



To his Royal Highness
GEORGE AUGUSTUS, PRINCE OF WALES,
Duke and Marquis of Cambridge, etc.

AND
To her Royal Highness
WILHELMINA-CAROLINA,
PRINCESS OF WALES,
His Illustrious Confort.

May it please your Royal Highnesses,

HE Eminence of your Rank, your
Exemplary Piety, and shining Ver-
ties, embolden the Author of this un-
dertaking, Humbly to lay it at your
ROYAL



ROYAL HIGHNESSES Feet, for Patronage and Protection: well knowing that plac'd within the Sanctuary of your Approbation, it will be sufficiently guarded against any Cavils and Censures it may meet with: May it please **YOUR ROYAL HIGHNESSES** to Honour this Work with your Favourable Acceptance, which will most abundantly recompence the Time, the Pains, and the Art, employ'd in adorning the LITURGY of the CHURCH of ENGLAND, which teaches us to joyn our most fervent Prayers to our most reasonable Hopes, that from your **ROYAL HIGHNESSES** may be continued an uninterrupted Succession of mighty KING S to be its Nursing Fathers, and Illustrious QUEENS its Nursing Mothers.

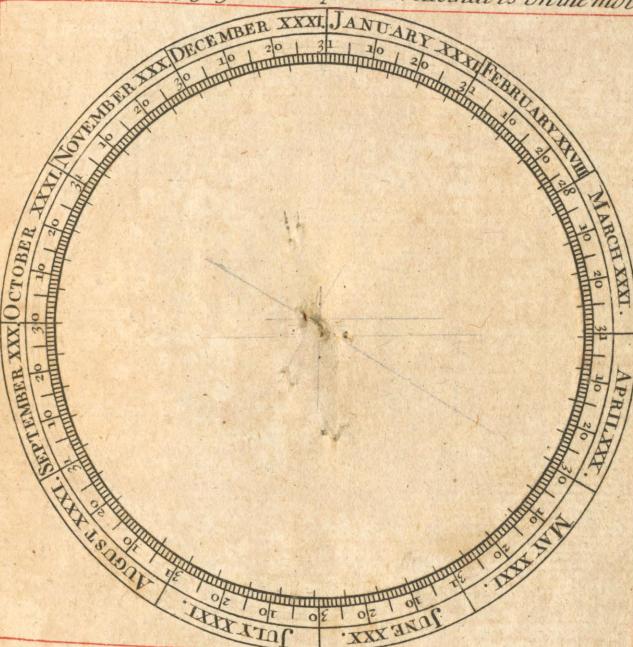
May your **ROYAL HIGHNESSES** long continue a Blessing and an Ornament to this Church, and may that for ever flourish under the Mighty Protection of your most Illustrious Posterity. These must be the Prayers of all that are dutiful Sons and hearty Lovers of this Church, but can be offer'd up by none of them with more Zeal than by

your Royal Highnesses

*most humble and most obedient servant,
John Sturt.*

V.
A Circular Table to find all the Moveable Sundays in the Year.

To find the Sundays that depend on Easter day. Put Easter day that is on the moveable circle to the day of the Month that Easter day falls on in the first circle, and ally Sundays which depend on Easter day will stand against by several days of the month they fall on. To find the Sundays in Advent Put y^e first Sunday in Advent that is on the moveable circle to the day of the month in the first circle that y^e Sunday nearest St Andrews days falls on, and the other Sundays in Advent will stand against the days of the month they fall on.



able circle to the day of the month in the first circle that y^e Sunday nearest St Andrews days falls on, and the other Sundays in Advent will stand against the days of the month they fall on.

To find the Sundays after Epiphany Put the first Sunday after Epiphany that is on y^e moveable circle to the day of the month in the first circle that the first Sunday falls on after the Sixth of January, and the other Sundays after Epiphany will stand against the days of the month they fall on.

A TABLE to all the EPISTLES and GOSPELS in
the BOOK of COMMON PRAYER.

Chap. Verles	Sundays and Holy days etc)	Pages.
ACTS		
1 1 11	W ^{en} ston day	48
15 26	S ^t . Matthias	71
2 1 11	Whitsunday	49
5 12 16	S ^t . Bartholomew	77
7 55 60	S ^t . Stephen	16
8 14 17	Tu ^s day aft. Whitsunday	51
9 1 22	S ^t . Pauls Conversion	69
10 34 48	Second aft. E ^{aster} Whitsunday	50
11 22 30	S ^t . Barnabas	74
12 1 11	S ^t . Peter	76
13 26 43	Easter Tuesday	43
COLOSSIAN'S		
1 3 12 24	Sund. aft. Trinity	6-
3 1 7	Easter day	41
12 17 5	Sund. aft. Epiphany	22
18 19	Matrimony	100
I.CORINTHIAN'S		
1 4 8	18.Sund. aft. Trinity	63
4 1 5	3.Sund. aft. Lentent	14
5 p ^r of 8	Easter day	41
6 9 10	Communion	107
9 7	Communion	83
11	Communion	83
13 14	Communion	83
24 27	Septuagesima	23
10 11 13	9.Sund. aft. Trinity	57
11 17 34	Thur ^s day bef. Easter	37
12 1 11 10	Sund. aft. Trinity	58
13 1 13	Quinagesima	25
15 1 11 11	Sund. aft. Trinity	59
20 58	Burial	105

Chap ters	Verses	Sundays and Holy days etc)	Pages.
		II CORINTHIANS	
3	4 9	Sund. aft Trinity	59
4	1 6	St Matthew	77
6	1 10	Sund. in Lent	26
9	6 7	Communion	83
11	19 31	Severgesima	24
13	14	Morning Prayer	4
		DANIEL	
9	9 10	Morning Prayer	1
		DEUTERONOMY	
21	8	King Charles. Martyr	155
27	15 19	Commination	107
	24 25	Commination	107
		EPHESIANS	
2	19 22	St Thomas	69
3	1 12	Epiphany	19
	13 21	Sund. aft Trinity.	61
4	1 6 17	Sund. aft Trinity.	62
	7 16	St. Mark	73
	17 32	Sund. aft Trinity	64
5	1 14 3	Sund. in Lent	27
	15 21	Sund. aft Trinity	64
	22 33	Matrimony	100
6	10 20 21	Sund. aft Trinity	65
		EXODUS	
20	1 17	Communion	82
		EZEKIEL	
18	27	Morning Prayer	1
		GALATIANS	
3	16 22 13	Sund. aft Trinity	60
4	1 7	Sund. aft Christmas.	17
	21 37 4	Sund. in Lent.	28

