in the Ten Commandments and some portions of the Communion Service; other passages from the Scriptures used in the Prayer Book of 1662 and later are taken from the Authorized Version of 1611.

35. THE BIBLE IN ENGLISH. Printed by EDWARD WHITCHURCH. London. April 1540.

The second of the seven editions of the Great Bible, printed for use in churches. The translation is a composite work, containing Tyndale's version of Genesis to Chronicles, Coverdale's of the rest of the Old Testament, and Tyndale's of the New, the whole revised by Coverdale.

The copy exhibited, printed on vellum, was presented to Henry VIII by 'Anthony Marler of London, Haberdassher'.

36. THE CLERKS' BOOK, 1549. The Psalter or Psalmes of David, corrected and poyncted, as thei shalbe song in Churches. Printed by RICHARD GRAFTON. London. August 1549.

The principal interest of this book, which comprises the Psalter, Mattins and Evensong and the Litany, lies in the section headed, 'All that appertein to the clerkes to say or syng at the ministracion of the Communion, . . . at Confirmation, at Matrimonie' and at other services. Here all that is to be said by the priest is abbreviated, while those portions of the services to be said or sung by the clerks, such as the Sentences at the Offertory and after the Communion, as well as the Creed, Agnus Dei, etc., are set out in full.

The duties of the clerk at this time included those of singing the musical parts of the services, reading the Epistle, assisting in the administration of the sacraments, if required, and teaching in school.

37. JOHN MERBECKE: THE BOOK OF COMMON PRAYER NOTED. Printed by RICHARD GRAFTON. London. 1550.

The Latin liturgical books hitherto in use contained the music required for the various services, but none was provided by the first *Book of Common Prayer*. It was the view of Cranmer, expressed in a letter addressed to Henry VIII, that the music of the Church stood in need of simplification, on account 'partly of the corrupt rendering of the ornate plainsong melodies which had prevailed in his time, and partly of the scandalous practice which had grown up of setting liturgical texts to polyphonic compositions founded upon secular themes often profane in their associations' (F. Burgess in *The Prayer-Book Dictionary* (1925), p. 589). The principle adopted by Cranmer was that of one note only to each syllable. The earliest printed attempt to revise the plainsong chant in this manner was the work of John Merbecke in *The Book of Common Prayer Noted*, which contains only those parts of the Prayer Book services which are to be sung.

Merbecke, who was organist at Windsor, had been condemned for heresy under Henry VIII, but was pardoned, it is said, on account of his musical abilities.

## IV. THE SECOND BOOK OF COMMON PRAYER, 1552

Nos. 38-41

The First Prayer Book of 1549 failed to win the general acceptance of the Church. By Bonner, Bishop of London, it was used only with reluctance, while on the other hand, Hooper, Bishop of Gloucester, refused the Book unless it were further reformed. In preparation for a revision, formal criticisms were invited and obtained from the foreign divines, Martin Bucer of Strasburg, and the Italian Peter Martyr Vermigli, formerly an Augustinian canon, both then resident in England. Of the composition of the conference held to consider the changes to be made, nothing is known beyond the fact that 'a great many Bishops [of whom Cranmer was one] and others of the best learned within this realm' were appointed for the purpose. It is possible that Hooper, Ridley, Bonner, and the theologian Richard Cox, King Edward's preceptor, were among the number.

The resultant Second Prayer Book of Edward VI (nos. 38, 39, 40) reflected the altered views of Cranmer on the Sacrament, and the influence of Bucer and others who wished for a fuller reformation. Of chief doctrinal significance was the change made in the Communion Office, whereby the general resemblance to the structure of the Mass retained in the Book of 1549 was reduced by the division and rearrangement of the Canon into the Prayer for the Church Militant, the Prayer of Consecration and the first alternative Prayer after Communion. The thanksgivings for the Blessed Virgin and the commemorations of the Saints were omitted, as also were the Introits. The word 'Mass' was deleted; the Ten Commandments were substituted for the Kyries, and the Words of Administration were changed. The Gloria was removed from the beginning of the service to its present position at the end. To Mattins and Evensong were added the Introductory Sentences, the Exhortation, Confession and Absolution. A new rubric limited the vestments of priests and deacons to the surplice for all services.

By the Second Act of Uniformity, 14 April 1552, it was ordered that the new Book should be exclusively used not later than All Saints' Day

(1 November) of that year. After the death of Edward VI (6 July 1553) and the accession of Mary, the Act was repealed and the use of the Book ceased until the reign of Elizabeth.