Chap ters	Sundays and Holy-days, &c.
Verses	

Chap. ⁿ	Verses	Sundays and Holy-days, etc.	Pages.	Chap. ⁿ	Verses	Sundays and Holy-days, etc.	Pages.
5	16 24	14 Sund. aft. Trinity	61			S. JOHN'S GOSPEL.	
6	6 7	Communion	83	1	1 14	Christmas	15
	10	Communion	83	19	28	4 Sund. in Advent	14
	11 18	15 Sund. aft. Trinity	61	2	1 11	2 Sund. aft. Epiphany	20
		GENESIS.		3	1 15	Trinity Sunday	51
49	6	King Charles Martyr	154	16	21	Monday aft. Whit-sund	50
		HEBREWS.		4	46 54	21 Sund. aft. Trinity	65
	1 1 12	Christmas day	15	5	24	Communion of the Sick	104
	6 10	Communion	83	6	1 14	4 Sund. in Lent	28
	9 11 15	5 Sund. in Lent	29	8	46 59	5 Sund. in Lent	29
	16 28	Wednesday bef. Easter	35	10	1 10	Tuesday aft. Whit-sund	51
	10 1 25	Good Friday	39	11	16	2 Sund. aft. Easter	45
	12 5 6	Communion of the Sick	104	13	25 26	Burial	104
	13 16	Communion	83	14	1 14	S ^t Philip and S ^t James	73
		S. JAMES EPISTLE.		15	31	Whit-sunday	49
	1 1 12	S ^t Philip and S ^t James	73	15	1 11	S ^t Mark	73
	17 21	4 Sund. aft. Easter	46	12	16	S ^t Barnabas	74
	22 27	5 Sund. aft. Easter	47	17	27	S ^t Simon and S ^t Jude	79
		JEREMIAH.		16	1 4	Sund. aft. Ascension day	48
10	24	Morning Prayer	1	5	15	4 Sund. aft. Easter	46
17	5	Communiation	107	16	22	3 Sund. aft. Easter	46
23	5 8	25 Sund. aft. Trinity	67	23	33	5 Sund. aft. Easter	47
		JOB.		19	1 37	Good Friday	39
1	21	Burial	104	20	1 10	Easter day	41
19	25 27	Burial	104	19	23	1 Sund. aft. Easter	44
		JOEL.		24	31	S ^t Thomas	69
2	12 17	Ash Wednesday	25	21	19 25	S ^t John Evangelist	16
		S. JOHN'S LEPISTLE.				ISAIAH.	
1	1 10	S ^t John Evangelist	16	7	10 15	Innunciation	72
2	1	Communiation	108	40	1 11	S ^t John Baptist	75
3	1 8	6 Sund. aft. Trinity	56	50	5 11	Tuesday bef. Easter	34
13	24	2 Sund. aft. Trinity	53	63	1 19	Monday bef. Easter	31
4	7 21	1 Sund. aft. Trinity	52			S. JUDE'S EPISTLE.	
5	4 12	1 Sund. aft. Easter	44	1	1 8	S ^t Simon and S ^t Jude	79

Chap. ^r s	Verses	Sundays and Holy-days,etc.	Pages.	Chap. ^r s	Verses	Sundays and Holy-days,etc.	Pages.	Chap. ^r s	Verses	Sundays and Holy-days,etc.	Pages.
REVELATION											
15	21 28	2 Sund. in Lent	27	4	1 11	Trinity Sunday	51				
16	13 19	St. Peter	76	7	2 12	All Saints	80				
18	1 10	St. Michael	78	12	7 12	St. Michael	78				
	21 35	22 Sund. aft. Trinity	66	14	1 5	Innocents day	17				
19	27 30	St. Pauls Conversion	69	23	Burial	106					
20	1 16	Septuagesima	23	15	3	King Charles. Martyr	155				
21	1 13	1 Sund. in Advent	13	ROMANS							
	33 41	King Charles. Martyr	156	4	8 14	Circumcision	18				
22	1 14	20 Sund. aft. Trinity	64	6	3 11	6 Sund. aft. Trinity	56				
	15 22	23 Sund. aft. Trinity	66	19	23	7 Sund. aft. Trinity	56				
	34 46	18 Sund. aft. Trinity	63	8	12 17	8 Sund. aft. Trinity	57				
23	34 39	St. Stephen	16	18	23	4 Sund. aft. Trinity	55				
24	23 33	6 Sund. aft. Epiphany	22	10	9 21	St. Andrew	68				
	27	1 54	Sund. before Easter	29	12	1 Sund. aft. Epiphany	19				
	57	66	Easter Even	41	6	16 2 Sund. aft. Epiphany	20				
NEHEMIAH											
9	33	King Charles. Martyr	154	16	21 3	Sund. aft. Epiphany	21				
ST PETER'S EPIST.											
2	11 17	3 Sund. aft. Easter	46	13	22	K. Charles. Martyr	155				
	19	25	2 Sund. aft. Easter	45	17	21 3 Sund. aft. Epiphany	21				
3	1 7	Matrimony	100	8	14 1	Sund. in Advent	13				
	8	15	5 Sund. aft. Trinity	55	15	4 13 2 Sund. in Advent	14				
THESSALONIANS											
4	1 8	2 Sund. in Lent	27	LTIMOTHY							
	1	15	Communion	86	1	15	Communion	86			
2	1 3	1 day of August	160	2	1	3 Sund. aft. Trinity	160				
	6	6 7	Communion	83	4	7	Communion	83			
	5	5 11	3 Sund. aft. Trinity	54	17	19	Communion	83			
PHILIPPIANS											
1	3 11	22 Sund. aft. Trinity	66	LTIMOTHY							
2	5 11	Sund. before Easter	29	4	5 15	St. Luke	79				
	3 17 21	23 Sund. aft. Trinity	66	TOBIT							
4	4 7	4 Sund. in Advent	14	4	7 9	Communion	84				
PROVERBS											
19	1	Communion	84	WISDOM							
	3 2	3 4 King Charles. Martyr	154	3 4 5	King Charles. Martyr	155					

Chap. ^r s	Verses	Sundays and Holy-days,etc.	Pages.	Chap. ^r s	Verses	Sundays and Holy-days,etc.	Pages.					
LAMENTATIONS.												
3	22	Restoration	157	23	1 49	Thursday bef. Easter	37					
4	12 13	King Charles. Martyr	154	24	13 35	Easter Monday	43					
	20	King Charles. Martyr	154	36	48	Easter Tuesday	43					
LEVITICUS.												
20	2 5 10	Commination	107	3	1 5	Purification	70					
S.LUKE.												
1	26 38	Annunciation	72	7	31 37	12 Sund. aft. Trinity	59					
46	55	Evening Prayer	6	8	1 9	7 Sund. aft. Trinity	56					
57	80	St. John Baptist	75	10	13 16	Baptism	89					
2	15 21	Circumcision	18	14	1 72	Monday bef. Easter	31					
22	40	Purification	70	15	1 39	Tuesday bef. Easter	34					
	41 52	1 Sund. aft. Epiphany	20	16	14 20	Ascension day	48					
	5	1 11	5 Sund. aft. Trinity	55	S.MATTHEW.							
6	36 42	4 Sund. aft. Trinity	55	18	25	1 Sund. aft. Christmas	17					
7	11 17	16 Sund. aft. Trinity	62	2	1 12	Epiphany	19					
8	4 15	Sexagesima	24	13	18	Innocents day	17					
9	51 56	Gren Powder Treason	153	3	2	Morning Prayer	1					
10	1 7	St. Luke	79	4	1 11	1 Sunday in Lent	26					
11	14 28	3 Sund. in Lent	27	18	22	St. Andrew	68					
14	1 11	7 Sund. aft. Trinity	61	5	1 12	All Saints	80					
16	24	2 Sund. aft. Trinity	53	16	Communion	83						
15	1 16	3 Sund. aft. Trinity	54	20	26	6 Sund. aft. Trinity	56					
18	19	Morning Prayer	1	6	16	21 Aft-Wednesday	25					
16	1 9	9 Sund. aft. Trinity	57	24	34	15 Sund. aft. Trinity	61					
19	31	1 Sund. aft. Trinity	52	7	12	Communion	83					
17	11 19	14 Sund. aft. Trinity	61	15	21	8 Sund. aft. Trinity	57					
18	9 11	11 Sund. aft. Trinity	59	8	1 13	3 Sund. aft. Epiphany	21					
31	43	Quinquagesima	25	23	34	4 Sund. aft. Epiphany	21					
19	8	Communion	83	9	1 8	19 Sund. aft. Trinity	64					
41	47	10 Sund. aft. Trinity	58	9	13	St. Matthew	77					
21	25 33	2 Sund. in Advent	14	18	26	24 Sunday aft. Trinity	67					
22	1 71	Wednesday bef. Easter	35	11	2 10	3 Sund. in Advent.	14					

THE PREFACE.

Thath been the wisdom of the Church of England, ever since the Reformation 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 (as evident necessity so requiring), sundry inconveniences have therewards ensued; and those many times more, and greater than the evils that were intended to be remedied by such a change; so on the other side the particular Forms of Divine Worshipp, 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 so many and important considerations according to the various exigency of times and occasions, such changes and alterations should be made thereto as those that are in place authority shew from time to time either necessary or expedient. Accordingly we find that in the Reigns of several Princes of blessed memory, since the Reformation, the Church upon just and mighty considerations heretwads moving hath yielded to make such alterations in some particulars, as in their respective aime were thought convenient; yet so that the main body and essentials of it (as well in the chief materials as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken notwithstanding all the vain attempts and impudent assaults made against it by such men as are given to change, and have already discovered a zealous regard to their own private Fancies and Interests, than to that duty they owe to the publick.

By what due means, and for what melancholous purpose the use of the Liturgy (as enjoyed by the laws of the Land, and that it has never yet repented) came, during the late unhappy confusion, to be discontinued, is to all known to the World, and we are not unwilling here to remember But when, upon His Majestys happy Restoration after so imminent trouble, that among other things, the use of that Liturgy was now returned to use, the same having never been legally abolished, unless some timely means were used to prevent it; those men, who under the late usurped powers, had made it a great part of their busyness to render it people disaffected thereto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have errred, which such men are very hardly brought to do) with their utmost endeavour to hinder the restoration therof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old editions suffered up with the addition of some new ones more then formerly had been made, to make the number swell. In fine, great importunes were used to his Sacred Majestie that the said Book might be revised, and such Alterations therein, and Additions thereto made as should be thought equall for the ease of tender Confession; he sent his Majestie out of his pious inclination to give satisfaction (so far as could be reasonably expected) in all his Subjects, of what performance soever, did graciously condescend.

In which Reasons we have endeavoured to observe the like Moderation, as we find to have been used in like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or indeed of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were

rended to us by what persons, under what pretences, or to what purpose were so tendered, as seemed to us in any degree requisite or expedient we have willingly, and of our own accord affected unto. Notwithstanding, by reason of strength of Argument concerning us of the necessity of making the said Alterations; for we are fully perswaded in our judgments (and we have professed it to the World) that the Book, as it stand before gloriified by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, which a godly man may not with a good Conscience use and summe up, or which is not fully defensible against any that shall oppose the same; if it shall be allowed such just and favouritable construction as in common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best writings of the Holy Scripture itself.