38. THE SECOND BOOK OF COMMON PRAYER.  
Printed by EDWARD WHITCHURCH. London. 1552.

The earliest of the many editions of the Book printed in 1552 and 1553 by the three privileged printers, Whitchurch, Grafton and Oswen. It is without the declaration concerning kneeling at the Communion known as the 'black rubric' which an order of the King's Council dated 27 October directed to be added to the Book. More than fourteen editions of the Book have been recorded, but some of these appear to be distinguished only by the addition of a leaf bearing the rubric in question, inserted after the printing of the volume was completed.

39. THE SECOND BOOK OF COMMON PRAYER.  
Printed by EDWARD WHITCHURCH. London. 1552.

In the First Prayer Book of 1549 it had not been thought necessary to enjoin by a rubric the universal custom of kneeling at the Communion. Taking advantage of the absence of any direction on the point, John Knox, the Scottish reformer, administered the Sacrament at Berwick and Newcastle to sitting congregations, and finally preached a sermon before the King on the subject. Only when the printing of the Prayer Book of 1552 was well advanced did the King's Council realize that it contained a new rubric which specifically ordered the kneeling posture. On 26 September 1552, Grafton the printer was ordered to stay the issue of any copies of the new Book, while Cranmer was requested to reconsider the matter. In face of the Archbishop's protest at reopening a question already fully deliberated upon and settled, the Council issued an order on 27 October, only four days before the date fixed for the public use of the Book, that there should be added to it 'a declaration touching the kneeling at the receiving of the Communion'. This declaration, generally called the 'black rubric', left the original direction on the subject unchanged, but offered an explanation designed to satisfy the scruples of the objectors.

In this issue of the first edition the 'black rubric' is printed on a separate leaf, inserted at the end of the Communion Office when the printing of the volume was completed, or nearly so.

40. THE SECOND BOOK OF COMMON PRAYER.  
Printed by RICHARD GRAFTON. London. 'August' 1552.

The five editions of the Book printed by Grafton in 1552 are all dated 'August'. The actual date of publication of some of them must, however, be later than this. On 26 September he was ordered by the Council to stay the issue of the Prayer Book, and if any copies had already been delivered to the stationers, he was to see that none were distributed 'until certain faults be corrected'. The new declaration on kneeling at the Communion, which was the cause of the delay, is in this copy printed on a cancel leaf, the type having been reset to allow of the inclusion of the declaration among the Communion rubrics.

41. THE LITANY IN ENGLISH. No name of printer or place.  
c. 1555.

The only service-book in English known to have been printed during the reign of Mary. The petition for deliverance 'from the tyranny of the byshop of Rome and all his detestable enormities' is omitted in this and all later editions. The names of Philip and Mary are printed in the petition for the King and Queen.

## V. ELIZABETHAN AND EARLY STUART PRAYER BOOKS

Nos. 42-48

Within a few months of the accession of Queen Elizabeth the religious position existing at the time of King Edward's death was restored by two Statutes, one of which, the Act of Uniformity passed on 28 April 1559, authorized once more the use of the Second Prayer Book of Edward VI. It is not known with certainty whether a revision of the Book was contemplated. The only alterations specified by the Act were the addition of certain lessons, a few changes in the Litany, and the use in the delivery of the Sacrament of the Words of Administration of both the 1549 and 1552 Books. A most important change made by a separate clause of the Act was the abrogation of the rubric of 1552 regulating the vestments of ministers. This was superseded by the provision that such ornaments of the Church and ministers should be used as were in use in the second year of the reign of Edward VI. The declaration regarding kneeling at the Communion was tacitly dropped. No further change was officially made in the Prayer Book during the reign of Elizabeth, though small unauthorized verbal alterations are found in some editions. (The book popularly known as Queen Elizabeth's Prayer Book on account of a woodcut portrait contained therein, is a collection of private devotions compiled by Richard Day, and entitled *A Booke of Christian Prayers, collected out of the ancient writers*. It was first printed in 1581, and again in 1590 and 1608.)