Our general aim therefore in this undertaking was, not to arrant this or that Party, in any their unreasonable demands, but to do that which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church, the procuring of Reverence and exhorting of Piety, and Devotion in the publick worship of God; and the curing of occasion from them that seek occasion of Cain, or quarrel against the Liver of the Church. And as to the several alterations from the former Book whether by Alteration, Addition, or otherwise, it shall suffice to give the general account that most of the Alterations were made either first for the better direction of them that use to officiate in any part of Divine Service, which is chiefly done in the Kalendar and Rubricks. Or secondly, for the more proper expressing of some words or phrase of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words, and phrases, that were either of doubtful signification, or otherwise liable to misconstruction. Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy, which in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last translation; and that it was thought convenient that some Proverbs and Thanksgivings, fitted to special occasions, should be added in these due places, particularly; for the use of the Church, together with an Office for the Baptism of such as are of riper years, which, although not so necessary when the former Book was compiled yet by the growth of knowledge, through the licentiousness of the late times creeping among us, is now become necessary, and may be always useful for a Baptizing of Naked in our Plantations, and others converted to the Faith. If any man who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former, he will not but the reasons of the change may easily appear.

And having thus endeavoured to discharge our Duties in this weighty Affair, as in the sight of God, & to approve our concenyre thereto (so far as lay in us) to the Conference of all men; although we know it impossible (in such variety of apprehensions, humours, and interests as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits, should be satisfied with any thing, that can be done in this kind by any other then themselves; Yet we have good hope that what is here professed, and hath been by the Commissioners of both Provinces with great diligence examined and approved, will be also well accepted & approved, for all sober, peaceable, and truly conscientious SONS OF THE CHURCH of ENGLAND.

CON-

XI. CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so faire established, as to be in continuall use, neither corrupt ed. As among other things, it may plainly appear for the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof a man would search outly the ancients there, he shall find, that the same was not ordained for a good purpose, and for a great advancement of godliness; for they so ordined the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year, intending thereby, that the Clergy, and especially such as were Ministers, in the Congregation, should by often reading and meditation in Gods Word, be stured up to godliness themselves, and be more able to exhort others by what Distract and to comfort them that are Adversaries to the Truth; and further, that the people by daily hearing of holy Scripture read in the church might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

Buttchell many years past, this godly & decent Order of the ancient Fathers hath been altered, broken and nearely by placing in uncertaine Services, and Legends, with multitude of reforms, Verbs, even Repetitions, Commemorations and Synodalities; that commonly when any Book of the Bible was begun, after these few Chapters were read out all the rest were unread. And in this forth the Book of Psalms was begun in Advent, and the Book of Genesis in September; but they were only begun, and never read through, after like sorte of the other Books of holy Scripture used. And moreover whereas Saint Paul would have such Language spoken in the people in the Church, as they might understand, he gave partly hearing to the same; the Service in this Church of England these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their hearts, Spirit, and mind have not been edified therethen. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions whereof every one was called a Nocturne. None of late time a few of them have been daily said, and yet notwithstanding omitted. Moreover the same order and Rule called the Psalms and the manifold changing of the Service was the cause, that when the Bookmen was so hard and intricate a matter, that many times there was many before without it should be read, then read, & then read againe, & so forth. These inconveniences therefore considered, here-

and forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to dispel all such doubt, & for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book, the parties that so doubt, or dissent, or take anything, shall alwayes resort to the Bishop of that Diocese, who in his discretion shall take order for the quelling and appeasing of the same, so that the same order be not necessary to anything contained in this Book.

And if the Bishop of the Diocese be in doubt, then he may send for the Resolution thereof to the Archibishop.

THOUGH we apprized, that all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet is not meant, that when man, say Morning and Evening Prayer privately, they may say the same in any Language that they themselves do understand.

And all Priests and Deacons are to say daily & Morning and Evening Prayer, either privately or openly, being free from sickness, or some other urgent cause.

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindred, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereupon a convenient time before he begin, that the people may come to hear gods Word, and to pray with him.

They have been devised by man, yet is thought good to reserve them still, as well for a decent Order

OMan, some at the beginning of godly intent & purpose devised, and yet strength turned to vanity & superfluous. Some entred into the Church by undiscord Division, and such a Zeal as was without knowledge, and for because they were minded at the beginning they greev daily to more and more abuses, which notwithstanding their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are now to be cut away, and clean rejected; other thereto, which although

appoint-

they have been devised by man, yet is thought good to reserve them still, as well for a decent Order

as because they pertain to edification, whereupon all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing, yet the niseful and contemptuous transgrefson and breaking of a common Order and Discipline, is no small offence before God. Let all things be done among you, saith St. Paul, in a seemly and due order. The appoint-

XII.
OF CEREMONIES.

appointment of the which Order pertineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christ's Church except he be lawfully called and authorized thereto.

And whereas in this our time the minds of men are so divers, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again in the other side, somes so lawnged, that they would innolate all things, and so despise the old, that nothing can like them, but that is new; it was thought expedient, not so much to have respect how to please and suffice other of these parties, as how to please God, and profit them both. And yett if any man shal be offended in his own region might suffice here be certain causes rendered, why some of the reformed Ceremonies be purposed and some retained and kept still.

Some are put away because the greater part and multitude of them hath increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his book complained that there were grown in such a number that the state of Christian people was in more case concerning that matter than were the Jews. And he counseled that such yoke and burden shal be taken away as time would serve quietlie to do it. But notwithstanding St. Augustine had said if he had seen the Ceremonies of late day's used among us, he herewith in multitude used in his time was not to be compared. This our exception multitude of Ceremonies had a great and many of them so dark, that they did more confound and darken then declare and forth the chief benefits unto us. And besides this, Christ's gospel is not a Ceremony Law (as much of Mose's Law was) but it is a Religio to serve god, not in bondage of the figure or shadow, but in the freedom of the spirit, being content only in those Ceremonies which do serve a decent Order, and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to god, by some notable and speciall significacion, whereby he might be edified. Furthermore, the most nearey cause of the abfisment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindlings of

the rule and unlearned, and partly by the un-sabable Avarice of such as sought more their owne lucre, then the glory of god, that the Aveyred could, not well be taken away the thing remaining still.

But now as concerning those persons which peradventure will be offended, for that some of the old Ceremonies are retained still, that they consider, that without some Ceremonies it is not possible to keep any Order or quiet Discipline in the Church, they shall easilie perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men graving some Ceremonies convenient to be had surely whereof all may be well used there thereto, and reasonablye & old only for their age, without bearing any their own toller. For in such a case they ought rather to have reverence unto them for their antiquitie, if they will declare themselves to be more studious of minor and more than of innovations and new-fangled, which (as much as may be with true setting forth of Christ's Religion) is alwaies to be shewed. Furthermore, such shall have no just cause with the Ceremonies referred to be offended. For as these are taken away which were most abusef, and did hindren men consciences without any faulte, so the other theremain are retained for a Discipline and Order, which (upon just cause) may be altered and changed, and therefore are not to be esteemed equal with gods Law.

And moreover, they be neither so dark nor dumb Ceremonies, but are so far forth that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should abyse at other haue been. And in those on doing me condonement, no other Nation, nor province, any thing but our own people only. We think it very long to let every country himselfe use such Ceremonies as they shall think fit to the setting forth of gods honour and glory, and to the reducing of the people to a most perfect and godly living without error or superision; and that they should putt away other things, which from time to time they perceave to be most abusef, as in mens ordinances left to chance, diversly in divers Countries.

¶ The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every month, as it is there appoynted, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty eighth, or twenty ninth day of the month.

And whereas January, March, May, July, August, October, and December, have one and thirty days apiece: It is ordene that the same Psalms shall be read the last day of the said months, which never read the day before: So that the Psalter may begin again the first day of next month ensuing.

¶ The Order how the rest of Holy

THE Old Testament is appoynted for the first Lesson at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appoynted.

The New Testament is appoynted for the second Lesson at Morning and Evening Prayer; & shall be read every year three times, before the Epistles and Gospels; except the Apostles, out of which, there are only certain proper Lessons appoynted upon divers Feasts. And to know what L. lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find

Scripture is appoynted to be read.

the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except in the Manerale Feasts, or in the Kalendar & y' immemorable where there is a blankleynge of Column of Lessons; the proper Lesson for all on ^{the} days are to be found in ^{the} Table of proper Lessons. And note whichever proper Psalms or Lessons are appoynted, then the Psalms and lessons of ordinary course appoynted in ^{the} Psalter & Kalendar of thefe be different, shall be omitted for ^{the} time. Note also, that if ^{the} Collect Epistles & Gospel appoynted for ^{the} Sunday, shall servie all ^{the} week after, wherever it is not in this Book otherwise ordered.

Proper Lessons to be read at Morning and Evening Prayer on the Sundays & other Holidays throughout the Year.

L. Lessons proper for Sundays.	Sund. aft. Trinity.	Mattins.	Evensong.	Mattins.	Evensong.
Sundays of Mattins.	Evensong.			Luk. 10. 43.	Luk. 24. 10.
Advent.	Exod. 1. 16.	Ezek. 1. 17.	Ezek. 1. 18.	1 Cor. 15.	1 Cor. 15.
The first.	Isaiah 1. 17.	Exod. 1. 18.	Exod. 1. 19.	Ecclesiastes 4.	Ecclesiastes 5.
2	5	24.	20.		
3	25	25.	20.		
4	30	32.	20.		
Sund. aft.					
Christmas.					
The first.	Isaiah 1. 19.	Dan. 6. 20.	Dan. 6. 21.		
2	27	28.	21.		
Sund. aft.					
Epiphany.					
The first.	Exod. 1. 22.	Prov. 1. 22.	Prov. 1. 23.	Deut. 10.	Deut. 24. v. 4.
2	41.	43.	13.	Luk. 24. v. 4.	Eph. 4. 10.
3			14.		27.
4			15.		
5			16.		
6			17.		
Septrages.	Exod. 1. 26.	Exod. 1. 27.			
Sexages.	Exod. 1. 28.	Exod. 1. 29.			
Quinquages.	Exod. 1. 30.	Exod. 1. 31.			
Lent.	Exod. 1. 32.	Exod. 1. 33.			
Sund. first.	Exod. 1. 34.	Exod. 1. 35.			
2	37.	34.			
3	39.	42.			
4	43.	45.			
5	Exod. 1. 36.	Exod. 1. 37.			
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THE KALENDAR.

JANUARY hath XXXI. days.

PRAYER, MORNING, EVENING,

1 a	CIRCUM-	1 Lesson 1 Lesson 1 Lesson 1 Lesson
2 b	gen.	2 Matt. 1 gen. 2 Rom. 1
3 c	3	2 gen. 2 4
4 d	4	2 4
5 e	5	2 4
6 f	6	2 4
7 g	7	2 4
8 a	Lucian, P.	9 5 12
9 b	13	6 13
10 c	14	7 13
11 d	15	8 13
12 e	16	9 13
13 f	Hilary, B.	10 13
14 g	23	11 13
15 a	24	12 13
16 b	25	13 13
17 c	26	14 13
18 d	27	15 13
19 e	28	16 13
20 f	29	17 13
21 g	30	18 13
22 a	31	19 13
23 b	32	20 13
24 c	33	21 13
25 d	34	22 13
26 e	35	23 13
27 f	Fatian, B.	24 13
28 g	Agnus Virg.	25 13
29 a	Vincent, Sp.	26 13
30 b	40	27 13
31 c	41	28 13
32 d	42	29 13
33 e	43	30 13
34 f	44	31 13
35 g	45	32 13
36 a	46	33 13
37 b	47	34 13
38 c	Cor. 1	35 13
39 d	2d. K. Melt.	36 13
40 e	Benedict, A.	37 13
41 f	12	38 13
42 g	13	39 13
43 a	14	40 13
44 b	15	41 13
45 c	16	42 13
46 d	17	43 13
47 e	Judg. 2	44 13
48 f	3	45 13
49 g	4	46 13
50 a	5	47 13
51 b	6	48 13
52 c	7	49 13
53 d	8	50 13
54 e	9	51 13
55 f	10	52 13
56 g	11	53 13
57 a	12	54 13
58 b	13	55 13
59 c	14	56 13
60 d	15	57 13
61 e	16	58 13
62 f	17	59 13
63 g	18	60 13
64 a	19	61 13
65 b	20	62 13
66 c	21	63 13
67 d	22	64 13
68 e	23	65 13
69 f	24	66 13
70 g	25	67 13
71 a	26	68 13
72 b	27	69 13
73 c	28	70 13
74 d	29	71 13
75 e	30	72 13
76 f	31	73 13
77 g	Cor. 2	74 13
78 a	Exod. 1	75 13
79 b	2	76 13
80 c	3	77 13
81 d	4	78 13
82 e	5	79 13
83 f	6	80 13
84 g	K. C. M.	81 13
85 a	82	83 13
86 b	83	84 13
87 c	84	85 13
88 d	85	86 13
89 e	86	87 13
90 f	87	88 13
91 g	88	89 13

FEBRUARY hath XXVIII. days.