On the accession of James I (1 March 1603), the leaders of the Puritan party petitioned the King for the removal of their grievances in the service and discipline of the Church. They considered the rite of Confirmation superfluous; the use of the surplice offended them; they disliked the terms 'priest' and 'absolution', and wished that 'church-songs and music' might be 'moderated to better edification'. The points at issue were debated at a conference of certain bishops and the most eminent of the Puritans held at Hampton Court in the presence of the King in January 1604. A number of alterations to be made in the Prayer Book were decided upon by the King and the bishops, but the principal



grievances of the Puritans remained unsatisfied. Lessons from the Apocrypha were removed from the lectionary; new prayers for the Queen and the royal family and thanksgivings for particular occasions were printed after the Litany; the rubrics relating to the Office of Private Baptism were considerably altered, and to the Catechism was added the final section on the Sacraments. Other small verbal changes and additions were made.

In Scotland the service-book generally in use since the Reformation was the *Book of Common Order* prepared by John Knox for the English-speaking congregation at Geneva. Under James I and Charles I various efforts were made towards the introduction of a uniform episcopal rite, and in 1633 Charles directed a committee of Scottish bishops to prepare a Book of their own, 'as near that of England as might be'. The Book of 1637 (no. 48) was the work of the Scottish bishops, Maxwell of Ross and Wedderburn of Dunblane, and on completion it was submitted to the revision of Laud, Archbishop of Canterbury, Juxon of London, and Matthew Wren. It was in fact the English *Book of Common Prayer*, slightly revised but not altogether in the sense which Scottish views demanded. Among the notable alterations were the use of 'Presbyter' in place of 'Priest' and the introduction of the names of Scottish saints into the Kalendar. The most important difference, however, is in the Canon of the Communion Office, which closely accords with that of the First Prayer Book of Edward VI. The manner of the introduction of the Book was unfortunate. The clergy and the Scottish General Assembly were not consulted, and it was imposed only by Royal Proclamation. Its first use at Edinburgh showed the extent of popular opposition, and the book was allowed to fall into disuse.

In England the Long Parliament under Puritan sway abolished the *Book of Common Prayer* by an ordinance of 3 January 1645, in favour of the Presbyterian *Directory for the Publike Worship of God*. To use the Prayer Book in public or in private thenceforth rendered the offender liable to a fine of five pounds for the first offence, ten pounds for the second and a year's imprisonment for the third.

42. THE BOOK OF COMMON PRAYER. Printed by RICHARD JUGGE and JOHN CAWOOD. London. 1559.

At this time Juggé and Cawood held the office of royal printer jointly, in succession to Grafton who had been deprived by Mary

for printing the proclamation of Lady Jane Grey as queen. Grafton thereafter printed very little and is not known to have produced more than one edition of the Elizabethan Prayer Book, while Whitchurch, the other printer of service-books under Edward, gave up printing at the time of that king's death.

Considerably fewer editions of the Prayer Book were printed in the early years of Elizabeth than in the reign of Edward VI, only nine editions being called for in as many years.

43. THE BOOK OF COMMON PRAYER IN LATIN.

Liber precum publicarum, seu ministerii Ecclesiasticae administrationis Sacramentorum, aliorumque rituum et caeremoniarum in Ecclesia Anglicana. Printed by REGINALD WOLFE. London. c. 1560.

By the First Act of Uniformity of Edward VI, 1549, college chapels of the Universities of Oxford and Cambridge were permitted to use Greek, Latin or Hebrew for any of the Prayer Book services except the Holy Communion. The use of Latin for all services, including the Eucharist, was similarly authorized by Elizabeth at the request of the Universities and the Colleges of Winchester and Eton, and formally signified in the royal letters patent of 5 April 1560 prefixed to the *Liber precum publicarum*.

Though from its title the book appears to be merely a translation, it has been described as 'in fact almost an independent publication'. The work was prepared by Walter Haddon, a Cambridge reformer and a distinguished writer of Latin prose, who took for his model an inexact translation of the Book of 1549 made by Alexander Aless, the Scottish professor of divinity at Leipzig.

The Kalendar is much changed, a saint's name being provided for most days of the year. The rubric of the Book of 1549 allowing reservation of the Sacrament for the sick is retained. The book being intended for use in the Universities and for the private use of the clergy, the Occasional Offices were not originally included. The translation of the Prayer Book, therefore, ended with the Burial Service, and was followed by two services, 'In commendationibus benefactorum', and 'Celebratio Coenae Domini in funebribus', which do not form part of the *Book of Common Prayer*. In a later issue of the same edition of the book, the Occasional Offices (Baptism, Catechism, Confirmation, Matrimony, Churching of Women) are inserted after the Burial Service, and are in turn followed by the

services, 'In commendationibus' and 'Celebratio Coenae Domini in funebribus'.