PRAYER, MORNING, EVENING,

1 d	Faft.	1 Lesson 1 Lesson 1 Lesson 1 Lesson
2 e	Purific.	2 Lesson 1 Lesson 1 Lesson 1 Lesson
3 f	V. MARY.	3 Lesson 1 Lesson 1 Lesson 1 Lesson
4 g	4	4 Lesson 1 Lesson 1 Lesson 1 Lesson
5 a	Agatha Sct.	5 Lesson 1 Lesson 1 Lesson 1 Lesson
6 b	6	6 Lesson 1 Lesson 1 Lesson 1 Lesson
7 c	7	7 Lesson 1 Lesson 1 Lesson 1 Lesson
8 d	8	8 Lesson 1 Lesson 1 Lesson 1 Lesson
9 e	9	9 Lesson 1 Lesson 1 Lesson 1 Lesson
10 f	10	10 L
11 g	Lev. 19	11 Lev. 19
12 a	21	12 Lev. 19
13 b	22	13 20
14 c	23	14 20
15 d	24	15 20
16 e	25	16 20
17 f	26	17 20
18 g	27	18 20
19 a	28	19 20
20 b	29	20 20
21 c	30	21 20
22 d	31	22 20
23 e	32	23 20
24 f	33	24 20
25 g	34	25 20
26 a	35	26 20
27 b	36	27 20
28 c	37	28 20
29 d	38	29 20
30 e	39	30 20
31 f	40	31 20
32 g	41	32 20
33 a	42	33 20
34 b	43	34 20
35 c	44	35 20
36 d	45	36 20
37 e	46	37 20
38 f	47	38 20
39 g	48	39 20
40 a	49	40 20
41 b	50	41 20
42 c	51	42 20
43 d	52	43 20
44 e	53	44 20
45 f	54	45 20
46 g	55	46 20
47 a	56	47 20
48 b	57	48 20
49 c	58	49 20
50 d	59	50 20
51 e	60	51 20
52 f	61	52 20
53 g	62	53 20
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56 c	65	56 20
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58 e	67	58 20
59 f	68	59 20
60 g	69	60 20
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62 b	71	62 20
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64 d	73	64 20
65 e	74	65 20
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71 d	80	71 20
72 e	81	72 20
73 f	82	73 20
74 g	83	74 20
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76 b	85	76 20
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78 d	87	78 20
79 e	88	79 20
80 f	89	80 20
81 g	90	81 20
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86 e	95	86 20
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93 e	102	93 20
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120 d	129	120 20
121 e	130	121 20
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125 b	134	125 20
126 c	135	126 20
127 d	136	127 20
128 e	137	128 20
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276 f	285	276 20
277 g	286	277 20
278 a	287	278 20
279 b	288	279 20
280 c	289	280 20



XVII.

TABLES and RULES for the MOVEABLE and IMMOVEABLE FEASTS, together with the DAYS of FASTING and ABSTINENCE THROUGH the whole YE.AR.

<i>Rules to know when the Movable Feasts, and Holy days begin.</i>
ASTER DAY (on which the vest dispense) is always the first Sunday after the first Full-Moon which happens next after the First and Twentieth day of March . And of the FULL MOON happens upon a Sunday, EASTER-DAY is the Sunday after.
Advent Sunday is always the nearest Sunday to the First of November .
Sepuagesma - Sunday is - Eight weeks before Easter
Sexagesma - Sunday is - Fourty days before Easter
Quinquagesma - Sunday is - Seven weeks before Easter
Trigesima - Sunday is - Five weeks before Easter
Cinquagesma - Sunday is - Eight weeks before Easter

A Table of all the Feasts that are to be observed in the Church of England through the Year.

ALL SUNDAYS in the year.

<i>The Circumcision of our LORD JESUS CHRIST.</i>	<i>S. James the Apostle.</i>
<i>The Epiphany.</i>	<i>S. Bartholomew the Apostle.</i>
<i>The Conversion of S. Paul.</i>	<i>S. Matthew the Apostle.</i>
<i>The Purification of the Blessed Virgin.</i>	<i>S. Michael and all Angels.</i>
<i>S. Matthias the Apostle.</i>	<i>S. Luke the Evangelist.</i>
<i>The Annunciation of the Blessed Virgin.</i>	<i>S. Simon and S. Jude Apostles.</i>
<i>S. Mark the Evangelist.</i>	<i>All Saints.</i>
<i>S. Philip and S. Jacob Apostles.</i>	<i>S. Andrew the Apostle.</i>
<i>The Ascension of our Lord JESUS CHRIST.</i>	<i>S. Thomas the Apostle.</i>
<i>S. Barnabas.</i>	<i>The Nativity of our Lord.</i>
<i>The Nativity of S. John Baptist.</i>	<i>S. Stephen the Martyr.</i>
<i>S. Peter the Apostle.</i>	<i>S. John the Evangelist.</i>
<i>Munday and Tuesday in EASTER-week.</i>	<i>The Holy Innocents.</i>
	<i>Munday and Tuesday in WHITSUN-week.</i>

A Table of the Vigils, Pasts, and Days of Abstinence to be observed in the Year.

<i>The Nativity of our Lord.</i>	<i>S. John Baptist.</i>
<i>The Purification of the Blessed Virgin Mary.</i>	<i>S. Peter.</i>
<i>The Annunciation of the Blessed Virgin.</i>	<i>S. James.</i>
<i>Caster-day.</i>	<i>S. Bartholomew.</i>
<i>Ascencion-day.</i>	<i>S. Matthew.</i>
<i>Pentecost.</i>	<i>S. Simon and S. Jude.</i>
<i>(S. Matthias).</i>	<i>S. Andrew.</i>
<i>All Saints.</i>	<i>S. Thomas.</i>

Note. That if any of these Feast-days fall upon a Munday, then the Vigil or next-day shall be kept upon the Saturday, and next upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. The four days of Lent.
- II. The Ember-days at the four Seasons, being the first Sunday in Lent, the Wednesday, Friday, and Saturday after September 14.
- III. The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except Christmas-day.

Certain Solemn Days, for which particular Services are appointed.

- I. The fifth of November, being the day of the Papists Conspiracy.
- II. The thirteenth day of January, being the day of the Martyrdom of KING CHARLES I.
- III. The Nine and twentieth day of May, being the day of the Restoration of the King and ROYAL FAMILY, and Restauration of the government after many years interruption.

THE ORDER for MORNING and EVENING PRAYER.
Daily to be Said & Used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancery; Except it shall be otherwise determined by the Ordinary of the place. And the Chancery shall remain as they have done in times past. And here is to be noted, that such ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in the Church of ENGLAND, by the Authority of Parliament, in the Second Year of the Reign of King EDWARD the Sixth.

A TABLE

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Lady Mary Bertie.
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Tho. Bridges Esq^r.
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James Buck, Gent.
M^r John Buckler.

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M^r Read Dafnwood.
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M^r Isaac Davis.
Capt. Tho. Dennet.
M^r Joⁿ Denye, Croydon, Surry.
M^r George Dotting.

E.

M^r Sam. Edlin.
Abelom Evans, Gent.
M^r Max. Evans, Plummer.

XVII.
A TABLE of the MOVEABLE FEASTS
Calculated for FORTY YEARS.

Year of our LORD.	Gold Number	Epact.	Letter.	Dominical Sign.	Sepu[n]ged Sunday.	The first Day of Lent.	EASTER DAY.	Rogation Sunday.	Ascension day.	Whitsun Day.
1747	8	28	F	Feb.	17	Mar. 6	Apr. 21	May 26	June 1	Dec. 1
1748	9	9	F	Feb.	28	7	12	22	24	Nov. 30
1749	10	12	D	Jan.	25	11	19	7	17	26
1750	11	12	C	Feb.	14	Mar. 2	19	22	5	23
1751	12	12	A	Feb.	22	9	14	18	25	Dec. 3
1752	13	23	G	Jan.	21	7	15	29	1	1
1753	14	4	E	Feb.	10	27	19	14	24	28
1754	15	15	C	Feb.	2	19	5	10	6	28
1755	16	26	B	Feb.	6	23	10	15	21	27
1756	17	7	A	Feb.	16	Mar. 5	21	25	30	25
1757	18	29	G	Feb.	2	Feb. 19	6	11	15	Nov. 30
1758	19	29	F	Feb.	12	Mar. 19	25	30	15	25
1759	20	1	E	Feb.	2	17	19	7	17	26
1760	21	22	D	Feb.	22	Mar. 10	25	30	3	28
1761	22	2	R	Feb.	23	10	15	19	24	Dec. 3
1762	23	2	A	Feb.	6	Feb. 23	10	15	21	26
1763	24	2	G	Feb.	29	17	2	7	11	21
1764	25	1	E	Feb.	18	Mar. 7	22	27	31	June 10
1765	26	12	F	Feb.	3	Feb. 20	7	11	15	May 25
1766	27	12	D	Jan.	25	Feb. 11	29	3	7	25
1767	28	13	C	Feb.	14	Mar. 18	23	27	6	23
1768	29	14	B	Jan.	30	Feb. 15	3	12	22	27
1769	30	15	A	Feb.	12	Feb. 7	7	15	25	Dec. 2
1770	1	16	G	Feb.	29	Feb. 27	19	24	2	1
1771	2	17	E	Feb.	1	Mar. 20	20	25	8	18
1772	3	18	D	Feb.	12	Mar. 20	20	25	18	Nov. 30
1773	4	19	C	Feb.	25	March 4	19	24	28	29
1774	5	20	B	Feb.	7	Feb. 26	10	15	19	24
1775	6	21	A	Feb.	22	Feb. 8	26	19	30	4
1776	7	22	G	Feb.	11	Feb. 28	15	20	24	25
1777	8	23	F	Feb.	3	Mar. 20	7	12	16	25
1778	9	24	E	Feb.	25	Mar. 20	7	12	16	25
1779	10	25	D	Feb.	12	Mar. 29	2	7	11	25
1780	11	26	C	Feb.	7	Feb. 24	11	16	20	27
1781	12	27	B	Feb.	30	Mar. 16	5	8	12	25
1782	1	28	A	Feb.	19	Mar. 8	23	28	June 1	23
1783	2	29	G	Feb.	10	Feb. 27	14	19	May 23	24
1784	3	1	F	Feb.	23	Mar. 29	14	19	24	22
1785	4	2	E	Feb.	12	Mar. 29	14	19	24	22
1786	5	3	D	Feb.	25	March 27	14	19	24	22
1787	6	4	C	Feb.	11	Mar. 29	14	19	24	22
1788	7	5	B	Feb.	7	Feb. 24	11	16	20	27
1789	8	6	A	Feb.	30	Mar. 16	5	8	12	25
1790	9	7	G	Feb.	19	Feb. 27	14	19	May 23	24
1791	10	8	F	Feb.	10	Mar. 29	14	19	24	22
1792	11	9	E	Feb.	23	March 27	14	19	24	22
1793	12	10	D	Feb.	11	Mar. 29	14	19	24	22
1794	1	11	C	Feb.	7	Feb. 24	11	16	20	27
1795	2	12	B	Feb.	30	Mar. 16	5	8	12	25
1796	3	13	A	Feb.	19	Feb. 27	14	19	May 23	24
1797	4	14	G	Feb.	10	Mar. 29	14	19	24	22
1798	5	15	F	Feb.	23	March 27	14	19	24	22
1799	6	16	E	Feb.	11	Mar. 29	14	19	24	22
1800	7	17	D	Feb.	7	Feb. 24	11	16	20	27
1801	8	18	C	Feb.	30	Mar. 16	5	8	12	25