It was reported in 1568 that most of the Colleges in Cambridge would not tolerate the Book, and 'that some of the Fellowship of Benet College went contemptuously from the Latin Prayers, the Master being the Minister then that read the same'.

44. MORNING AND EVENING PRAYER AND COMMUNION, SET FORTH IN FOUR PARTS, TO BE SUNG IN CHURCHES. Printed by JOHN DAY. London. 1565.

Musical settings of the sung portions of Morning and Evening Prayer and the Communion, by Thomas Causton, William Whitbroke, Heath, Robert Hasilton and Thomas Knight, followed by anthems and settings of prayers by Thomas Tallis, Robert Johnson, John Shepherd and Okeland.

A previous edition of this book was printed by Day in 1560 under the title *Certaine notes set forth in foure and three parts to be song at the morning Communion, and euening praier.*

45. THE BOOK OF COMMON PRAYER IN WELSH. Printed by the Deputies of CHRISTOPHER BARKER. London. 1599.

In 1563 an Act was passed which required the four Welsh Bishops and the Bishop of Hereford to make and publish a translation of the whole Bible and Prayer Book into Welsh, a copy of each to be placed in every church before 1 March 1567. The Prayer Book appeared in that year, translated by Richard Davies, Bishop of St Davids, and William Salesbury, who had already prepared versions of portions of the Scriptures. A second edition was printed in 1586 and a third in 1599.

46. THE BOOK OF COMMON PRAYER. Printed by ROBERT BARKER. London. 1603 (1604).

The use of the Book containing the alterations made as a result of the Hampton Court Conference was authorized by letters patent issued on 9 February 1604. The title-page of this, the earliest edition to contain the changes, bears the date 1603, and part of the book was

already printed off when the letters patent appeared. The addition to the title of the Absolution at Mattins of the words 'or Remission of Sins' (here shown) thus necessitated the reprinting of the heading. This has been achieved by means of a slip of paper bearing the new and longer title pasted over the original text.

47. THE BOOK OF COMMON PRAYER IN IRISH. Printed by JOHN FRANCKE, alias Franckton. Dublin. 1608.

Although an edition of the first *Book of Common Prayer* was printed in English at Dublin in 1551 and an Irish Act of Uniformity was passed in 1560 similar to the English Act of 1559, no translation of the Book into the Irish language was made until 1608, notwithstanding the fact that English was at that time largely an unknown tongue in Ireland. The translation was the work of William Daniel, or O'Donnell, Archbishop of Tuam, and was undertaken at the request of Sir Arthur Chichester, Lord Deputy of Ireland, whose arms are displayed on the page (misbound in this copy) facing the title.

48. THE SCOTTISH BOOK OF 1637. The Booke of Common Prayer, and Administration of the Sacraments, and other parts of divine Service for the use of the Church of Scotland. Printed by ROBERT YOUNG. Edinburgh. 1637.

The Scottish Book of 1637 represents a revision of the English *Book of Common Prayer*. The word 'Presbyter' is substituted for 'Priest', and the names of a number of Scottish saints are introduced into the Kalendar. Changes in the central prayer of the Communion Office bring it into accord with that of 1549.

On its introduction on 23 July 1637, the Book met with such hostility, amounting at St Giles', Edinburgh, to open tumult, that attempts by the authorities to impose it were abandoned.

This Prayer Book is followed by the Psalter, with a separate title-page dated 1636. It was the intention of the printer that the Psalter should be followed by 'Certaine godly prayers to be used for sundry purposes', as in the edition of 1632 which was used as a model for this one. There exists, however, in a copy of the 1637 Prayer Book at Lambeth a note by Laud that the Godly Prayers were to be omitted by command of the King. In the Museum copy the last two leaves of the book are occupied by the beginning of the text of the Godly Prayers, but in most copies the leaves have been cancelled and the preceding catchword deleted.