1802	9	19	B	Feb.	19	Feb. 27	14	19	May 23	24
1803	10	20	A	Feb.	10	Mar. 29	14	19	24	22
1804	11	21	G	Feb.	23	March 27	14	19	24	22
1805	12	22	F	Feb.	11	Mar. 29	14	19	24	22
1806	1	23	E	Feb.	7	Feb. 24	11	16	20	27
1807	2	24	D	Feb.	30	Mar. 16	5	8	12	25
1808	3	25	C	Feb.	19	Feb. 27	14	19	May 23	24
1809	4	26	B	Feb.	10	Mar. 29	14	19	24	22
1810	5	27	A	Feb.	23	March 27	14	19	24	22
1811	6	28	G	Feb.	11	Mar. 29	14	19	24	22
1812	7	29	F	Feb.	7	Feb. 24	11	16	20	27
1813	8	1	E	Feb.	30	Mar. 16	5	8	12	25
1814	9	2	D	Feb.	19	Feb. 27	14	19	May 23	24
1815	10	3	C	Feb.	10	Mar. 29	14	19	24	22
1816	11	4	B	Feb.	23	March 27	14	19	24	22
1817	12	5	A	Feb.	11	Mar. 29	14	19	24	22
1818	1	6	G	Feb.	7	Feb. 24	11	16	20	27
1819	2	7	F	Feb.	30	Mar. 16	5	8	12	25
1820	3	8	E	Feb.	19	Feb. 27	14	19	May 23	24
1821	4	9	D	Feb.	10	Mar. 29	14	19	24	22
1822	5	10	C	Feb.	23	March 27	14	19	24	22
1823	6	11	B	Feb.	11	Mar. 29	14	19	24	22
1824	7	12	A	Feb.	7	Feb. 24	11	16	20	27
1825	8	13	G	Feb.	30	Mar. 16	5	8	12	25
1826	9	14	F	Feb.	19	Feb. 27	14	19	May 23	24
1827	10	15	E	Feb.	10	Mar. 29	14	19	24	22
1828	11	16	D	Feb.	23	March 27	14	19	24	22
1829	12	17	C	Feb.	11	Mar. 29	14	19	24	22
1830	1	18	B	Feb.	7	Feb. 24	11	16	20	27
1831	2	19	A	Feb.	30	Mar. 16	5	8	12	25
1832	3	20	G	Feb.	19	Feb. 27	14	19	May 23	24
1833	4	21	F	Feb.	10	Mar. 29	14	19	24	22
1834	5	22	E	Feb.	23	March 27	14	19	24	22
1835	6	23	D	Feb.	11	Mar. 29	14	19	24	22
1836	7	24	C	Feb.	7	Feb. 24	11	16	20	27
1837	8	25	B	Feb.	30	Mar. 16	5	8	12	25
1838	9	26	A	Feb.	19	Feb. 27	14	19	May 23	24
1839	10	27	G	Feb.	10	Mar. 29	14	19	24	22
1840	11	28	F	Feb.	23	March 27	14	19	24	22
1841	12	29	E	Feb.	11	Mar. 29	14	19	24	22
1842	1	30	D	Feb.	7	Feb. 24	11	16	20	27
1843	2	31	C	Feb.	30	Mar. 16	5	8	12	25
1844	3	1	B	Feb.	19	Feb. 27	14	19	May 23	24
1845	4	2	A	Feb.	10	Mar. 29	14	19	24	22
1846	5	3	G	Feb.	23	March 27	14	19	24	22
1847	6	4	F	Feb.	11	Mar. 29	14	19	24	22
1848	7	5	E	Feb.	7	Feb. 24	11	16	20	27
1849	8	6	D	Feb.	30	Mar. 16	5	8	12	25
1850	9	7	C	Feb.	19	Feb. 27	14	19	May 23	24
1851	10	8	B	Feb.	10	Mar. 29	14	19	24	22
1852	11	9	A	Feb.	23	March 27	14	19	24	22
1853	12	10	G	Feb.	11	Mar. 29	14	19	24	22
1854	1	11	F	Feb.	7	Feb. 24	11	16	20	27
1855	2	12	E	Feb.	30	Mar. 16	5	8	12	25
1856	3	13	D	Feb.	19	Feb. 27	14	19	May 23	24
1857	4	14	C	Feb.	10	Mar. 29	14	19	24	22
1858	5	15	B	Feb.	23	March 27	14	19	24	22
1859	6	16	A	Feb.	11	Mar. 29	14	19	24	22
1860	7	17	G	Feb.	7	Feb. 24	11	16	20	27
1861	8	18	F	Feb.	30	Mar. 16	5	8	12	25
1862	9	19	E	Feb.	19	Feb. 27	14	19	May 23	24
1863	10	20	D	Feb.	10	Mar. 29	14	19	24	22
1864	11	21	C	Feb.	23	March 27	14	19	24	22
1865	12	22	B	Feb.	11	Mar. 29	14	19	24	22
1866	1	23	A	Feb.	7	Feb. 24	11	16	20	27
1867	2	24	G	Feb.	30	Mar. 16	5	8	12	25
1868	3	25	F	Feb.	19	Feb. 27	14	19	May 23	24
1869	4	26	E	Feb.	10	Mar.				

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M^r Christopher Thomson.
M^r Lucy Thurlesley.
M^r Benj^t Locke.
M^r Andr^t Cooke Geomet^r Prof^r
(Gresh. Coll.
M^r Sam^t Cooke.
M^r Bernard Loup Goldsmith.
Mad^m Lenniley Lower Hill.
M^r Charles Lenniley jun^r.
M^r Walter Trevor.
The^t Hon^bble the L^d Trevor.
The^t R^t Hon^bble the Lady Trevor.
Tho: Trevor Esq^r
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Arthur Trevor Esq^r
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M^r Rich^d Turner (Stoke Kent.
M^r Franc^t Turrall Linnen Draper.*

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The Rev^d M^r John Teal.

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M^r Weller.
M^r Tho: Whitled St. Mary Hill.
Capt. John Wild Printer.
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Thomas Winwood Esq^r
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M^r Charles Wolles.
Daniel Wray Esq^r
M^r Sam^t Wright.
M^r Andr^t Wright.
Mad^m Henrietta Wrothesley.*

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