## VI. THE PRAYER BOOK OF 1662

Nos. 49-52

At the Restoration in 1660 the use of the Prayer Book was at once authorized and generally resumed. In fulfilment of his promises, Charles, in March 1661, called together a conference at the Savoy Palace to consider the revision of the Book with a view to meeting Puritan objections, which still remained much as they had ever been. The assembly, consisting of twelve bishops with nine assessors and like numbers of Presbyterian divines, debated for three months, but the conference 'ended without union or accomodation'. Convocation was thereupon in November directed to take up the revision, the main task being performed by a committee of eight bishops, Cosin of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, Henchman of Salisbury, Morley of Worcester, Sanderson of Lincoln, and Nicholson of Gloucester. So speedily was it accomplished that on 20 December 1661, the revised Book was subscribed by the Houses of Convocation of both Provinces (no. 49). It was attached to the Act of Uniformity then passing through its successive stages which received the Royal Assent on 19 May 1662.

The alterations, many of them only verbal, made in the course of revision have been estimated to number six hundred. The new Preface (beginning 'It hath ever been the wisdom of the Church of England. . .') drawn up by Sanderson, summarizes the changes: rubrics for the better direction of the officiant; the removal of archaisms from the language; the adoption of the Authorized Version except in the Psalter and a few other instances; the addition of new prayers, including those for All Conditions of Men, and for the High Court of Parliament, and the General Thanksgiving. The Office for the Baptism of Such as are of Riper Years and Forms of Prayer to be used at Sea are also new. The declaration on kneeling at the Communion, omitted since 1559, was restored, but with an important change of wording. Subject to a few modifications made within the last hundred years, the Book of 1662 remains in legal use today.

49. THE CONVOCATION BOOK OF 1661.

When the results of the revision of 1661 were agreed upon by the Houses of Convocation they were written into this copy of a Prayer Book printed by ROBERT BARKER in 1636. This task was performed by William Sancroft, afterwards Archbishop of Canterbury. Two preliminary leaves of manuscript containing additions and alterations are in the hand of John Pearson, later Bishop of Chester.

*On loan from the House of Lords*

50. THE ANNEXED BOOK OF 1662. The original manuscript of the *Book of Common Prayer* signed by Convocation, 20 December 1661, and attached to the Act of Uniformity, 1662.

On completion of the work of revision by Convocation, this fair copy was written out by professional hands and subscribed by the clergy of both Houses of Convocation of the Provinces of Canterbury and York on 20 December 1661. It was then sent to the King for approval, and finally annexed for purposes of record to the Act of Uniformity which received the royal assent on 19 May 1662.

The book is opened to show the signatures of the bishops of the southern province, headed by that of William Juxon, Archbishop of Canterbury.

This manuscript is preserved among the originals of the Acts of Parliament in the House of Lords.

*On loan from the House of Lords*

51. THE BOOK OF COMMON PRAYER. Printed by JOHN BILL and CHRISTOPHER BARKER. London. 1662.

After the work of revision was completed by Convocation the new Book was considered by the King in Council and by Parliament. Arrangements for the printing of the volume were begun on 8 March, before the final stages of the Act of Uniformity had been reached. On that date Sancroft was appointed to superintend the printing, and Anthony Scattergood, a Canon of Lincoln, with William Dillingham, Master of Emmanuel College, Cambridge, to correct for the press. The date officially fixed for the introduction of the new Book was St Bartholomew's Day, 24 August, and some difficulty seems to have been experienced in supplying all parishes with a copy by that date.

Five editions printed by the King's Printers were issued within the year. A draft revision made by Bishop Cosin and used in the

discussions in Convocation contains a number of directions for the printer, among which occurs the order, 'Print not Capitall Letters with prophane pictures in them.'

It was ordered by a section of the Act of Uniformity that the dean and chapter of every cathedral and collegiate church should provide themselves with a printed copy of the Book, to be certified by a number of Commissioners as a true and perfect copy of the Book annexed to the Act. These volumes were to be sealed under the great seal of England and preserved for ever as a record. Copies similarly sealed were to be delivered also to the various Courts of Law at Westminster and to the Tower of London.

52. THE BOOK OF COMMON PRAYER. Printed by His Majesty's Printers (JOHN BILL and CHRISTOPHER BARKER). London. 1662.

Among the directions to the printer contained in Bishop Cosin's draft revision is the following order: 'Set a faire frontespeece at the beginning of the Booke, and another before the Psalter, to be designed as the Archbishop shall direct, and after to be cutte in brasse.'

The engraved title is the work of David Loggan. Wenceslaus Hollar's engraving of the royal arms, which faces it, was used earlier in an edition of the Bible preceded by the Prayer Book printed at Cambridge in 1660.

This copy, which is illustrated with a set of forty engravings of the life of Christ, formerly belonged to King George III.